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THE
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FOR
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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

PRAY FOR THE PEACE OF JERUSALEM: THEY SHALL PROSPER THAT LOVE THEE:
PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES: FOR MY
BRETHREN AND COMPANIONS' SAKE, I WILL NOW SAY, PEACE BE WITHIN THEE:
BECAUSE OF THE HOUSE OF THE LORD OUR GOD, I WILL SEEK THY GOOD.

PSALM CXXII. 6-9.

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Missionary Register.

JANUARY, 1827.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS, THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

It would be truly gratifying to us to be enabled to keep the quiet tenor of our way, as Registrars of the various exertions of the Community of Christians throughout the world in furtherance of the present and everlasting good of mankind: but the difficulties attending these labours are assuming a fearful aspect, and threatening clouds are fast thickening round them.

We have noticed, in the Introductory Remarks to former Surveys, the opposition, which the Great Enemy has been permitted to excite, in various ways, against the progress of the Gospel. This opposition is not to be dreaded while true Christians maintain the *unity of the Spirit in the bond of peace*; and labour, with diligence and in faith and charity, to promote the Kingdom of their Lord: but we need not remind our Readers, that our last Volume contains painful indications of a spirit of discord among those who had long cherished a very different feeling one toward another.

It might be expected that the World should manifest its implacable hatred against the Church of Christ in proportion as the Church fulfils her duty: *If ye were of the world, the world would love his own; but because ye are not of the world....therefore the world hateth you.* Christianity may be tolerated, and even fostered and employed, by its avowed enemies, to answer secular ends—it may be professed and even zealously defended, by men who have little knowledge of its true nature and little experience of its power, under that controul of conscience which makes them miserable without some fancied interest in the promises and hopes of the Gospel—by a third class, its external privileges may be gloried in, and its ordinances observed even with rigour, on the same principle of self-righteousness as produces all other religious formalities and austerities in the world.

These three classes of men form, it is to be feared, the great body of the community in countries called Christian; and especially among the educated orders, who, by the influence of the press in particular, direct and model the opinions and views of multitudes.

What treatment may the sincere servants of God, in their efforts to bring their fellow-men to the saving knowledge of the Gospel, expect at the hands of these men? Just that which they now receive. While their labours were few, they attracted little attention: but, now that the Traveller meets these men in every country which he visits, and Rank and Power and Learning are engaged in this Cause, and Christians pour their wealth into the Sacred Treasury, and large assemblies bespeak settled and persevering zeal, the Chroniclers and Critics of the day, so far as they partake of the spirit of the men whom we have described, rarely give opinions on these points without malice, and rarely state facts

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without misrepresentation ; while Travellers, or persons resident abroad, when they are men of a worldly and sceptical spirit, as they too often are, fasten on the failings of Missionaries, exaggerate their errors, misrepresent their proceedings, and make little account of the most self-denying labours.

But it is the Internal Enemy which is chiefly to be dreaded. Christians are not at peace among themselves. The great body, indeed, of sincere Christians throughout the world have attained and continue to cherish an unwonted degree of harmony and love : but there are many among the avowed servants of Christ, in whom SELF is very imperfectly known and very imperfectly subdued ; and of whom, while we cherish the hope that *they will be saved even as we*, yet we cannot but feel that their character gives an advantage to the Deceiver and Adversary, of which he is ever on the watch to avail himself for the disturbance of the Church and the injury of the Cause of God.

It is an important inquiry, what course should be pursued, under such circumstances, by those who labour with sincerity and truth in promoting the kingdom of Christ. Their first duty is, to maintain openness to conviction—readiness to learn and to redress any errors into which they may have fallen ; and though it were impracticable and improper to notice all the insidious and even open attacks made on their motives or proceedings, yet, on all proper occasions, they should be ready to offer every needful explanation. Much, however, in this respect, must be left to the effect of character and conduct : they must, like Christians in their private walk, live down the evil things which may be said against them.

But there is another very important lesson, which both Societies and their individual Members should learn from the present troubles in which they are involved. Let all, practically, and more than they have ever yet done, cease from dependence on man and from glorying in man. Have not the servants of God provoked His displeasure, by a secret leaning on an arm of flesh ? While, in profession and even in sincere intention, they have given the glory of all good to Him, have they not been seduced into a secret trust in the wisdom of their plans and the ability and piety of their labourers ? And have they not indulged a culpable complacency in themselves, their own measures, their own labourers, and their own Societies ? Has there really been that deep humiliation before the Throne of God, that pure desire to glorify Him, that deadness to self and our particular circle, that spirit of self-denial, that rejoicing in the success of the Gospel through whomsoever effected and in whatsoever part of the world, which become us as Christians ? If not, let us humble ourselves before God. Let us accept the fatherly chastisements of His hand. Let us acknowledge and correct whatever may have been shewn, even by an adversary, to be wrong. Let us walk more simply with God our Saviour, in sure confidence and humble prayer. Let us pray for all, even for those who do us injustice and deal out to us hard measure.

How greatly this charitable spirit is needed in the present day, will be manifest to every one who reflects justly on the state of things around him. Accusations are poured forth against the conductors of our Institutions—some of these accusations have a real foundation, in the errors incident to all human plans and measures—not only false charges are brought, but those which have some foundation are highly coloured and greatly exaggerated—the irritating tendency of such attacks is not in all cases escaped by the parties accused : in such a state of things, the members of our Societies are in danger, through our manifold infirmities,

both of receiving injury themselves and of inflicting injury on the body to which they belong. A spirit of suspicion, if they are not on their guard, will take place of that of confidence. Reports and statements will be looked at, rather with the view of detecting some concealed delinquency, or of finding ground of objection, than with the design of re-joining with the Society in any good which it may have been the means of effecting and of sympathizing with it in its trials. Every man will be tempted to set himself up for a critic and a judge: if measures are proposed which do not exactly accord, as he apprehends them, with his own notions, he may scatter, as some have done, crude and erroneous Circulars and Pamphlets about the country; while others, without asking explanations, will take it for granted that these things are true, and act on them as though they were so. Against such a spirit it becomes every one to watch and pray. Christian Charity *rejoiceth in the truth*, and will not sacrifice to any one the Cause of God and the interests of His Kingdom: yet it *thinketh no evil*; and, while Charity will not hide her eyes from what is evil, she *suffereth long and is kind—envieth not—vaunteth not herself—is not puffed up—doth not behave herself unseemly—seeketh not her own—is not easily provoked—beareth all things—believeth all things—hopeth all things—endureth all things—and never faileth!*

Africa.

GREAT progress has recently been made in ascertaining the state of the interior of this vast Continent. That opprobrium of African Geography—the source, direction, and termination of the Niger—may now be considered as on the point of being removed. Rising at no great distance from the Western Coast, it first flows eastward; and then, turning southward, finds its way, as now seems almost certain, into the Atlantic, at the Bight of Benin.

This fact was rendered highly probable by the researches of Major Denham (lately advanced to a Lieutenant-Colonelcy) and Captain Clapperton, in the Expedition mentioned at p. 11 of the last Survey: the account of that Expedition has been published, and has furnished many unexpected details relative to the nations of the Interior.

The following notices are collected from this most interesting Volume. They touch on the leading points of the narrative, and give the reader such a view of the route as will enable him to trace it on any good Map of Africa.

March, 5, 1822: Major Denham, Captain (then Lieutenant) Clapperton, Dr. Walter Oudney, and William Hillman a ship-carpenter, left Tripoli—*April 7:* reached Mourzuk—*May 20:* Major Denham left Mourzuk for Tripoli, to complain to the Bashaw of delay—*Oct. 30:* He returned to Mourzuk, after having been as far as Marseilles on his way to England, to represent to Government the obstacles and delays interposed in their way: the Bashaw sent three different vessels to recall him, with the assurance that Boo-Khaloom, a rich merchant of great influence in the Interior, was appointed, with an escort, to convey the Travellers forthwith to Bornou. During Major Denham's absence, his associates made an excursion, in the months of June, July, and August, to the westward of Mourzuk—*Nov. 29:* the party left Mourzuk for Bornou, forming a *kafila*, or caravan, of about 300 persons—*Feb. 17, 1823:* arrived at Kouka, the capital of Bornou; having had on the east chiefly the country of the Tibboos, and on the west that of the plundering and savage race of the Tuaricks: Kouka lies at the south-west corner of the Lake Tchad which covers several thousand miles of country: it is the residence of the Sheikh of Bornou, who is the real ruler of the country, and was built by him; the Sultan, who is nominally the sovereign, residing, in ludicrous state, at Birnie, a town of 10,000 inhabitants, a few miles south of Kouka—*April 15:* Major Denham set forward, with a view to see the country to the southward, in company of a "ghrazzie," or marauding expedition to procure slaves: the attack was designed against the Felatahs to the south of Mandara, the Sultan of which territory was in league with the Sheikh of Bornou against that people: the Felatahs occupy an immense space of country, and are found through the whole of Soudan to the westward quite to Timbuctoo; and are a handsome race of people, and rarely mix their blood with that of the Negroes—*April 16:* at Angournou, containing at least 30,000 people—*April 18:* at Deegoa, of 30,000—*April 19:* at Affagay, containing, with four surrounding towns, 20,000—*April 21:* by accession of force, the ghrazzie was increased to upward of 3000, all cavalry,

except about 80 Arabs on foot—*April 22*: continued to approach a noble range of hills, with many trees on their precipitous sides: at Delow, of 10,000 inhabitants, and the first town in Mandara: proceeded to Mora, at a short distance—*April 26*: left Mora, with an accession of Mandara troops; and reached Hairy, in the Mandara Mountains, surrounded by a superb amphitheatre of hills—*April 28*: Dirkulla, the first Felatah town and another smaller town were burnt by the ghrazzie; which was defeated at Musfeia, a third Felatah town, Boo-Khaloom being killed by a poisoned arrow, and Major Denham escaping with the utmost difficulty—*April 30*: left Mora—*May 5*: re-entered Kouka, a distance of 180 miles from Mora—*May 22*: Major Denham and Dr. Oudney left Kouka, to accompany the Sheikh of Bornou to the westward, proceeding against a rebellious district: saw the ruins of Old Birnie and of upward of 30 other large towns, all raised to the ground by the Felatahs: Old Birnie is said to have formerly had 200,000 inhabitants—*June 23*: return to Kouka—*Dec. 14*: having passed the rainy season at Kouka, which had well nigh proved fatal to the whole party, Captain Clapperton and Dr. Oudney leave that place, with a kafla of Merchants, for Soudan, to the westward: this was the eighth kafla which had gone to Soudan since the arrival of the Expedition in Bornou—*Dec. 23*: Mr. Toole, Ensign in the 80th Regiment, arrived at Kouka; having left Tripoli on the 6th of September—*Jan. 23, 1824*: Major Denham and Mr. Toole set out on an excursion to Loggun, a very populous country to the south-east: Kernuk, the capital, has at least 15,000 inhabitants: the people are much handsomer and more intelligent than the Bornouese, and of a superior carriage to other Negro Nations—*March 2*: Major Denham returned to Kouka; having lost his companion, who died on the 26th of February, completely exhausted: he had scarcely reached his 22d year—*May 20*: Mr. Tyrwhitt, sent by H. M. Government to strengthen the party, arrived at Kouka, with presents for the Sheikh in acknowledgment of the kind reception given by him to the Expedition—*June 16*: Major Denham and Mr. Tyrwhitt set out to visit the eastern side of Lake Tchad; accompanying a ghrazzie for that purpose—*July 9*: Captain Clapperton returned to Kouka from his journey in Soudan: Dr. Oudney had died, on the 12th of January, at the age of 32 years, at Murmur, near Katagum, which last place is in lat. $12^{\circ} 17' 11''$ north and in long. about 11° east. Captain Clapperton reached Kano, the great emporium of the kingdom of Houssa, on the 20th of January: this is one of the chief towns of Soudan, and is in lat. $12^{\circ} 0' 19''$ north and in long. $9^{\circ} 20'$ east: it has from 30,000 to 40,000 inhabitants; exclusive of strangers, who visit it in crowds during the dry months, from all parts of Africa, from the Mediterranean to the Mountains of the Moon, and from Senaar to Ashantee. Leaving Kano on the 23d of February, he reached Sackatoo on the 16th of March: this is the residence of the very intelligent Sultan Bello, a noble-looking man, 44 years of age: it lies in lat. $13^{\circ} 4' 52''$ north and in long. $6^{\circ} 12'$ east: here he met with unexpected evidence of advanced civilization: the inhabitants are chiefly Felatahs. Sackatoo is within five days journey of Yaoure on the Niger, near which place, it is supposed, Park perished: not being able, on several accounts to proceed further, Captain Clapperton left Sackatoo on the 4th of May; and arrived at Kouka, as above stated, on the 9th of July—*July 17*: Major Denham and Mr. Tyrwhitt returned to Kouka, having reached the eastern point of Lake Tchad, but not being able to accomplish the circuit of the Lake round by the north-east: Major Denham found Captain Clapperton so much altered by sickness and fatigue that he could recognise him only by his voice—*Aug. 16*: took final leave of Kouka: Mr. Tyrwhitt remained there, with the Sheikh's concurrence, as Consul; but died about the 22d or 23d of October, as appears from a Letter sent by the Sheikh to the British Consul at Tripoli—*Nov. 21*: re-entered Mourzuk—*Jan. 26, 1825*: reached Tripoli—*May 1*: Major Denham and Captain Clapperton arrived at Florence; having sent home the baggage by sea from Leghorn, in charge of William Hillman—*June 1*: having arrived in England, across the Continent, they this day reported their arrival to Earl Bathurst, under whose auspices the Expedition had been undertaken.

We extract an important declaration by Major Denham, which may be of service to other Travellers, some of whom have not acted in the manly and upright manner of these Gentlemen:—

The subjects of the Sheikh of Bornou are the most strict Mussulmans in all the Black Country; and their respect for us gradually increased, on ascertaining that we really had a religion of our own, and obeyed its ordinances by praying, if not by fasting—which they at first doubted. Our determination to travel fearlessly and boldly in our own characters, as Englishmen and Christians, mistrusting no one, so far from proving an impediment to our progress, as we were assured from all quarters that it would do, excited a degree of confidence to which we may, in a great measure, attribute the success which has attended our steps.

There are some statements with regard to the Slave Trade, which cannot fail to augment the horror of every just and humane mind, at the principle by which one man claims the right of exercising capricious authority over his fellow-men. Speaking of the Well of Meshroo in the Desert, it is said—

The ground around is strewn with human skeletons—the Slaves who have arrived exhausted with thirst and fatigue. The horrid consequences of the Slave Trade were strongly brought to our mind; and, although its horrors are not equal to those of the European Trade, still they are sufficient to rouse every spark of humanity. Every few miles a skeleton was seen through the whole day: some were partially covered with sand; others with only a

small mound, formed by the wind : one hand often lay under the head, and frequently both, as if in the act of compressing the head. The skin and membranous substance all shrivel up and dry, from the state of the air : the thick muscular and internal parts only decay.

Round this well were lying more than one hundred skeletons ; some of them with the skin still remaining attached to the bones—not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said “ They were only Blacks—*was boo !*” (curse their fathers !)—and began knocking about their limbs with the butt-end of their firelocks, saying “ This was a woman !—This was a youngster”—and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the Sultan of Fezzan the year before. I was assured that they had left Bornou with not above a quarter allowance for each, and that more died from want than fatigue : they were marched off with chains round their necks and legs : the most robust only arrived in Fezzan, in a very debilitated state ; and were there fattened for the Tripoli Slave-market. Our camels did not come up till it was quite dark ; and we bivouacked in the midst of these unearthed remains of the victims of persecution and avarice.

From Dr. Oudney's papers a Note is here added to Major Denham's narrative, in which he says, of some black hills which they passed the next night—

The gloom of these places in the dusk has something grand and awful. We winded up, with the light of a moon not a quarter old, and that lessened by a cloudy sky. Skeletons lay about, mangled in a shocking manner ; here a leg, there an arm, fixed, with their ligaments, at considerable distances from the trunk. What could have done this ?—Man, forced by hunger ; or the camels ? Camels are very fond of chewing dried bones ; but whether they ever do so to those with dried flesh on them, I cannot say.

Arriving a few days after at the Wells of El-Hammar, further on in the Desert, Major Denham says—

During the last two days, we had passed, on an average, from 60 to 80 or 90 skeletons each day : but the numbers that lay about the wells at El-Hammar were countless. Those of two women, whose perfect and regular teeth bespoke them young, were particularly shocking : their arms still remained clasped round each other as they had expired ; although the flesh had long since perished by being exposed to the burning rays of the sun, and the blackened bones only left : the nails of the fingers and some of the sinews of the hand also remained ; and part of the tongue of one of them still appeared through the teeth.

On the following day, while I was dozing on my horse about noon, overcome by the heat of the sun, I was suddenly awakened by a crashing under his feet, which startled me excessively. I found that my steed had, without any sensation of shame or alarm, stepped upon the perfect skeletons of two human beings—cracking their brittle bones under his feet ; and, by one trip of his foot, separating a scull from the trunk, which rolled on like a ball before him. This event gave me a sensation, which it took some time to remove : my horse was, for many days, not looked upon with the same regard as formerly.

In a Supplemental Chapter on Bornou, Major Denham thus speaks on the subject of the Slave Trade, and on the prospect of opening a humane and advantageous intercourse with the people of that country :—

The principal return which Moorish Merchants obtain for their goods consists in Slaves ; but Bornou is scarcely any thing more than a mart or rendezvous of kafilas from Soudan. These unhappy victims are handed over to the Tripoli and Fezzan Traders, who are waiting for their northern produce to tempt the cupidity of the Slave Merchants of Soudan. I think (I may say, that neither the Sheikh himself nor the Bornou People carry on this traffic without feelings of disgust, which even habit cannot conquer. Of the existence of a Foreign Slave-trade, or one which consigns these unfortunates to Christian Masters, they are not generally aware at Bornou ; and, so contrary to the tenets of his religion—of which he is a strict observer—would be such a system of barter, that one may easily conclude that the Sheikh of Bornou would be willing to assist, with all the power that he possesses, in any plan which might have for its object the putting a final stop to a commerce of this nature.)

Already the desire of exchanging whatever their country produces, for the manufactures of the more enlightened nations of the North, exists in no small degree among them : a taste for luxury, and a desire of imitating such strangers as visit them, are very observable ; and the man of rank is ever distinguished by some part of his dress being of foreign materials, though sometimes of the most trifling kind. It is true that these propensities are not yet fully developed ; but they exist, and give unequivocal proof of a tendency to civilization, and the desire of cultivating an intercourse with foreigners.

Every approach which the African has made toward civilization, even to the knowledge of and the belief in the existence of a Supreme Being, is attributable to the intrepid Arab spirit ; which, despising the dread of the apparently interminable deserts that separate the Black from the White population, has alone penetrated to any extent into the country of these before unenlightened savages—carrying with him his religion and his manners, and converting thousands to the Mahommedan Faith.

The eagerness with which all classes of people listened to our proposals for establishing a frequent communication by means of European Merchants, and the protection promised by the Sheikh to such as should arrive within the sphere of his influence, particularly if they were English, excites an anxious hope, that some measures will be adopted for directing the

labours of a population of millions, to something more congenial to the humanity and the philanthropy of the age which we live in, than the practise of a system of predatory warfare, which has chiefly for its object the procuring of Slaves, as the readiest and most valuable property to trade with, on every appearance of the Merchants from the North at their markets.

Every probability is against such a barter being preferred by the African Black. Let the words of the Sheikh himself, addressed to us in the hearing of his people, speak the sentiments that have already found a place in his bosom—"You say true: we are all sons of one father! You say, also, that the sons of Adam should not sell one another, and you know every thing! God has given you all great talents; but what are we to do? The Arabs who come here will have nothing else but Slaves: why don't you send us your Merchants? You know us now; and let them bring their women with them, and live among us, and teach us what you talk to me about so often, to build houses and boats, and make rockets." The reader will conceive with what exulting hearts we heard these words from the lips of a Ruler in the Centre of Africa!

Major Denham thus closes this invaluable Volume—

I consider the establishment of a friendly intercourse with this potentate beyond the Great Desert, by whose means the unknown parts of Africa may at no distant period be visited, of the greatest importance, in every point of view. By encouraging a commercial intercourse, all the objects of African Discovery must be advanced: not alone will the cause of Science and Research be benefited, but the real Philanthropist must see, that an opening is now made, by means of which, with judicious arrangements, thousands of his fellow-beings may be saved from slavery.

Until introduced by the Moors, the trading in Slaves was little known among them: the prisoners taken in battle served them; and were given as portions to their children, on their marriage, for the same duties; but they were seldom sold.

In short, it is to the pernicious principles of the Moorish Traders, whose avaricious brutality is beyond all belief, that the traffic for Slaves in the interior of Africa not only owes its origin, but its continuance. They refuse all other modes of payment for the articles which they bring with them: they well know the eagerness with which these articles are sought after; and, by offering what appears to the Natives an amazing price, tempt them to sell their brethren, to the most inhuman of all human beings, while they gain in Fezzan, Bengazi, and Egypt, sometimes a profit of 500 per cent. I am not, however, without hopes, that a more extended intercourse with Barbary might detach even the proverbially-unfeeling Moor from dealing in human flesh; and it was with feelings of the highest satisfaction that I listened to some of the most respectable of the Merchants, when they declared, that, were any other system of trading adopted, they would gladly embrace it, in preference to dealing in Slaves; knowing, too, how often we interfered to meliorate the situation of any of these unfortunates, when they were oppressed or ill treated, they would continually point out to us, as if to excite our approbation, how well dressed and well fed their own Slaves were, in comparison with those of others, as we traversed the Desert, on our return to Tripoli.

Intercourse has thus been opened with the two most powerful and enlightened Chiefs in the heart of Africa; and both the Sheikh of Bornou and the Felatah Sultan of Sackatoo have addressed Letters to His Majesty of the most friendly kind. Bornou now extends from 10 to 15 Degrees of North Latitude and from 12 to 18 Degrees of East Longitude; and the Negroes of that country are peaceable and friendly: while the Felatah Dominion reaches to a vast distance westward between the same parallels of latitude, and the people are comparatively civilized.

In prosecution of these discoveries, it was determined by Government that an attempt should be made to penetrate northward to Sackatoo from the Bight of Benin. Captain Clapperton has, in consequence, been sent to that coast, with some associates of his toil. Two parties set forward, by different routes, for Sackatoo: on the 7th of March last, Captain Clapperton had reached Katungah, about 30 miles east of the Niger; and Mr. James, who is resident at Whydah on the coast, writes, on the 20th of April, that the Traveller had arrived at the capital of his old friend the Sultan Bello—thus challenging the honour of having first traversed Africa, so far as any authentic account has appeared, through its central regions. Some members of the Expedition were to remain at Sackatoo, in order to form more intimate relations with its enlightened Sultan, and to endeavour to establish a safe and permanent communication between that place and the coast; while others were to visit the Niger, which flows a little to the west of Sackatoo, and to follow its course to the sea. Should it be found that this far-famed river empties itself into the Bight of Benin, an opening of incalculable importance will be afforded by it into the very heart of Africa: with the exception of the rapids of Yaoure, a steam-vessel may traverse this immense continent, should future discoveries present no other obstacle, from the Bight of Benin to the country of the Foulahs bordering very nearly on the Colony of Sierra Leone.

Another Expedition has been undertaken to Timbuctoo. Despatches of the 18th of June from Tripoli state the arrival of Major Laing at that place, it is supposed about the beginning of February. He was to proceed down the Niger with all despatch, and join the Expedition from the southward.

The discoveries just spoken of become highly interesting to the Christian, as they enlarge his views of the means opening before him for bestowing the blessings of the Gospel on Africa. Native Labourers must unquestionably, as in other cases, ultimately become the chief instruments of accomplishing this great work: whatever, therefore, may facilitate the preparation of such Labourers and their access into the Interior, must be considered as a step in advance toward the attainment of the most beneficent end at which Christians can aim with regard to Africa. The following pertinent remarks on this subject occur in the Report of one of the County Associations of the Church Missionary Society:—

During the past year (1825), the Society has had to lament the loss of Seven Labourers in Western Africa by death and the return of others for the restoration of their health: this severe loss, in addition to others previously sustained, has necessarily deprived many stations in that Mission of Ministerial Instruction, and has diminished the requisite superintendence of the Schools: if, on this account, the Colony of Sierra Leone has retrograded rather than advanced in religious acquirements, this circumstance may call for humiliation, but should not lead to despondency. While, on the one hand, your Committee bow with submission to the will of the Supreme, and acknowledge that in His darkest dispensations He doeth all things well, they gather from these very dispensations, that the provision of an efficient Ministry for Sierra Leone and the communication of the Gospel through that Colony to the inhabitants of Western Africa can alone be effected by the education of NATIVE converts.

To raise Sierra Leone to its full efficiency as a Pharos of light to Western Africa three requisites are indispensably necessary—1st, The promotion of general education to such an extent, that the English Language shall be spoken in its native purity throughout the Colony, and be thence transmitted to the neighbouring States—2dly, The establishment of two Schools for the special purpose of qualifying pious Natives to become Schoolmasters and Schoolmistresses, by affording them a superior and appropriate education—and, 3rdly, The erection of an efficient Christian Institution, wherein Native Africans of superior intelligence and decided piety might be trained, by sound Scriptural knowledge and general information, for the Ministerial Office. The Recaptured Negroes located in Sierra Leone speak every dialect of Western Africa; and will be the fittest instruments, when properly educated, to translate Elementary Works, and even the Scriptures themselves, into their own tongues: and when grounded in the Arabic Language, and able grammatically to understand the Koran in the original, they will be prepared to meet the Moslem Teachers on their own ground—to oppose the Gospel of Christ to the Law of Mohammed where alone that Law is gaining an increased ascendancy over the human mind—and thus to bring Christianity into a fair and efficient competition with the dominant and only proselyting religion of Northern and Western Africa.

With feelings of peculiar satisfaction, your Committee have perceived, in the recent discoveries made by Major Denham and Captain Clapperton, what may possibly remove the grand difficulty, which has hitherto retarded the education of converts for Missionary Purposes from among the Recaptured Negroes of Sierra Leone. That difficulty has been, the insalubrity of the climate of Western Africa, and the consequent want of a healthy spot for the site of a Christian Institution. In the Bight of Benin, where the Niger empties itself by means of a Delta into the Atlantic, is situated the island Fernando Po; where, to use the language of a modern author, “health and safety dwell; and where, commanding the outlets of the Niger, Great Britain would command the trade, the improvement, and civilization, of all Northern Central Africa.” A second salubrious situation, where, as far as health is concerned, a Christian Institution and Schools might be conducted with perfect safety, is named by the same travellers: this is a high table-land within the tropic, chiefly in the parallel of 12° or 13° North: your Committee hail this most important discovery as an opening of Providence for facilitating Missionary Exertions in Western Africa; and they trust the Society will be enabled, by the increasing liberality and personal services of its friends, to avail itself of this and every opportunity of usefulness to the benighted descendants of Ham.

The Committee of the Church Missionary Society, entering entirely into these views of their intelligent associates, are taking measures for placing the Christian Institution of Sierra Leone on an efficient footing. This design has been the subject of much correspondence and deliberation; as the Committee have come to the fixed determination of prosecuting, by all means in their power and in any place, whether in Europe or in Africa, which may ultimately prove most eligible, the education of intelligent and pious Natives with the view of their becoming Christian Teachers among their countrymen.

Gambia.**BATHURST.**

A Settlement on the Island of St. Mary, at the Mouth of the Gambia—Inhabitants, 1867; chiefly Jaloofs and Mandingoes.

THE following are Returns of the population, exclusive of the Garrison, in 1823 and 1826 respectively:—

In 1823—Europeans, 45; Mulattoes, 135; Blacks, 1204; Sailors, 152; Strangers, native traders, 309: Total, 1845; of whom, 1101 were males and 744 females. In 1826—Europeans, 30; Mulattoes, 122; Blacks, 1577; Sailors, 131; Strangers, 7: Total, 1867; being 1021 males and 846 females.

WESLEYAN MISSIONARY SOCIETY.
1821.

Samuel Dawson, *Missionary*.

Mr. and Mrs. Dawson sailed in April for Sierra Leone. The Committee state—

Mr. Hawkins, having completed his term of service at St. Mary's, has been removed to another station. The Mission remains much in the same state. The Native School is promising, and will doubtless produce ultimate fruit. Among the adult Natives there have also been some encouraging symptoms: a few have been brought to know God, in truth. The obstacles to rapid success appear, however, to be numerous. The Members are 25.

Sierra Leone.

AT p. 12 of the last Survey, we alluded generally to a statement made by Major Laing, in his late Volume, in reference to Sierra Leone. We hoped that no further notice of this subject would be requisite: but we find that the inveterate hostility, cherished by some persons against this Colony, leads them to give circulation to whatever may seem to bear against it; and that there are Daily and Monthly Publications, which readily open their columns and pages to give currency to these statements.

It is not our intention to enter into the field with these writers: their statements defeat their own purpose as it regards intelligent and unbiassed readers; but we wish all our readers to bear in mind, wherever they do not at once discern from internal evidence sufficient cause to set aside a witness as incompetent or prejudiced, that our pages have from year to year contained the testimony of undoubted witnesses to a degree of improvement in the inhabitants of Sierra Leone, very remarkable and encouraging under all the circumstances of the people. The reader is apt to forget this, when strong assertions to the contrary are made by writers who wish to degrade the Colony, and these assertions are backed by statements, in

which many circumstances necessary to a right understanding of the case are not brought forward, and others are exaggerated or placed in the most unfavourable point of view. We charge no enemy of the Colony with intentional falsehood or with malignity of motive: he is amenable for the secrets of his heart to a higher tribunal: but we do charge some of them with asserting many things which are untrue—with failing to state all that is necessary for understanding the case—and with distorting and exaggerating facts and circumstances; and our caution, therefore, to every well-disposed reader, not to suffer himself to be deceived and misled by such writers, cannot be unnecessary or unreasonable.

The Report of the Commissioners of Inquiry, sent out to investigate the state of the Colony, will probably soon appear. Extracts of the Instructions given to them, with reference to the Liberated Africans, were printed at pp. 248, 249, 376, 377 of our last Volume. An experiment is about to be tried, under the direction of Lieut. Col. Denham, on a portion of these Natives, to communicate to them a practical knowledge of agriculture.

The death of the late Governor, Major-General Turner, and the appointment of Major-General Sir Neil Campbell, are already known to our Readers. Sir Neil, before his departure for his Government, assured the Committee of his cordial support of the Society's efforts to benefit the Africans: His Excellency arrived at Freetown on the 22d of August; and, on the following day, landed and assumed the Government: the Missionaries, in waiting on him, were received with the greatest kindness. On the 8th of September, Sir Neil sailed on a visit to the southern dependencies of the Colony.

Many details relative to the Colony and its vicinity were given at pp. 249—254, 377—379, and 472—475 of our last Volume.

Of the rains of last year it is stated in the Sierra-Leone Gazette of the 23d of September—

The mortality which has taken place among the residents has been far less deplorable than that in most preceding years. With the Military, however, the very reverse, it would seem, has been the case; and not only this society, but the Government of our country, has to regret the loss of many gallant and promising young Officers. We will not attempt to deny the fact, that as much general sickness has prevailed in the past

rains as in those of any former period; but, in its consequences, it has been less fatal.

King George, of Bullom, opposite to Sierra Leone, died in May, at a very advanced age, said to be as much as 110 years. The Bulloms, it is stated, have never, till now, allowed their Kings to die a natural death; having always dispatched them when they considered them about to expire—sacrificing two human victims, whom they buried in the same grave. In the present instance, the fear of coming into trouble, or “getting a palaver” as they term it, with Sierra Leone, led them to dispense with this shocking practice—a striking proof of the moral influence which the Colony has acquired over the neighbouring tribes, even where their strongest and most inveterate prejudices are concerned.

CHURCH MISSIONARY SOCIETY.

In reference to the LABOURERS in the Mission, we have collected from various documents the following notices—

The Rev. Messrs. Betts and Scholding (see p. 16 of our last Volume) arrived, with their Wives, in February: both the Females (see pp. 315, 316) died in March. Mrs. Renner (p. 511) died in May. Mr. Scholding (p. 511) being obliged to return, died in Ireland, on his way home, in the latter part of September. In October, Mr. Frederick Gatesman and his Wife sailed for the Colony, accompanied by the Widows of the late Mr. Taylor and Mr. Pope, who were returning to resume their labours. The Rev. C. Lewis Fred. Haensel, who has devoted himself to the care of African Youths in the Christian Institution, having been admitted to Deacon's and Priest's Orders, left Gravesend on the 9th of January, in the Eliza Dick, Captain Wylie.

In June, Mr. Lisk with Mr. and Mrs. Beckley returned home from the Colony; and, in August, Mr. and Mrs. Davey. Mr. and Mrs. Beckley are no longer connected with the Society. Mr. Davey was admitted at Christmas last into Deacon's Orders; and purposes to return, in due time, with Mrs. Davey, to the Colony. The Rev. James Norman and Mrs. Norman had been in England since March 1824: he had received both Deacon's and Priest's Orders, intending to resume his labours in Sierra Leone; but their health not being likely, nor that of Mrs. Lisk, to encounter the climate, their destination was changed, with that of Mr. and Mrs. Lisk, for the Australasia Mission, for which they have accordingly sailed. The Rev. John Gerber (p. 222) was about to visit England, but remained in the Colony.

The arrangements made among the Labourers in the Colony, with the appointments of the Native Assistants, will be noticed under the respective Stations.

The Committee have deemed it right to present a suitable article of plate, as a small acknowledgment of their thank-

Jan. 1827.

fulness, to John Shower, Esq. the Colonial Surgeon, and to William Ferguson, Esq. Surgeon of the Royal African Corps, for the very kind and assiduous services which they have gratuitously rendered in sickness to the Society's Labourers.

The Committee observe, in reference to the losses of the Mission—

The past year has been one of considerable trial. The arrival, at the Colony, of Seven Labourers was noticed in the last Report; and the Committee have the painful duty of stating, that an equal number has been removed by death, while the Society has been deprived, for a time, of the services of Three others, who have returned home.

It is obvious, from the losses which this Mission has sustained, that the want of Labourers, which was noticed in the Report of last year, has increased, instead of diminished. Deeply impressed with the necessities of the Mission, the Committee would urge on the Friends of the Society the imperative duty of earnest and increased prayer on its behalf; assured, that, if this subject be unceasingly brought before the Throne of Grace, the prayer of faith will prevail; and that the Lord of the Harvest will send forth Labourers into those fields which present such a prospect of spiritual abundance.

The Committee regret that no offers of service, for a limited period, have been made within the last year; but they would still entertain the hope, that some of those, who are interested in the spiritual welfare of our fellow-subjects in Western Africa, will be induced to come forward for the relief of their urgent wants.

Some excellent remarks, by a few of the Speakers at the last Annual Meeting on the state of this Mission, occur at pp. 275, 276 of our last Volume; and, at pp. 255—262 a Report, by the Rev. John Raban, of the proceedings in the year 1825, containing a full view of the religious and temporal condition of the Liberated Africans, faithfully detailed in the spirit of integrity and piety. This document has been fastened on, by one of the Writers before alluded to; who, by the usual process of such Writers, has laboured to turn it to the disparagement of the Natives.

We have corrected the Returns of the population, at the different Settlements, by the most recent despatches. It has been considerably increased by accessions from Slave Ships.

There is one view of this Mission which cannot be too strongly enforced. Civil Discipline and Religious Instruction must move hand in hand, in rendering the Liberated Africans an industrious and happy community. That Religious Instruction, which when once felt moves most powerfully and governs the heart,

must be aided by that gentle but firm hand of Civil Controul, which is required both to stimulate the half-savage to industry and to restrain him in his wild and capricious excesses. This co-operation has not always been maintained. We have seen an unfinished Letter of the late Mr. Nylander's, in which, as with his dying hand, he thus puts on record his feelings on this subject:—

By the last advices from home, it appears that new and expensive arrangements have been made for this Mission; but I am afraid to very little purpose. Charlotte, Leopold, and Kent, are the only places where the Civil Superintendency is continued, and where the welfare of individual persons will be looked after. What controul can a Minister have over a people who are under no civil restraint? The Captured Negro is told that he is a freeman, and allowed to live just as he pleases—only to be industrious and honest, so as to keep himself from the prosecutions of the laws of the country. He is let loose, as it were, to enjoy himself; which they generally do according to their country fashions. We have as much drumming and dancing about us, as there is in a Susoo or Timmanee town. Our Churches are attended chiefly by School Children, and those few who make a profession of religion. The people of Kissey are enjoying their perfect liberty like others; and I can assure you that I pass many a restless night and uncomfortable day, on account of the annoying noise of singing, dancing, and constant gun-firing, especially when there is a death or birth among our new freemen. They bury their dead with the usual country noise; and so they announce the births with gun-firings and rejoicings. Our Church, which was nearly finished, is to remain in this state for the present, and School Houses are taken no further notice of; though we are, both in Church and Schools, imperfectly sheltered from the inclemency of the weather.

To place the matter on the lowest ground, this was clearly a most impolitic course; and our Readers will have seen, therefore, with pleasure, from the statements at pp. 379—381 of the last Volume, the improving prospects of the Mission.

The Gospel was not, however, left without witnesses to its power. Mr. Wilhelm writes in January of last year—

From the Report of this Quarter, the Committee will perceive, that though it be not with us as in former days, yet there is still among us a work of grace: there are some that are hungering after the Word of Life, and following the holy precepts of our Saviour: if there is sorrow, still it is mingled with joy. The disposition of mind manifested under sufferings and pains affords the plainest evidence, that the grace of God in Christ Jesus does sufficiently ensure support, comfort, and happiness under all trials of this life; yea, a foretaste also of that glorious rest which remains to the people of God.

The reason why the Collections are small

is very plain: the people having no longer that support from Government which formerly was afforded them, they have not only to care for their own maintenance, but they cannot sell the fourth part of their provisions, comparatively with former times, when Government required so much larger a quantity for the supply of rations. It is therefore not altogether to be ascribed to the declension that has taken place in religion, that the Collections have so much decreased.

In reference to those Contributions, it should be noticed, that, in addition to the sums mentioned in a Note at p. 257 of our last Volume, that of 3*l*. 7*s*. 6*d*. was afterward paid in from Waterloo, and 4*l*. 10*s*. 6*d*. from Wellington.

We notice, with pleasure, the following statement in the Sierra-Leone Gazette of the 17th of June—

The General Quarter Sessions of the Peace commenced on Wednesday. After the usual opening of the Court, we were much pleased at observing its solemnity increased by the prayers of the day being read, in the most impressive manner, by the Rev. Mr. Raban, Rector of Freetown; and which is the first instance of this very proper custom being introduced on such occasions in this Colony.

The Acting Governor, being on a visit home, gratified the Committee by various statements which indicate improvement in the state of the Mission.

The Reader may refer with advantage, in going over the following Stations, to the Report of their condition at the end of 1895, given at pp. 257—261 of the last Volume.

FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—inhabitants, exclusive of the Military at the Return in January 1892, were 5613.

CHURCH MISSIONARY SOCIETY.

John Raban, W. K. Betts, Ministers.

G. Fox, Mrs. Fox, Native Assistants.

Sixteen Native Sub-Teachers.

Mr. Raban continued the exercise of his MINISTRY till the month of June, when he was attacked by dysentery followed by severe ague: in the early part of the year, the Congregation at the Court House, which had been but about 70 in the preceding Rains, was increased to more than 200, chiefly by the attendance of the Soldiers of the Royal African Corps: it continued to increase, and Mr. Raban was encouraged by a growing seriousness among them, until he was withdrawn by sickness. Few interruptions had, till that time, taken place in the Services at Gibraltar Town on Sunday and Wednesday Evenings: a small Chapel was opened there on the 9th of

April: from 50 to 70 attended, with much devotion: several Adults had been baptized or were candidates for baptism. At Michaelmas, the Communicants were 12; but Mr. Raban stated that his disorder, though much abated, still prevented him from resuming his active duties. Mr. Metzger, from Wellington, and Mr. Betts, from Regent, had, with some interruptions, kept up the Services at the Court House; but those at Gibraltar Town had from necessity been left, except in one instance, to the people themselves. There being no prospect of Mr. Raban's immediate resumption of all his labours, it was agreed, at Michaelmas, that Mr. Betts should remove, with the consent of the Acting Governor, from Regent to Freetown, and be there stationed as Second Rector, but to visit the Mountain Villages for the administration of the Sacraments.

The Returns of the schools are as follows—

	Xmas.	L. Day.	Midsummer.	Michaelmas.
Boys..	270	310	313	343
Girls..	122	139	142	161
Adults	7	17	18	17

The average attendance is about one half, and the improvement encouraging. The Colonial School Rooms, which had been occupied by the Military as a temporary Hospital for about 12 months, were restored, in July, to their original occupants: the superior accommodation afforded by these Rooms immediately increased the attendance.

In reference to the countenance given to the Religious Institutions by the Acting Governor, Mr. Raban writes—

I cannot be entirely silent respecting the pleasing events, connected with the Mission and the Kingdom of Christ in this part of the world, which have occurred here. I refer to the Public Meetings held in support of the Auxiliary Bible, Church Missionary, and Prayer-Book Societies. Though all that zeal was not witnessed on these occasions which was ardently to be desired; yet enough was seen to afford encouragement to future exertions, and to call forth thankfulness to God, who put it into the heart of the Chief Magistrate of the Colony to countenance these benevolent Institutions, in a manner so public and decided.

WESLEYAN MISSIONARY SOCIETY.

W. Pigott, J. Courties, John May, *Missionaries*.

Mr. Courties and Mr. May sailed a few months since. Mr. Dawson, appointed ultimately to the Gambia, assisted Mr. Pigott part of last year. Mrs. Dawson died on the 1st of August, having been but a few weeks in the Colony.

A small stone Chapel for the Maroons had been finished, and another was in

progress at Portuguese Town. The Members were 94. Of the Members at Portuguese Town Mr. Pigott says—

They are attentive to the Word, loving toward one another, particularly kind and affectionate toward their Minister; in a word, they are a truly pious people. When they pray, they never forget the good people in England, who sent them the good Word of God and Ministers to teach them. When they mention the love of Christ toward them and the wickedness of their own hearts, tears flow in abundance down their black faces; while sometimes they are so overpowered, as not to be able to utter a word.

Mr. Pigott visited the Bullom Shore before the death of old King George. Every facility was offered him for establishing a School. The population of the whole country is estimated at but 700 or 800. Mr. Pigott says that the late Mr. Nylander often regretted with tears that he left that Station.

KISSEY.

A Town of Liberated Africans in the Parish of St. Patrick — Inhabitants in the Town and its vicinity, 1149 at the close of 1825; but increased in April to 1246.

CHURCH MISSIONARY SOCIETY.

1816.

G. W. E. Metzger, *Missionary*.

H. Johnson, *Native Assistant*.

Mrs. Metzger, *Schoolmistress*.

Native Assistant Schoolmistress.

Eight Native Monitors and Two Sub-Teachers.

Of the Labourers mentioned in the last Survey, David Noah continued till May, when he was placed again at Regent—Mrs. Wenzel married and removed to Charlotte—and David Johnson entered in the beginning of the year, into the service of a Merchant in Freetown. Mr. Metzger continued in charge of the spiritual concerns, though he resided at Wellington, till the early part of the year; when he removed to Kisseey, and undertook, at the request of the Acting Governor, such part of the duties of Superintendent as he might find compatible with his spiritual charge.

Till Mr. Metzger's removal hither, Morning and Evening Prayer and the Sunday Morning Service were kept by David Noah, Mr. Metzger attending on Sunday Afternoons. There have been 20 Adults baptized. The Communicants were, at Christmas 30, at Lady Day 47, at Midsummer 45, and at Michaelmas 40: during the year, 38 couples were married. A Report of the state of the people in respect of religion will be seen at pp. 257, 258 of our last Volume.

The Returns of the Schools are as follows—

	Xmas.	L. Day.	Midsummer.	Michaelmas.
Boys..	78	76	88	33
Girls..	54	—	73	67

to furnish a full account of so excellent a Missionary.

The reduction of the Boys in the last Quarter arose from the adoption of a new plan, by direction of Sir Neil Campbell; who wishes the Boys not to be retained beyond the age of 10 or 12, but to be then distributed among the inhabitants, in order to the acquisition of early habits of industry. There is no Return of Girls at Lady-Day, Mrs. Wenzel having taken the School with her to Charlotte: the Girls returned at Midsummer consisted of 11 received from a Slave Vessel on the 1st of May, 60 removed from Gloucester on the death of Mrs. Renner, and 2 from the inhabitants.

There are under cultivation 871 acres. The number on rations is, 175 adults and 165 children.

The Senior Secretary wrote to David Noah, with the view of benefitting the people, and desired that the Letter might be read to them: the Reader will be pleased with the reply of this Native Christian. It is dated Kissey, May 6, 1826.

I have received the long Letter which you sent to me, and wished to be read to all the people of Regent, and also to the other Villages of the Liberated Africans in the Colony, respecting our heavy losses and many trials, which we have sustained through death and sicknesses.

Our loss has been very great; and is, indeed, still so: for as fast as the Lord is sending His faithful servants among us, so fast He removes them from us by death. Sometimes I incline to think that He intends to leave us entirely, to perish in our sins on account of our wickedness; and if not so, why is He dealing thus with us so fast? But what shall we say unto Him? Shall not the Judge of all the earth do right? Yes! He is too wise to err and too good to be unkind: therefore we must stand still, and see the salvation of the Lord: for the Lord will not cast off for ever; for though He cause grief, yet will He have compassion, for He doth not afflict willingly nor grieve the children of men.

I am very sorry to state that the Letter did not meet me at Regent; so I had not the pleasure of reading it to my brethren and friends at Regent: but I have read it, both at Kissey and Wellington; and the people were very attentive, and also glad to hear that the good people in England are still mindful of us and pray for us. It has been read in most of the Villages of the Liberated Africans in the Colony.

The Committee regret to learn that materials do not exist for a Memoir of the late Rev. G. R. Nylander, other than such as have already appeared in our pages and in the Reports of the Society: they much wished to be enabled

LEICESTER.

A Hamlet not far from Gloucester—Inhabitants, 124

CHURCH MISSIONARY SOCIETY.

1823.

William Davis, *Native Teacher*.

Divine Service is held twice on Sundays, and three times in the week. In the latter part of 1825 and beginning of 1826, Mr. Lisk, from Gloucester, assisted William Davis, on Wednesday Evening and Sunday Afternoon. The building used as a Place of Worship and a School House has fallen into ruins: another was about to be erected. The people continued to be very attentive. W. Davis visits the sick in the Hospital at Leicester Mountain, and those who live about the town. The Communicants decreased to four, several having been excluded for sinful conduct. The Scholars were, at Michaelmas, 9 Boys and 4 Girls: they were anxious to improve. The inhabitants are very industrious in cultivation.

William Davis has assisted at Gloucester: on occasion of witnessing the conduct of some backsliders there he writes—

I am grieved when I see some of those who have professed the Name of Christ profanely mocking and laughing at the same, notwithstanding they hear the word of Eternal Life continually: but the work is not by power nor by might, but by the Spirit of God. *Cast thy bread upon the waters, for thou shalt find it after many days.* Although I see not so much fruit of my labours as I could wish, yet I trust to my God; and to Him may I still be enabled to trust all my concerns.

GLOUCESTER.

A Town of Liberated Africans, in the Parish of St. Andrew—Inhabitants, 694.

CHURCH MISSIONARY SOCIETY.

1816.

Matthew T. Harding, *Native Assistant*.
Two Native Monitors and Four Sub-Teachers.

Mr. Lisk continued in charge of Gloucester till the Rev. Alfred Scholding was placed here at the end of February; and assisted therein till his departure for England, about the beginning of April. Mr. Scholding entered on his ministry with good prospect of health; but, after the first few weeks, became so debilitated as to be obliged to leave the Colony about the middle of July: in the meanwhile, Mrs. Scholding dying at the end of March and Mrs. Renner at the end of May, the Settlement was with great difficulty supplied with Teachers. William Davis, from Leicester, rendered

every practicable assistance; but the desolate state of this once-favoured place, and which had lately such good promise of revival in the piety and zeal of Mr. and Mrs. Scholding, was truly affecting—Mrs. Renner, the kind and able Manager of the Girls, dead; and all the Girls removed! In August, Mr. Betts reports that the place looked deserted: the Church had scarcely a whole window in it, and the Dwelling House and School were much out of repair; and, as the Government could not for the present do any thing for the buildings in the Mountains, they were likely so to remain. The Native Assistant reports, at Michaelmas, that Divine Service had been well attended on Sundays, but there were few on Week-days. The Communicants were reported by Mr. Scholding to be, at Midsummer, 130.

The School Returns are as follows—

	Xmas.	L-Day.	Midsummer.	Michaelmas.
Boys ..	59	81	56	87
Girls ..	95	97	—	—
Adults .	3	11	—	—

In the Lady-Day Quarter, 22 Boys had been received, and 8 had been put to trades: in the Midsummer Return no account is given of the diminution of the number: it is, perhaps, an error. Mrs. Renner's last Report respecting her Scholars, which was delivered at Lady Day, we here subjoin:—

The Lord be praised for his great goodness and tender mercy, which he hath shewed toward me and the dear children entrusted to my care. Thank God for His great goodness, that not one death has happened among the children in our School throughout the Quarter. The number of Female Children living in the School at Gloucester at the present time is 80; but the whole number, including those who live in the town, is 97. The School contains Six Classes, of which all are busily employed in making up clothing for the Hospital: there is no marking carried on in my School at present, because I cannot get any canvas to mark on. They are all going on very well with their reading, spelling, and writing. Four Girls have been married out of our School in this Quarter.

At Christmas 1825, Mr. Lisk gave the following view of the state of the people:—

Notwithstanding the many bad examples set before them, there are a few who are hungering and thirsting after the Word of Life, and following the commandments of our Lord and Saviour; and, although we cannot rejoice in having contributions to our Society's funds as in former years, yet we can in hearing fervent petitions presented for the prosperity of the cause in which we are engaged: indeed I have often been refreshed and encouraged at our Missionary Prayer-Meetings, which are held on the first Monday Evening in every month.

He adds, at Lady Day last—

The attendance on the Means of Grace has been on the increase; and many appear sensible of the mercy bestowed on them in being favoured with another Pastor, and fervently pray that his life may be spared.

That Pastor himself, who was so soon taken from his labours, wrote at Midsummer—

Much of the power of religion was manifested among the Communicants, during the first part of my illness: several of them would come, when I was expecting shortly to be removed from this lower world, and read a chapter and pray with me: this was truly refreshing to me; and the more so, because I could evidently see that their hearts were affected.

REGENT.

A Town of Liberated Africans, in the Parish of St. Charles—Inhabitants, 1301.

CHURCH MISSIONARY SOCIETY.

1816.

David Noah, *Native Teacher.*

John Essex Bull, *Native Assistant.*

One Native Monitor and Six Sub-Teachers.

The Rev. W. K. Betts, having been appointed to this charge on his arrival in the Colony, preached his first Sermon on the 26th of February. Mrs. Betts died, as before mentioned, in March; at Freetown, not, as stated by mistake at p. 225 of our last Volume, at Regent. Mr. Betts continued his labours here, though much interrupted by sickness, till his removal to Freetown. In May, David Noah removed from Kiskey; and assisted in visiting the sick and the care of the people, and took the oversight of the Boys' School.

In reference to the effect of the MINISTRY in this once-favoured place, the Committee remark—

They, who have been accustomed to read the gratifying accounts of Regent, and to rejoice at the large measure of the Divine Blessing which accompanied the late Mr. Johnson's labours, will regard this Station with deep and melancholy interest.

Since the Spring of 1823, Regent has, with very little intermission, been destitute of the stated labours of a resident Minister—a fact, independently of other causes, amply sufficient to account for the diminution in the attendance on the Means of Grace, which has taken place since Mr. Johnson's death.

The communications relative to this Station shew the state of the people under the distressing influence of these causes, and disclose the alternate workings of grief and hope in the breasts of those who are here labouring, under a full dependence on the blessing of the Holy Spirit, to restore these waste places of Zion.

Mr. Weeks reports at Christmas 1825—

The attendance of the people at Church in

the week never exceeds 18 or 20 : on Sundays about 200 regularly attend. This is only one-sixth of the population of Regent : if all these were Christians, which there is reason to believe many are, what cause for thankfulness ! We have finished repairing the Church, with the exception of a new pulpit : then I think it will do for several years without further repair.

At Lady Day he reports—

The attention paid during Divine Service, and the solemn manner in which the people repeat the responses, are truly gratifying. On the other hand, there appears much cause for humiliation, in beholding the greater part of the people regardless of the Sabbath and the eternal salvation of their souls.

I was truly glad to witness so many Communicants (about 100) as assembled on the Saturday Evening previous to the receiving of the last Sacrament, to hear the Rev. W. K. Betts's Address, delivered with a view to assist them to profit the more in receiving that holy ordinance, and to warn them of the great danger of receiving the same unworthily.

The number of those who joined around the holy altar on the following Sunday was 220, including more of Regent than I had seen attend since I have been appointed here ; which leads me to hope, should Mr. Betts be spared, to see religion again revive and prosper among us.

The rations, so generally granted by Government for some years, gave an influence over the people, which doubtless contributed to bring many to Church who would have willingly absented themselves : but other causes have combined to produce the present state of things. Mr. Betts remarks, in reference to the want of a stated European Ministry among the people—

This has had an injurious effect on their minds : they do not appear to regard the exhortations of a Native as they do the preaching of a European Minister. As, moreover, no works are going on in the town, a great proportion of the people go to Freetown for work, and are exposed to the contagion of the bad examples which they see there : they go to Freetown on the Sunday Night, and return on the Saturday Evening : so that there is no opportunity of private conversation with them, nor of visiting them in their houses ; and if they do not attend at Church on the Sunday, they are almost as destitute of religious instruction as if they lived in the wilds of this vast continent.

It is no matter of surprise, that, under such circumstances, Mr. Betts should have to complain, as he does, of the gross ignorance of some of the people. Yet he is not without encouragement from others : he writes in July—

Though I am not a magistrate, yet I listen to the palavers of the people ; as I obtain thereby an opportunity of giving a word of warning or advice to those who would not come near me on a better errand. I endeavoured, the other day, to explain the grand

truths of the Gospel in a simple manner to persons who came to have their banns of marriage published at Church ; and was much refreshed in spirit by their great attention to what I said, and by their expressions of thankfulness. I believe, notwithstanding the unfavourable statements which I am obliged to give, that many have the hearing ear, and, I hope, the understanding heart. I feel convinced that if we cultivate a praying spirit, and seek the glory of God with an upright heart, His blessing will rest upon us.

With regard to himself, he adds—

I must mention to you how gracious our Heavenly Father has been to me. I have been much comforted under my trying bereavement, and my mind has been remarkably prepared for the peculiar nature of the climate : for, though many die around us, yet I do not feel any dread or apprehension whatever ; and, when sick, have been able to rest in the persuasion that I was in the hand of God, and that He would raise me up if it were for His glory and my good. This is not of myself ; but it is of the goodness of Him who hath said, *As thy days are so shall thy strength be.*

He writes, in reference to the first Sunday in August—

About 300 adults and 100 children were present : this I consider a large congregation.

I was applied to for the loan of several of those books which were given to the Society by a friend for the use of the inhabitants of Regent." I had previously given notice that I had such books, to lend to those who chose to read them. Among the Applicants were Peter Hughes and James Bell : these and a few others give me much satisfaction ; and afford me comfort, amidst many discouragements, by their consistent walk as Christians.

He thus speaks, generally, of the people :—

If I were to give an account of the state of the people of Regent in general, I think I should not give an unfaithful one by applying to them the description given of the Church of Laodicea : yet still I indulge the expectation, that God, in answer to our prayers, will cause a revival in this place ; and will make it again an occasion, not of boasting but of humble rejoicing.

At Michaelmas he adds on the same subject—

Few seem to be impressed with the importance of seeking first the kingdom of God. Their temporal concerns do not prosper as they once did ; and I much fear that this circumstance, instead of detaching their minds more from the world, has had the effect of drawing the enslaving cord the tighter. The number of those who attend Divine Service does not much vary : there are about 300 in the morning of the Sunday and 150 in the afternoon ; and about 12, exclusive of the School Children, at the Daily Public Prayers. The Communicants have been about 100.

In the schools, which have recently been kept for Boys only, there were, at

Christmas, 53 Liberated Children and 51 born in the town and living with their Parents—at Lady-Day last, about the same number—at Midsummer, 41 Liberated and 47 with their Parents—and, at Michaelmas, 100 Liberated and 50 with their Parents. The increase in this last Quarter was by an accession of 55 Boys from a Slave Ship: of these Mr. Betts writes on the 13th of July—

I rejoiced when I beheld them, though toiling, with weary steps and in a sickly condition, up the steep hill leading to the School House: because I knew that there they would be beyond the reach of their cruel masters; and I trusted that a few days' rest and the use of wholesome food would soon restore them to health and strength; but, more especially, that now they would be trained up in the *nurture and admonition of the Lord*.

Mr. Betts thus speaks of the two classes of children of which the Schools now consist—

The behaviour of the Liberated Children is as good as can reasonably be expected, from poor children on whose tender minds the first impressions were made by the errors and vices of Heathenism. I have been much struck by the contrast between these children, and those who were born of Liberated Parents and have been reared in the town: these last appear more intelligent, frank, and happy, and have the air of liberty in their whole deportment; while the others exhibit, in their downcast, timid, and suspicious mien, the appearance of a servile and oppressed race.

Mr. Betts is anxious to revive the School for Girls: he says—

It gives me great pleasure to see the people desirous of sending their children to school. I regret that there are many nice little Girls, belonging to the people of the town, who have no instruction, there being no Female here to take charge of a Girls' School. A little while previous to that trying dispensation of Providence by which I was deprived of my dear Wife, we had frequently a number of pleasant little children come up into our piazza, asking us to let them come to school. A steady and clever Woman, capable of acting as School-mistress, would be very valuable.

CHRISTIAN INSTITUTION.

Mr. Betts reported at Michaelmas, that the Youths in the Institution were reduced to two, and that their conduct was highly reprehensible: they were, in consequence, dismissed. If it should please God to spare Mr. Haensel's life, and to grant him health to execute the design with which he goes out to Sierra Leone, there is good reason to hope that, under the Divine Blessing, the Institution may be revived with the greatest advantage. Mr. Betts observes, with respect to the two Youths now dismissed—

Great allowance is, no doubt, to be made for them, considering the disadvantages under which they have laboured for want of a per-

manent instructor and superintendent: they seem to be tired of being so long in the Institution; and, on this ground, they are to be pitied, as the case would probably have been otherwise if they had had a constant tutor to direct their pursuits. I am compelled, however, in truth to state that their conduct is such as to prove that they are unfit to be employed as Christian Teachers of their countrymen.

LEOPOLD.

A Town of Liberated Africans in the Parish of St. Peter—Inhabitants, 1063.

CHURCH MISSIONARY SOCIETY.

1818.

John Weeks, Teacher.

Susan Thompson, John Langley,

Native Assistants.

Sixteen Native Sub-Teachers.

On the departure of Mr. and Mrs. Davey for England, Mr. Weeks removed from Regent to Leopold; and Susan Thompson, brought up under Mrs. Davey, was placed in charge of the Girls' Schools: on the removal of Mr. Betts from Regent to Freetown, that place, together with Leopold and Gloucester, had to depend on Mr. Weeks for all the care that he could bestow upon them, so greatly was the Mission weakened by the death or return of its Labourers. A Young Man was appointed as Native Assistant in the Boys' School, at Christmas 1825; and continued therein till Michaelmas, when a discovery of past misconduct on his part led to his suspension. John Langley, from the Christian Institution, was appointed in October.

There appears to have been no interruption in holding Public Worship at this Station, though it was maintained at one time, under very difficult circumstances, there being four Sundays on which Mr. Davey was unable, from the boils with which he was troubled, to remain in any other posture than reclining: he was carried, therefore, on a sofa into the Church, which is under the same roof as the Dwelling-house; and had sufficient strength, as he reclined on the sofa, to go through the Services. The attendance increased in the early part of the year, but afterward somewhat declined. Four Adults were baptized by Mr. Raban; and the number of Communicants had increased to 14.

The Returns of the schools are as follows—

	Xmas.	L. Day.	Midsummer.	Michaelmas.
Boys..	105	117	110	160
Girls..	142	158	110	188

Besides the children here returned at Christmas 1825, there were then 23 Boys and 21 Girls in the Hospital: the reduction of the Girls in the Midsummer

Quarter was in part by their marriage: the numbers were increased in the Michaelmas Quarter by the addition of a number of new children received on the 6th of September.

At Michaelmas, Mr. Weeks gives the following very satisfactory statement relative to the Girls' School:—

The Girls' School was left by Mrs. Davey in excellent order, with every practicable arrangement for its future welfare. The greater part of the Girls then in the School can read tolerably well: the First and Second Classes are very worthy of notice, for the proficiency which they have made in sewing, reading, and the understanding of the Scriptures: this has not been attained by any rapid progress, but is the result of many years' labour bestowed on these Girls by her whose name remains dear to them all: three of her Girls, who were baptized by Mr. Raban just before her departure for England, are, I believe, sincerely following Christ. I desire to be thankful, that, through the assistance of Susan Thompson, the Girls have continued to behave well.

The secular business connected with this Station has deprived the Boys' School of the advantage of so much attention as has been paid to that of the Girls: but Mr. Weeks reports—

Yet I think that, on the whole, their progress is satisfactory: 18 of the larger Boys have been sent to prepare farms and build houses for themselves: most of them use Daily Evening Prayer, and all attend on Sundays.

We quote, with pleasure, Mr. Davey's grateful testimony to some who once were and one who now is associated with him in the service of this Mission:—

I and my Wife have, indeed, keenly felt the loss of our dear Brother Taylor: to sum up all in a little, he was a TRUE MISSIONARY. I have much reason to bless God that it has been my happy privilege, since I have been connected with the Society and this Mission, to have the acquaintance, friendship, and counsel of a VAUGHAN, a TAYLOR, and a RABAN. Oh that the Lord would raise up and send forth many more such! I think we have much reason to bless God, for sending to us our very dear Brother Raban: he has proved himself a father to us all: may he long be spared among us!

Nor can we withhold the honourable testimony which Mr. Reffell, the Colonial Secretary, bears to Mr. and Mrs. Davey, addressed, on occasion of their return, to the Secretary of the Society:—

The services of both Mr. and Mrs. Davey have not only merited my warmest approbation; but I really consider myself much indebted to Mr. Davey in particular, for the great and useful services which he has rendered to the Cause, since the loss of Superintendants has deprived many of the Villagers of a Resident. For a length of time, he has attended to the concerns of not only Leopold, but of the four other Villages in the

Mountains; and his loss will, in consequence, be felt more severely at this time than can be expressed: his health and that of Mrs. Davey, however, renders it absolutely necessary that they should recruit at home; and I must, therefore, only hope to see them speedily again. Allow me to beg that Mr. and Mrs. Davey's services may be duly considered: they are the greatest credit, and have always been so, to your Missions in this country; and deserve every thing that can be done for them.

They will, I also hope, prove that Sierra Leone is not so bad as represented in point of climate. I am happy to know that the services of two of the most useful and zealous Medical Men in this Colony have been so highly appreciated by the Committee. Mr. Shower is, I hope, now far on his way to England; and I would beg that his medical opinion of the climate should be before the Society: he has the greatest practical experience of any man that ever left this place.

CHARLOTTE.

A Town of Liberated Africans in the Parish of St. John—Inhabitants, 1006.

CHURCH MISSIONARY SOCIETY.

1819.

John Pierce, *Teacher.*

John Attarra, C. Moore, *Native Assistants.*

Mrs. Pierce, *Schoolmistress.*

Sarah Ackim, *Native Assistant.*

Eight Native Sub-Teachers.

Mr. Pierce married, in January, the widow of the late Rev. C. F. Wenzel; and removed from Waterloo to Charlotte.

Mr. Davey had continued to pay, from Leopold, every attention in his power to this Station: at Christmas 1825, he reports, that he had held Public Worship every Sunday Evening except four during that Quarter; and that a portion of the people attended at Leopold on the other parts of the day. Mr. Pierce states that about 100 Adults attended on Sundays, and from 12 to 16 on the Week Evenings: in the Midsummer Quarter he had visited from house to house, and particularly inquired into the concerns of each family: this had the effect of bringing to Church, for many subsequent Sundays, a number of hearers somewhat more in proportion to the number of the inhabitants. So important is the duty of thus visiting the people at their houses, that it ought to be provided for and pursued in every practicable degree: under the peculiar circumstances of these people, little good can be expected, unless their confidence be thus won and their affections gained.

The Returns of the schools are as follows—

	Christmas.	Midsummer.	Michaelmas.
Boys...	78	110	94
Girls...	39	68	59
Adults...	38	—	—

In the Christmas Quarter, 50 Boys were received from a Slave Vessel, but more than ten died and several had run away. The Girls' School had been removed to Leopold, on the late Mr. Taylor and his Wife returning to England; but, in the Lady-Day Quarter, Mrs. Pierce brought her School Girls from Kissey: most of them, however, soon left her; some of them being married, but the rest ran away from attachment to their old station. In the Midsummer Quarter, however, an addition of 42 Girls and 73 Boys from Slave Vessels increased the number. In the Michaelmas Quarter, the small-pox made great havoc among the children: 9 Boys and 12 Girls died, and 26 Boys and 12 Girls were in the Hospital: Mr. Pierce writes on this subject—

Most of those who have been taken off by this disease were children whom I had lately received in a very reduced state, from the ill-treatment which they had experienced on board the Slave Ship: 17 Girls and 8 Boys, received on the 21st of July, were so debilitated, that, though they were carried on men's shoulders from Freetown, they were unable to walk or to stand when they arrived here: most of them, labouring under severe bowel-complaints and totally unable to help themselves, exhibited an awful and heart-rending proof of the horrors of the Slave Trade.

WELLINGTON.

A Town of Liberated Africans and Discharged African Soldiers, in the Parish of Arthur—Inhabitants, 1070.

T. Macfoy, *Superintendent.*

Mrs. Macfoy, *Schoolmistress.*

Mr. and Mrs. Macfoy are appointed and paid by Government.

CHURCH MISSIONARY SOCIETY.
1821.

William Tamba, *Native Teacher.*

One Native Monitor and Three Sub-Teachers.

Mr. Metzger, though removed to Kissey, has still the spiritual oversight of this Station. William Tamba was appointed in May.

Of his MINISTRY, Mr. Metzger writes at Christmas 1825—

The people continue very numerously to frequent the House of God: I have reason to humble myself in thankfulness for the great encouragement which is granted to me, in spite of many trials, to persevere in sowing the seed of the Word of Life.

At Lady Day, he adds—

Divine Service is still numerously attended: the people in general appear to be very desirous to know what they must do to be saved. We are still destitute of a proper place for Divine Worship.

Jan. 1827.

Having removed to Kissey in the Midsummer Quarter, the immediate charge of Wellington was committed to William Tamba, who is beloved by the people. Mr. Metzger preaches there every Sunday Evening. The people continued to attend very numerously. Mr. Metzger has appointed a few pious and experienced men to take charge, each of a suitable number of persons, whom they meet at fixed times, to warn and direct and encourage them as there may be occasion.

At Christmas 1825, the Communicants were 103: there had been 3 excluded and 27 added: of these last, 5 men and 15 women had been baptized during the Quarter. At Lady Day there were 110: there had been 8 Adults baptized, 7 were on trial, and 20 couples had been married. At Midsummer, the Communicants were 108, and there were 6 Candidates: 5 Adults had been baptized and 4 couples married. At Michaelmas, they continued 108, and the Candidates were 14: many were anxious to be received.

Of the schools, the Boys' had 96 Scholars at Christmas 1825; at Lady Day, 121; at Midsummer, 118; and, at Michaelmas, they were reduced to 88: there had been 82 for the first half of that Quarter; and this reduction from the number in the Midsummer Quarter, and the further reduction which brought them to 38, appear to have risen from the operation of the new plan of apprenticing the Boys of 10 or 12 years of age among the people. The Girls' School continues under Mrs. Macfoy: at Christmas 1825, there were 51; and, at Lady Day following, 75: but later Returns have not been received.

WATERLOO.

A Town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael—Inhabitants 858, at the end of 1825: but increased, by accessions from captured Slave Vessels, in the early part of 1826, to 1165, consisting of 496 Men, 439 Women, 229 Boys, and 201 Girls: of these, there were, at Midsummer, on Government Rations, 156 Men, 31 Women, 108 Boys, and 116 Girls.

CHURCH MISSIONARY SOCIETY.
1820.

John Godfrey Wilhelm, *Minister.*

Mrs. Wilhelm, *Schoolmistress.*

H. Steady, Ann Lisk, *Native Assistants.*

Two Native Monitors and Ten Sub-Teachers.

The removal of Mr. Pierce to Charlotte has been already stated. Mr. Wilhelm, on account of his infirmities, has resigned the situation of Superintendent under Government: he continues, however, to render such services as may be

in his power, no other Superintendent having been appointed. He still gives but a melancholy account of the influence of the MINISTRY on the body of the people; who have been very considerably increased by accessions from captured Slave Vessels. The health of Mr. and Mrs. Wilhelm has been such as to enable them to attend throughout the year to their respective duties. The Communicants were 20 at Christmas 1825: at Lady Day, by death and other causes they were reduced to 16: at Midsummer, by the baptism and admission of an Ebo Man, they became 17: and in the Michaelmas Quarter varied from 15 to 18. While the Communicants walk as becomes their Christian Profession, Mr. Wilhelm reports of the body of the people—

The greater part of the inhabitants not only keep themselves purposely ignorant of the Worship of Jehovah and the way of Salvation, but clandestinely oppose what is good.

Mr. Wilhelm writes to the Secretary, in reference to his Letter to David Noah mentioned before—

It was suitable, not only to Regent, but to all the Stations in the Colony, and has therefore been read to all the Village Congregations. Many of the Soldiers and Liberated Men here looked very serious when I was reading it to them; and one man returned from backsliding, and joined the Communicants again, after he had heard it. Though good impressions seem with many soon to wear off, yet they may revive with greater force on a future gracious visitation of God's mercy.

No Return of the SCHOOLS has been made for Michaelmas, but those of the three Quarters preceding are as follows—

	Christmas.	Lady Day.	Midsummer.
Boys ...	88	112	108
Girls ...	81	111	116

Of the Boys, 3 died during the year, and 30 were apprenticed: of the Girls, 6 died, and 11 were married. The accessions to the Schools were from Slave Ships. A number of Boys and Girls, born in the place and maintained by their parents, attend the Schools, besides those in the above Returns; but in cases where the parents have ceased to receive food and clothing for them from Government, the attendance is become irregular.

Of the Boys apprenticed to the inhabitants, with the view mentioned under the head of Kiskey, Mr. Wilhelm says—

Our Elder Boys have been given out to be apprenticed to such inhabitants as have the means of employing and maintaining them; agreeably to an order of the Chief Superintendent to that effect—that, at the free will and request of the Elder Boys in our Schools, they may be apprenticed; and thus be sup-

ported no longer by Government, but by the inhabitants who receive them.

Of one of the Girls who died Mr. Wilhelm gives this melancholy account—

We lost one of our Girls by a painful occurrence on the 23d of May. After I had attended, from eleven to twelve o'clock, to the Class of Readers, they went to the brook to wash, when one of them, venturing too near the stream of the creek, was seized and dragged under water by an alligator, and we could catch sight of her no more! A similar melancholy event happened two years ago to another of the School Girls, and nearly at the same spot.

He gives a distressing view of the state of the newly-recaptured Slaves:—

The men are in a wretched condition—not fit, indeed, to be put to labour; but prepared only to suffer and die! They came from the vessel like so many skeletons. May the Lord behold in mercy the low estate of these poor people; and make them sensible of the evil of sin, and of the suitableness of the plan of Salvation for them! I often converse with them on the words, *If the Son shall make you free, ye shall be free indeed.*

The following statement by Mr. Wilhelm relative to the marriage of the Females will shew the obstacles, which, in this respect, the habits of the Natives oppose to their improvement: he writes on the 27th of September—

Government has sent to Waterloo, since the 24th of June, 56 Women, who were kept on rations; but no man made application to me to marry any one of them. On the 7th of the present month 30 more were sent to me, with an order that they should have rations granted to them for the space of three months only; by which time it was expected that they would be married and be supported by their husbands. I had, on this occasion, to acquaint the Chief Superintendent, that I had no prospect of getting them married in so short a period, the number of Single Women then kept on rations at the Station being 86. On this I received an order from the Hon. Joseph Refsell to send the 30 Women just mentioned to Kent, where there are many men in single life who would ere long marry and maintain them. Mr. Johnstone, the present Superintendent of Kent, was directed, at the same time, to send his constables to Waterloo to fetch them. On announcing that the constables of Kent would come to fetch the Single Women to that Station, where they would sooner be married than here at Waterloo, there arose in the place such a stir for espousals, that, in the course of two days, I had not less than 55 couples on the list to publish the Banns of Marriage for them on the next Sunday; and, on Monday and Tuesday Mornings, couple after couple came forward with applications for marriage, so that when the constables arrived from Kent, there were but seven women left for them to carry away. By this means I got them all settled, and struck off from rations: but I could clearly perceive that they had formed private connections, and would have been contented

to live together in the country fashion without my knowledge, and let Government support the Women. Mrs. Wilhelm and myself felt often anxious lest this should prove to be the case with these Women; and we now feel thankful to see ourselves relieved at once from this anxiety.

A road from Waterloo to Maharra, about 100 miles distant in the Timmanee Country, was begun before the death of General Turner; but the progress of the work was stopped by his decease. The Acting Governor, his successor, resumed it with vigour, and employed 120 men in this labour. Mr. Wilhelm hopes to be able to avail himself of this access to the interior in the circulation of Arabic Tracts: he writes on the 31st of July—

The road from Waterloo to Maharra is not yet much frequented, owing to the unsettled state of affairs among the Head Men in the interior; some being for, and others against, free commerce: but it is to be hoped, that when our New Governor shall be settled in the Colony, further arrangements will be made to get the free commerce fully established. I am of opinion, that Religious Tracts in Arabic, especially parts of the Scriptures, might, through the blessing of God, be rendered a means for conveying the knowledge of Salvation to the tribes in the interior, if I had them at hand for distribution to trading travellers with whom I may from time to time have opportunity of conversing on the subject of religion.

The Mediterranean Press will here find a new vent for its valuable labours.

YORK.

A Town of Liberated Africans, in the Parish of St. Henry, north of Kent, and on the coast of the Atlantic—inhabitants 56, of whom 150 are Discharged Soldiers.

Mr. Johnstone, *Superintendent*.

Mr. Johnstone is Superintendent under Government.

CHURCH MISSIONARY SOCIETY.

1822.

H. Christian, *Native Assistant*.

The Rev. John Gerber has continued, as he has been able, to visit this Station. There is among the people a hungering and thirsting after the Word of God, which promises well for the future labours of a Missionary if one could be placed among them. There are 37 Communicants—25 Men and 12 Women. At Lady Day, there were 72 Boys in the Schools, and 31 Girls had been removed hither from the Bananas: the Native Usher, mentioned in the last Survey, being unequal to the management of the Boys' School, John Attarra was appointed; but was afterward placed at Charlotte, and H. Christian appointed to succeed him.

Among the Discharged Soldiers a good work is begun, which had its origin in a

manner that deserves to be noticed:

Mr. Gerber writes—

The Wife of a Discharged Soldier, who attended several times the Meetings of one of the Coloured People at Freetown, became powerfully convicted by the Word of God, and determined to spend her remaining days to the glory of God; in which determination she has several years continued. After her return to York, she tried to persuade her husband (who, according to his own confession, lived a very wicked life before) to follow her example: after her patience had been greatly exercised, her prayers in his behalf were answered: he not only became a sincere follower of the Lord himself, but began to entreat his countrymen to flee from the wrath to come: he is about 50 years of age, and lame: he could neither read nor write; but, from his anxiety to read the Word of God, he has, within a short time, improved himself so far as to be now able to read a little in the New Testament. He has built a small, neat Grass-house, in which he holds a Meeting every morning at five o'clock, and also in the evening. The present number of both men and women who have joined with him to follow the Lord is 29; of whom the greater part walk consistently with their profession, and are, according to the testimony of Mr. Johnstone, the Superintendent, the best of the inhabitants. These people, in particular, desire a Minister to be sent among them.

KENT.

A Town of Africans, in the Parish of St. Edward, at Cape Shilling—inhabitants, 591, at the end of 1825; but since increased to 751.

CHURCH MISSIONARY SOCIETY.

1819.

John Gerber, *Minister*.

W. Neville, *Native Teacher*.

W. Bickersteth, Maria Neville,
Native Assistants.

Twelve Native Monitors and Sub-Teachers.

Mr. and Mrs. Beckley leaving in March, Mr. Gerber removed from the Bananas at the end of that month: from Kent, he visits the Bananas and York. William Bickersteth had continued in charge of the Boys' School; and, on Mrs. Beckley's leaving that of the Girls, it was committed to a Girl who had conducted it under her. In the latter part of May, William Neville and his Wife removed hither from Wellington: they have the more especial oversight of the Schools; that of the Girls is committed wholly to the care of Maria Neville: he himself conducts the Morning and Evening Prayers, and is much esteemed by the people: he has been appointed, in consequence, one of the Society's Native Teachers.

Mr. Gerber, in the exercise of his MINISTRY, besides the Sunday Services, has Divine Service on Wednesday and Friday Evenings: at Midsummer, he reports that Public Worship was better

attended by the Women than the Men; there being, on Sundays, in average attendance from 50 to 60 men and from 60 to 70 women—and, on Week Days, from 10 to 15 men and from 15 to 20 women. The Communicants were then 10; but, at Michaelmas, he reports that he had been under the painful necessity of excluding three.

The Returns of the schools are as follows—

	Xmas.	L. Day.	Midsummer.	Michaelmas.
Boys..	150	172	152	146
Girls..	51	75	75	93

The decrease of Boys from Lady Day arose from the placing of some of the Elder Boys among the inhabitants; and the accession of Girls in the Michaelmas Quarter, from new arrivals from a Slave Vessel.

Two days after Mr. Gerber settled at Kent, one of the Commissioners of Inquiry visited the Settlement, and wished an Examination of the Schools to take place. In consequence 166 Boys and 75 Girls were examined: of the Boys, 9 only could read the Scriptures tolerably well, and 14 could read the New Testament imperfectly: of the Girls, 11 could read the Scriptures fluently and spell very well, and 13 could read the New Testament imperfectly and were incorrect in spelling. It was stated at p. 27 of the last Survey, that 40 Girls belonged to the Bible Class; which appears to be an error, as not half that number had then read the Old and New Testaments.

The Commissioner, on seeing the state of the Schools, advised Mr. Gerber to obtain Assistants more adequate to the proper instruction of so large a number of Scholars. William Neville and his Wife having been placed at Kent with that view, and the Boys being withdrawn from that labour which had for a considerable period left them far too little time for instruction, Mr. Gerber was enabled to report at Michaelmas a remarkable improvement in the Schools. Examinations are now held every Quarter, which plan acts as a great stimulus to the children.

BANANAS.

Islands between 4 and 5 miles west-by-south of Kent—inhabitants, by a late Census, 331.

F. Campbell, *Superintendent*.

Mr. Campbell was for more than a year withdrawn from the Bananas by being employed among the Sherbro, and the attention of the people suffered in consequence; but he has resumed his place in these Islands.

CHURCH MISSIONARY SOCIETY.

1823.

Few of the people voluntarily attend Public Worship: during Mr. Campbell's absence they almost wholly neglected the Services; but his return will probably revive their attendance. Mr. Gerber reports 20 Marriages. The removal of 31 School Girls to York has been already stated: the Boys were, at Midsummer, 72; but, being almost wholly kept at work, they make little improvement.

PLANTAINS.

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles west of the main land.

CHURCH MISSIONARY SOCIETY.

Stephen Caulker, *Native Teacher*.

Recent accounts of the School under Stephen Caulker have not been received. By the last Report, there were in the Day School 21 Boys, and in the Evening School 8 Boys and Adults. The troubles in the Sherbro Country had much disturbed the School.

It is apprehended by the Society's friends in the Colony, that, even if Labourers could be spared from its immediate service, no attempt can be at present made, with a reasonable prospect of success, to establish a Mission in the newly-ceded territories in these parts: the country must first attain some settled repose; and the people must first acquire, by intercourse with Sierra Leone, better views and feelings than now actuate them. Protection, however, would not be wanting; and the country is tolerably healthy, and will become more so in proportion as it shall be cleared.

The Sherbro Bulloms are considered, by the most competent observers, to be more degraded than the other tribes which border on the Colony. The institution called the Purrah (see pp. 227—230 of our Volume for 1825) greatly contributes to this state of degradation, as it has vast influence among them; and there are a few designing men who manage this institution (see pp. 446, 447, of our last Volume), and contrive by means of it to keep the rest of the people in such subjection, as to present an almost insuperable barrier to their improvement.

Liberia.

An American Colony of Africa—Americans and Liberated Africans, formed at Cape Mesurado.

MONROVIA.

The Town of the Colony, on the River Mesurado, half-a-mile from its mouth—laid out in lots bordering on one principal street, at the head of which is a strong Fort—Population about 500.

AMERICAN COLONIZATION SOCIETY.

1822.

Dr. Peaco, *Government Agent and Physician.*James Ashmun, *Society's Agent.*

Lott Carey, Colston M. Waring,

Africo-American Missionaries.

The Rev. Horace Sessions, the Rev. Calvin Holton, and Mr. C. L. Force a Printer, arrived in the Colony on the 7th of February. Mr. Force died before the vessel which brought him left the coast. Mr. Sessions, who visited the Colony on the part of the Society, died on the 4th of March, as he was returning in the same vessel. Mr. Holton, a Coloured Missionary, entered on his labours, but died on the 23d of July. Dr. Peaco arrived also in the Colony in the early part of the year.

It has been ascertained that the climate of this part of Africa is almost as pernicious to Coloured Men from the northern part of the United States, as it is to Whites; but as it is healthy to Coloured Men of the Southern States, Missionaries and Emigrants are to be sought from that quarter.

Information relative to the Colony will be found in various parts of our last Volume—at p. 222, a notice of accession of territory; at pp. 289—291, its Constitution, Plan of Government, and Laws; and at pp. 316—318 and 381—383, the State and Progress of the Colony.

It is stated by the Committee, that the Colony gives evidence, in every department and relation, of increasing strength and prosperity. Two Places of Worship have been built: Five Schools are in operation; and 60 Native Children are under instruction. It exercises a growing influence on the neighbouring Natives, and in the suppression of the Slave Trade, and is remarkable for the general piety of the Colonists: on this last topic Mr. Ashmun says—

Happily a large proportion of the Settlers were, previous to their emigration, the members of religious connections in America. A change of circumstances, the greatest almost that could arrive, has severely tried the sincerity of their profession; and, as was to be

anticipated, has proved that a few were little worthy of the character which they had assumed: but most of them have sustained the trial with honour; and are now becoming settled in their circumstances, and fixed and regular in their religious habits and duties. The pains, which this class of Settlers have bestowed on their own religious improvement, have both qualified and stimulated them to advance the spiritual interest of others; and, through the Divine Blessing, their example and exertions have been successful. The Sabbath is almost universally observed with all the outward marks of religious decorum: domestic worship is common: Sunday Schools, both for Native and Settlers' Children, are zealously sustained, numerous attended, and productive of the happiest fruits: there is a general attendance of all classes on the public and occasional Worship of God; and charitable and pious Associations, chiefly for the religious instruction of Native Children, appear to have been undertaken in that spirit of intelligent zeal which promises both perseverance and success.

Gold Coast.

A decisive victory was gained over the Ashantees on the 7th of August: see p. 638 of our last Volume. The weakening if not destruction of the power of this people seems necessary to the good of this part of Africa, and to the effectual prosecution of that intercourse which is opening to the enterprise of Christians in this quarter: for, assuredly, the glad tidings of the Gospel must, in these days, follow close on the heels of Discovery and Commerce. Wherever it pleases God to open a way for the labours of His servants, and especially into the heart of this long-unknown Continent, He will give them grace, we trust, to gird up their loins to this labour of love.

We regret to state that the Colonists on this Coast have been deprived by death of the services of their two Chaplains—the Rev. Mr. Denny, whose just views relative to the improvement of the Natives were quoted in the last Survey—and the Rev. Mr. Geary, formerly Chaplain in South Africa, but who had lately settled as Chaplain at Accra.

South Africa.

THE following facts relative to the Population of the Colony, are taken from Returns printed by an Order of the House of Commons of May 9, 1826.

In 1812, the *Christians* were 17,090 Males and 15,617 Females—in 1820, they were 22,592 Males and 20,505 Females. In 1817, there were, of *Free Blacks*, 918 Males and 958 Females—in 1820, the numbers were 905 Males and 1027 Females. In 1812, there were 9335 Male *Hottentots* and 9995 Female—in 1820, the Males were 13,445 and the Females 13,330. In 1814, there were 154 Male *Negro Apprentices* and 29 Female—in 1820, the Males were 1061 and the Females 492. In 1812, there were of *Slaves*, 18,804 Males and

11,103 Females—in 1820, they had increased to 19,081 Males and 12,698 Females. In 1812, the *Total Population* was 81,964—in 1820 it amounted to 105,336.

The Births and Deaths of two of the above classes are thus stated—

In 1812, there were BORN, of *Christians*, 523 Males and 528 Females—in 1820, the Males were 881 and the Females 898: in 1812, of *Slaves*, 78 Males and 66 Females—in 1820, Males 463 and Females 464.

In 1812, there DIED, of *Christians*, 226 Males and 229 Females—in 1820, Males 375 and Females 264: in 1812, of *Slaves*, 149 Males and 72 Females—in 1820, Males 248 and Females 130. *Total Births of Christians and Slaves*, in 1812, were 1425, and 3124 in 1820. *Total Deaths of the same classes*, in 1812, were 811, and 1406 in 1820.

In our last Volume, pp. 276, 277, evidences appear of the acceptableness and influence of the Scriptures in this quarter of our Survey; and, at pp. 421—423, various incidental but striking proofs of the blessings conferred on the Natives by the establishment of Missions among them.

CAPE TOWN.

The Capital of the Colony—inhabitants, at the end of 1818, were 18,173: consisting of 7,160 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

No accounts have appeared relative to the proceedings of the South-African Bible and Missionary Societies, or of those of the Society for the Propagation of the Gospel in this quarter.

LONDON MISSIONARY SOCIETY.

Richard Miles,
Superintendent of the Missions.

The Rev. Dr. Philip is now on a visit home: he left the Cape, with Mrs. Philip and their family, in the *Coromandel*, Captain Boyes, on the 26th of January, and arrived on the 7th of April of last year. In contemplation of this voyage, he visited, in the summer and autumn of 1825, all the Society's Stations, both within and beyond the Colony, except the Missions in Namaqualand, which were too distant and are at present of too fluctuating and migratory a character to compensate, by any benefit which could result from his inspection, the unavoidable expenditure of time and money. After a journey of about 2500 miles, Dr. Philip reached Cape Town in the middle of November. He thus speaks of the state of the Missions which he visited—

Reviewing the blessings which I have to enumerate, I cannot omit the rising prosperity which I found among our Missions. When we say religion prospers in a country, we do not mean to intimate that it prospers equally in every congregation; and when I express a favourable opinion as to the state of our Missions in South Africa, it is not to be understood that I represent every single Mission as in a state of prosperity: Missions so widely separated, and under such a variety of circumstances, must necessarily differ in various respects; but, taking the aggregate of good done, there is much reason for thankfulness. *The Lord has done great things for us*; and, I trust, these are but the pledges of greater blessings.

Mr. Miles, with Mrs. Miles and their family, arrived at the Cape, in the Pa-

tience, Captain Kind, about ten days before Dr. Philip left: they had sailed from Gravesend on the 2d of October. The superintendence of the Society's affairs is confided to him, during Dr. Philip's absence.

WESLEYAN MISSIONARY SOCIETY.

Of the Missions, generally, the Committee state—

The Missions in Southern Africa continue to present most cheering indications. Their present success is generally encouraging; and their prospects are connected with the diffusion of the civilizing, intellectual, and spiritual effects of Christianity over large tracts of that continent and its scattered and degraded population.

For the reason assigned at p. 31 of the last Survey, we subjoin an alphabetical List of the Missionaries employed at the different Stations.

Archbell, James	Kay, Stephen
Davis, John, jun.	Shaw, Barnabas
Edwards, Edward	Shaw, William
Haddy, Richard	Shrewsbury, W. J.
Hodgson, Thos. L.	Snowdall, Robert
	Young, Samuel.

Of the Missionaries enumerated in the last Survey, Mr. Broadbent has returned home in ill health, Mr. Threlfall (see p. 446) has fallen a victim to a treacherous guide on a journey to the Damara Country, and of Mr. Whitworth no mention is made. Mr. Shrewsbury, late of Barbadoes, has been added to the number.

On the Mission at Cape Town, where there are 56 Members, the Committee remark—

It is more important in its connection with the interior Missions, than in itself: but here, the opportunities of usefulness are not few; and the preaching to the Slaves and the School for Slave-children have conveyed to many of this class the knowledge of Christ, and brought them under its moral influence.

RELIGIOUS TRACT SOCIETY.

It is stated in the last Report—

Your Committee forwarded, by the Rev. Mr. Morgan, proceeding to the Cape, 3000 Tracts; and also granted about 5000 of their Publications to an old friend of your Institu-

tion, proceeding to the Cape, to fill an official situation under Government.

GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

Missionaries:

Clemens, Hoffman, Sonderman, and Tietze.

Br. Schultz is removed to Gnadenthal; and Br. Sonderman has taken his place at Groenekloof: he arrived at the Cape in February.

The inhabitants have, of late, considerably increased: Br. Clemens writes on this subject, May 16, 1826—

At the close of 1824, the number of our inhabitants was 406; at the close of 1825, it was 450; and up to this date, 57 New People, young and old, have arrived, and obtained leave to live on our land. They come chiefly from the country between Saldanhabay and Clan-William: among them are many who give good hopes, that their aim is truly the salvation of their souls; but we must proceed with great caution, for not a few have probably other motives.

He adds, in reference to the necessities and state of the people—

The harvest has failed: the farmers themselves have very little bread; and do not want the Hottentots, and cannot employ them; and therefore many flock hither, merely on account of extreme poverty. Much cattle have died for want of food and drink; and if we did not place our confidence in the help of God, our prospects for futurity would be very disheartening. But as He is pleased to help in spiritual things, He will not fail to do it in temporal: He defends our poor weak flock against the attacks of that *roaring lion, who goeth about seeking whom he may devour*; and even makes the present distress subservient to the welfare of many a soul, who is thereby stirred up to reflection and repentance, and to take refuge in his Saviour, from whom alone all help cometh.

Of one of the Memorial Days celebrated annually by the Brethren, in commemoration of some special events in the History of their Church, Mr. Clemens thus speaks—

A remarkable perception of the presence of our Saviour accompanied the solemnity. After the baptism of four adults had taken place, during which a general emotion was observed, it was as if the whole Congregation assembled was visited with a special outpouring of the Holy Spirit: they prayed and sang together, with unusual fervour—forgave one another—and entered into a blessed covenant of love, that they would live to Jesus, and serve Him with full purpose of heart. In this spirit they proceeded, before the close of the day, to visit the sick and infirm inhabitants of our place, to administer comfort, and to sing and pray with them.

BOSJESVELD.

About 40 miles to the northward of Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer, *Missionary*.

The Directors state—

From the secluded situation of Bosjesveld, which affords its inhabitants few opportunities of attending Divine Worship in the Colonial Churches, the services of a devoted and laborious Missionary at this station are peculiarly valuable: in the judgment of the people themselves, Mr. Kramer is a Missionary of that character, and well suited to the place.

PAARI.

In the District of Stellenbosch—about 35 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1819.

Evan Evans, *Missionary*.

The Congregation is so much increased, that a larger Chapel is in preparation. On Mr. Evans's labours and their effects the Directors report—

Mr. Evans visits, in rotation, eight different out-stations, as usual; and preaches to congregations of about 150 persons each. The farmers, in the several districts, allow their Slaves to attend Divine Worship in the mornings of the week-days on which the Missionary happens to make his periodical visit, and themselves attend in the afternoon. The beneficial effects of instruction on the Slaves continues to be evinced by their devout spirit and moral deportment: their masters and mistresses continue to give favourable testimony to their sobriety and fidelity, and to the useful influence of their example.

Several pious individuals read Sermons and assist in the instruction of both the white and black population.

TULBAGH.

In the District of that name—About 75 miles north-east of Cape Town.

Ariel Vos, *Missionary*.

Mr. Vos, whose death was mentioned at p. 36 of the last Survey, was not the Missionary of that name, as there erroneously stated, but Mr. Vos the Minister of the Dutch Church; who died in April 1825, not in September, as there also stated. Mr. Vos, the Missionary, continues to labour with diligence and success: the people of the District defray all the expenses of the Mission; and contribute, in addition, to the funds of the Society.

GNADENTHAL.

About 130 miles eastward by north of Cape Town.

UNITED BRETHREN.

1736—renewed 1792.

Missionaries:

Hallbeck, Fritsch, Lemmert, Schultz, Stein, Thomsen, and Voigt.

Br. Nauhauss has removed to Enon. Br. Schultz removed hither from Groenekloof, and has charge of the smithy and cutlery. Br. Sonderman was im-

properly placed, in the last Survey, among the Missionaries here, as he had not arrived: he is stationed at Groenekloof; and reached the Cape on the 17th of February, after a voyage of 15 weeks, in company of Br. Lemmertz who was on his return from the visit to Europe mentioned at p. 41 of the last Survey: Br. Lemmertz and his Wife do not, at present, resume their places at Enon, but remain for a season to assist at Gnadenenthal. Missionaries are rarely so highly favoured in their voyages, in respect of the society of true Christians, as these Brethren were: the efforts now in progress for the spiritual good of seamen will be abundantly rewarded, in the gradual removal of that impiety, which often renders vessels places of anxiety and distress to the religious persons who are obliged to make use of them. Br. Lemmertz thus speaks of his voyage—

Our Captain was a very worthy man, and a child of God: often have we had edifying conversations with him: in every respect, we found in him a kind friend. The Mate was the son of a Minister, and of the same mind: I had frequent opportunities of conversing with him on religious subjects. We had likewise, as fellow-passenger, a young English Gentleman, a good musician, whose Father lives at Berlin: he always attended our Sunday's devotions. We met also for a short service every morning and evening; and were blessed by the Lord, on all these occasions, with a perception of His divine presence. We became so much attached to one another, that, after we had completed our voyage, parting with such dear friends, with whom we had felt spiritually united, deeply affected us all; and we promised to remember one another in our prayers.

The number of inhabitants is again somewhat decreased, by the removal of several families to Elim. Mr. Hallbeck thus speaks of the number and of the course of education, in a Letter of Dec. 19, 1825—

We have at present 1200 Hottentots inhabiting this place; of whom 305 are school children, between the ages of six and fourteen, viz. 168 boys and 137 girls: besides which a number of young people, who have left the daily school, are instructed in reading and writing, once a-week. Owing to the many interruptions, on an average, only half, or about 150 children, attend: yet by far the greater number learn to read their Bible before the age of thirteen or fourteen; and we have not only instances of adults being privately taught to read by children in our Settlement, but one of our pupils is even engaged by a Farmer in the neighbourhood to teach his slave children. The parents are in general very anxious that their children should avail themselves of the privileges which they enjoy here, and seldom omit to bring them to school at the age of six years.

In respect of Education generally in the Colony and of the establishment of Sunday Schools, he adds—

Government has, of late years, evinced a laudable anxiety to encourage education in the Colony; and an English Free-school has been established in almost every country village: but an attempt of Government to confer the same benefit on the dispersed Farmers has hitherto proved fruitless, on account of the great distance between the farms; an obstacle which will probably become hereafter less formidable, as the country is rapidly increasing in population. For the same reasons we have not been able to establish Sunday Schools in any of our Stations, excepting the New Settlement at Elim, where, on an average, about 25 Sunday scholars, children and adults, attend, and make very encouraging progress.

Of the New-Year's Day of 1826 he says—

A very pleasing spirit of humility and devotedness to our Saviour prevailed among our people at the beginning of the year. Many of them came to us, and expressed their feelings on the occasion with great emotion and many tears; and I had the pleasure, without being perceived myself, of overhearing a conversation which passed between several groups of elderly Hottentots, who were sitting under the oaks round the Church, on New-Year's Day, and solemnly covenanting together to surrender themselves anew to the Lord, and remain faithful to Him: though we are often grieved by deviations from the way of holiness, it is a great encouragement to us to observe, from time to time, such a spirit awakened among our people.

Some time afterward he gives another pleasing trait of the effect of the Brethren's plans—

Since the beginning of this year, we have had a monthly conference with the Chapel-servants and Overseers: by which a good understanding is cultivated among us and them, and all the Members of the Congregation, notwithstanding the satanic attempts of a certain neighbour to create disturbance.

The scarcity which was apprehended, as appears from p. 37 of the last Survey, from the failure of the harvest of 1825, very speedily followed: but Mr. Hallbeck writes in January—

It is truly edifying to witness the child-like resignation of our poor people under these accumulated sufferings. "We talk about our difficulties," said Peter Koekson on a late occasion, "and consult about the best means of working our way through; but the end of every such conversation is—Our Saviour will help us!"

In April, Br. Hallbeck states the two following remarkable facts in proof of the gracious care of God over His servants:—

Our poor Hottentots, who lost almost their whole crop by the rust, have to struggle with great difficulties: but the Lord will graciously help us through these trials, as on former occasions. One proof of His kind

providence we have already before our eyes. Never, in the remembrance of man, did the wild almond-bushes produce such an abundance of fruit as this year; and our people are now busy gathering this bountiful supply. These almonds, though poisonous in their rude state, are, when properly prepared, a wholesome and nutritious food.

After long drought, by which the country was parched and the rivers dried up to an almost unexampled degree, we have had very fine rains, in the course of this and part of the last month, by which the pastures are much improved, and the gardens greatly benefited. During these rains we experienced at Gnadenthal a remarkable preservation: round about us, there fell such a quantity of hail, that the gardens of the neighbouring farmers were altogether ruined; but our valley escaped. If the calamity had befallen us, the loss would have been immense, as all the gardens were abundantly stocked with Indian corn, beans, pumpkins, &c.; and it would have been the more severely felt, as our Hottentots, having lost their crop of grain, are chiefly dependant on the produce of their gardens. It is almost incomprehensible how we escaped, since the hail fell, with equal violence, both at places to the west, and at our next neighbour's to the east. Thus, it would appear, that the storm must have passed over our valley, but was not permitted to do us any harm; restrained by Him who rules the elements, and who is, at the same time, the prayer-hearing Father of the poor and distressed.

A Memoir of the venerable Father Marsveld was given at p. 449—451 of the last Volume.

HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

UNITED BRETHREN.

1823.

J. M. P. Leitner, *Missionary*.

Br. Hallbeck writes, in May, from Gnadenthal—

I have been much gratified in a visit to Hemel en Aarde. The steady, prudent, and yet zealous labours of Br. Leitner and his Wife are evidently blessed by God for the benefit of that Institution.

Evidence of these labours being here justly characterized was given in the Extracts from the Diary for the First Quarter of 1826, printed at pp. 541—543 of our last Volume. Br. Leitner gives the following summary view of the Settlement in 1825:—

Both of us have been ailing; and indeed we perceive that this earthly house is going to decay, and we cannot expect much amendment: but our Saviour helps us from day to day. Among our patients, many are very weak and declining; and, during last year, 12 baptized and 14 unbaptized departed this life: 25 adults and 5 children were baptized; 8 were admitted to the Lord's Supper. The whole number of inhabitants of this Hospital,

Jan. 1827.

at the close of 1825, was 106: to all of them the glad tidings of great joy are proclaimed; and they are both publicly and privately instructed in the blessed truths of the Gospel. The Lord blesses our feeble testimony; and the Word of the Cross approves itself in truth, as the power of God for salvation to all those who believe. Our people are remarkably attentive and devout in all our meetings. In general, we may declare, with truth, that we have reason to rejoice over our communicants and all the baptized, which is our highest reward, and gives us courage and freedom in proclaiming the Word of atonement and remission of sins, in the blood of Jesus Christ, our Crucified Saviour. Yet we are not without our troubles, and now and then feel pain and sorrow, when we see instances of the falling away of some; for Satan is ever on the watch to bring those souls back into his snares, who had once escaped from him.

ELIM.

First called Vogelstruyskraal—a New Settlement, on New Year's River, near Cape Agulhas—ten or eleven hours' ride south-eastward from Gnadenthal, eight-and-a-half eastward from Hemel en Aarde, which last is seven hours' south-westward of Gnadenthal; the three Settlements thus forming the points of a triangle, each being a day's journey, on horseback, from the other.

UNITED BRETHREN.

1824.

Bonatz, Luttring, *Missionaries*.

The first Adult Heathen was baptized at this New Station on the 9th of October 1825. About 200 strangers celebrated there the following New-Year's Festival. In the beginning of February of last year it had 70 inhabitants, and the gardens were in a most flourishing state: the third crop of beans, within eight months, was in forwardness on the same piece of ground. Br. Luttring had greatly improved their mill, which was resorted to from all quarters. He also attends to a Daily School for the children of the Settlement; and to a Sunday School for those of Slaves, Hottentots, and Farmers. He gives the following general view of the state of the Settlement:—

Our neighbours are friendly and well disposed toward us: externally, we have no cause for complaint. As to the spiritual course of our small congregation, we may with truth assert, that the blessing of God our Saviour attends our labours; though it cannot be denied, that Satan also endeavours to set his snares in the way, when souls are awakened by the Gospel, fearing to lose his prey. We therefore need to watch and pray, both for ourselves and our people, that the enemy may not prevail in his attempts to destroy the work of God, but that we all may overcome by the blood of the Lamb, and the Word of His testimony.

PACALTSBORP.

In the District of George, 245 miles east of Cape Town—three miles south of the town of George and two north of the Sea.

F.

LONDON MISSIONARY SOCIETY.

1813.

William Anderson, *Missionary*.

Mr. Rogers Edwards has removed to Theopolis, to take charge of the secular part of that Mission. A Native Teacher from Theopolis assists in the School, which is well attended. On the subject of the ministry the Directors state—

Divine Worship is, in general, well attended; but Mr. Anderson is solicitous that the power of religion should be more fully and universally manifested by the Members of his Congregation. As in most of the families of the Institution there is at least, one person who can read, he is endeavouring to introduce the regular reading of the Scriptures more generally among his people.

The New Church was opened by Dr. Philip, in June 1825, when he was at Theopolis in the course of his Journey before spoken of: he writes—

It is neat, plain, and yet handsome. It is not too large, nor, in other respects, unsuitable to the Congregation; and yet it is by far the first building of the kind in the Colony, out of Cape Town. It furnishes admirable accommodation for the people, and adds to the means of perpetuating the preaching of the Gospel. While Mr. Edwards and Mr. Clerk were employed in conducting this work, they have formed some good stone-masons among the Hottentots, and instructed them in the first principles of carpentry work. We calculated that the people present at the opening amounted to 500: of these, about 400 were Hottentots, and the rest Colonists.

It was an affecting sight to observe such a number of human beings, who were a few years ago *not reckoned as a people*, without houses, living in holes of the earth, with no clothing but the filthy "kaross" (a sheepskin thrown loosely over the shoulders), without books, without the worship or the knowledge of God—now worshipping in such an edifice, clothed in British manufactures, without a single kaross in the whole assembly, with Bibles and Hymn-Books in their hands, listening eagerly to the words dropping from the lips of the preacher, and evincing a spirit of intelligent and animated devotion which would have done credit to any Christian Assembly in Great Britain.

For the first time, I observed, on this occasion, the Farmers mingled with the Hottentots on the same seats.

On this last fact the Directors observe—

This circumstance indicates considerably improved feeling on the part of the Farmers. The progress of this kindly disposition toward the hitherto-despised Hottentots will remove a material obstacle to the social happiness of both classes.

HANKEY.

A New Station, named after the Treasurer of the Society; in a situation peculiarly beautiful, near the Chantoois River, between Pacaltsdorp and Betheldorp.

LONDON MISSIONARY SOCIETY.

1825.

William Foster, *Missionary*.

Circumstances have hitherto prevented the establishment of the Seminary at this place, for the superintendence of which Mr. Foster proceeded to Africa: the Directors state that it probably will not be brought into full operation until after the return of Dr. Philip to the Cape: but that, in the mean time, Mr. Foster will assist in the labours of the Society's Missions in these parts.

BETHELSDORP.

In the District of Uitenhage, 45½ miles eastward of Cape Town, and near Algoa Bay.

LONDON MISSIONARY SOCIETY.

1803.

James Kitchingman, H. Helm, Adam Robson, *Missionaries*.

John Monro, *School Superintendent*.

Mr. Helm removed from Griquatown, in August 1824, for the benefit of Mrs. Helm's health. Mr. Robson arrived at the Cape in December 1824: see p. 34 of the Survey for 1825.

The Directors thus speak of the Public Worship—

The Congregation is considerably increased: a larger Place of Worship is about to be erected. The Church, though not increased in number, is supposed to contain as much genuine piety as at any former period. A Chapel, for the benefit of the Hottentots and others, is about to be built at Port Elizabeth.

The Rev. W. Foster, of Hankey, bears the following testimony, in May, to the improved state of the Settlement—

In the Schools, the British System may be seen in a state of perfection equal to almost any thing that can be witnessed in England; and the numbers under instruction and their proficiency are truly admirable. The number of Schools here at present is six; including two Day Schools and two Sunday Schools for the children, a large Adult School on the Sabbath, and an Evening School in the week; besides a Seminary which I have commenced with the Natives, in which they are proceeding in the more important branches of knowledge. Various Societies, of a benevolent and religious nature, call into exercise principles, which, from the pulpit and other quarters, are enforced on the people; and, as is invariably the case elsewhere, tend to strengthen and bring them to maturity. I am happy in observing, in the deportment of every individual, the utmost quietness and sobriety: there is nothing like a tumultuous or noisy assembling for the purposes of sinful mirth or mischief; so that those, who are not the most active members of the community, are not in a contrary manner injurious. The public spirit of the people is remarkable, compared with their limited means; the public buildings in the place, which have resulted from it, being worth many thousand dollars, while others are designed and some in actual progress.

Of the Adult Sunday-School the Directors thus speak—

On the morning and afternoon of every Sabbath, nearly the whole adult population of the place assembles; arranged, in different classes, according to their proficiency, and including all ages from 15 to 80: a considerable proportion of the people, who, during the week, are engaged on the neighbouring farms, attend for instruction on these occasions. The several classes are placed under 20 teachers; 10 for the males, and 10 for the females. More than 800 promotions have taken place in the School during the past year.

They refer to the following facts as evidence of advancing civilization—

A Bridge has been lately erected, by the free-labour of the Hottentots, which is considered to be superior to any other in the Colony. The Smith's Shop promises well: Mr. Arnot, who superintends this establishment, has seven Hottentot Apprentices: one of his former apprentices, a Hottentot Youth, is now employed as a journeyman at Graham's Town, and has several Europeans working under his direction. The Hottentots of the Institution continue to have a considerable share of the contract, for conveying Government Stores from Algoa-Bay into the interior. The merchandise, chiefly British, sold at the Public Store of the Institution, continues to be very considerable.

ENON.

On the Wittle River, near Algoa Bay.

UNITED BRETHREN.

1818.

Schmitt, Halter, Horning, Nauhauss,
Missionaries.

Br. Lemmertz, formerly at Enon, is stationed for a time at Gnadenthal: Br. Nauhauss, from that Station, has taken his place.

The people suffer much in their external circumstances. The failure of the harvest of 1825-26 was here also severely felt. Br. Schmitt writes—

From all parts of the country we hear, that both the "rust" and the long-continued drought have destroyed the corn. For these six years this Colony has been visited by this dreadful scourge. The price of corn is so high, that the poor Hottentots cannot purchase it. Our people have therefore been very diligent in cultivating their garden-grounds: in the beginning of the season, it seemed as if they would be richly rewarded; but the want of rain, and the excessive heat in November and beginning of December, have destroyed their crops and likewise the corn. The beginning of the year 1826 was a heavy time, and the prospect of outward subsistence very discouraging to our people: many of them cried to the Lord for help, as all their fruits and crops were perishing for want of moisture. He heard them, and sent a most plentiful rain.

Mrs. Schmitt adds—

Both we and the Hottentots took courage, and planted as much seed as we had in store, and Indian corn and French beans, which promised well. This has been a summer

the like of which I never knew: the thermometer, for five days successively, stood at 107 in the shade: the vegetables were as if burned with fire, and the young potatoes looked as if they had been baked in the ground.

In May last Mr. Schmitt states—

Great poverty oppresses many members of our Congregation. Since the war, no year has been heavier than this for our people: they have no opportunity to earn any thing, and often no wheat or barley is to be had for any money. In our own housekeeping we are obliged to be very frugal; and are thankful if we can get bread for our own family. The Hottentot Children live chiefly on milk, of which, thank God! there is yet a sufficiency.

Most worthy of sympathy and aid is such an Asylum for the Poor. Br. Schmitt adds this affecting statement—

Enon is increasing, from month to month, in the number of its inhabitants; for it has become known throughout the whole country. Among those who come to us, are several who bring nothing with them but a ragged "kaross" thrown over their backs; and we often think of the question put to our Saviour by His Disciples, *From whence can a man satisfy these men with bread here in the wilderness?* But a Hottentot is generally much less concerned about these things than an European. From the Schneuwbergen (snow mountains) and their neighbourhood, Hottentots arrive here, of whom one may truly say that they are poor Heathen—not only in outward possessions, but in understanding. The young people bring their parents along with them; thus the aged, blind, and lame come and seek here a refuge.

It may be easily conceived what patience and forbearance are required in the care and instruction of such a body of ignorant and destitute Heathen: the Reader will be delighted with the benevolence which beams out in the following expressions of Mrs. Schmitt—

I can find no words to express our thanks to our good friends in England, who have put it in our power to assist our poor people in time of need. I am, indeed, sometimes out of patience with them, in a time of health, on account of their indolence; and think that they might contrive better: but, when father and mother and all the children lie sick at the same time and cannot help themselves, all this is forgotten—and who CAN help them but their Teachers?

In her care of the Females Mrs. Schmitt is unwearied, but has had some severe trials: she writes—

Some time after the beginning of the year 1825, some grievous deviations occurred among our Young People, which affected me exceedingly, especially as some of those Girls whom I had employed, and of whom, by their generally good conduct, I had the best hopes, were implicated.

It is added, however, on this subject—

With regard to the spiritual course of our Congregation, I think we may say that we have more joy than grief. Most of those

Young People, who last year caused us so much concern, shew marks of sincere repentance; and, we hope, have forsaken their evil ways: many are re-admitted to their former privileges. May their example warn others to avoid the snares of Satan!

By the last Returns, it appears that the inhabitants were 400; and that, of these, 246 had been baptized, 33 were candidates for Baptism, and the rest were New People. In the Schools there were about 70 Boys and 70 Girls, who were pretty regular in their attendance and made good progress. Of the state of the people, Mr. Schmitt thus speaks at the end of May—

The number of the inhabitants at Enon has increased to 400; yet the increase, this year, has not been so rapid as in some former years. There arrive, however, every now and then, New People, many whom give good hopes of their doing well among us. But there is a continual interchange of joy and sorrow. The enemy will always attempt to sow his tares among the wheat; yet we find, that, by the grace and power of God, such as do not promise much fruit in the beginning, are often made living branches in the Vine. By the Word and Spirit of Truth many a sleeping sinner is roused to awake, and behold himself in the right light, as a wretched undone creature, who can be saved only by taking refuge with Jesus the Saviour of sinners, who never rejects the poor and humble penitent. Our Communicants, generally speaking, walk worthy of the Gospel: we rejoice to see such a number attending at the Lord's Table; and such an increase, in so short a time, of Hottentots, who, with full purpose of heart, bring their thank-offerings to the Lord, for the great mercy which He has shewn to them in delivering them from the ways of sin and the power of the Devil, and bringing them to the glorious light of the Gospel of Christ and to the experience of His salvation.

It will be heard with regret, by all who have taken an interest in this Settlement and traced its beginning and progress, that the growing infirmities of Mr. and Mrs. Schmitt have compelled them to seek retirement from this beloved scene of their labours: Mr. Schmitt states—

We have obtained leave to return to Europe; and when Brother Hallbeck arrives, we shall consult together respecting our future destination, and come to some conclusion. I can truly say, that there is no place on earth where I so much wish to dwell and labour in as Enon; but when I feel that my strength is failing, and I can no longer be of much use here, it is best to retire, and make room for those who are young and fit for the work.

THEOPOLIS.

In the District of Albany—550 miles eastward of Cape Town, and about 60 miles north-east of Bethelsdorp.

LONDON MISSIONARY SOCIETY. 1814.

George Barker, *Missionary.*

Rogers Edwards, *Secular Superintendent.*

Thomas Edwards, *Schoolmaster.*

Mr. Peter Wright, whose place at Theopolis as Superintendent of the secular concerns has been taken by Mr. Rogers Edwards from Pacaltsdorp, was appointed a Missionary on the 14th of March, and was to proceed to Griquatown. Jan Tzatzoe, the Caffre, who assisted at Theopolis, is settled in his native country.

The Directors give the following view of the state of the Settlement—

The Place of Worship is found much too small for the Congregation, many of whom are obliged to stand outside, and listen at the doors and windows. The Sabbath-School, which embraces in its plan the whole population, both old and young, continues to flourish. In the Day School, the number of Boys is still about 200, and their progress in learning such as to excite the admiration of every unprejudiced visitor.

All the dwelling-houses erected in the new village are respectable: indeed, several of the Hottentots of this Institution live in houses superior to those occupied by many of the most respectable Settlers in the vicinity. The value of the houses built by the Hottentots of Theopolis, from 1822 to July 1825, is estimated at about 35,000 Rix Dollars. The Store, commenced here in 1823, proves very beneficial: the amount of goods, chiefly of British manufacture, sold to the Hottentots of the Institution up to last July, was 34,475 Rix Dollars.

Dr. Philip writes, of his late visit—

I was much delighted with the state of religion among the Members of the Church: it contains many sensible and excellent Christians: their exercises at the Prayer Meetings are highly gratifying. The Adult School on the Sabbath presents a most delightful spectacle. Some individuals have been lately added to the Church, who give the most satisfactory evidence that they have felt the power of Divine Truth; and the respectable and devotional appearance of the Congregation at large, on the Lord's Day, presents an animating and refreshing spectacle.

During my residence, the Settlement was visited by several Dutch Farmers, who had seen it in former years: it was highly gratifying to hear their remarks. All admitted that they could not have believed, had they not seen it, that it was possible to elevate the Hottentots to such a condition. One of them remarked, that it was the most pleasing sight which he had ever seen; and another, that, would his circumstances permit, he would be happy to give up his present situation, that he might live at Theopolis, to enjoy the privileges of the Hottentots, for himself and his children.

Mr. Barker states—

Our Sabbath Days are pleasing days—no more sleeping—no sauntering away the pre-

clouds hours: we have no more reason to complain of the attendance in the afternoon; but, from the day-break until late in the evening, the time is spent in religious exercises. I have often mentioned, with delight, the attention of the people in the House of God, but it was never more pleasing than it now is.

Albany.

A District in the Eastern part of the Colony.

WESLEYAN MISSIONARY SOCIETY.

1820.

Stations.

GRAHAMSTOWN—SALEM.

The Committee give the following general view of the object and prospects of this Mission:—

The Albany Mission was originally commenced with the Settlers who went out from this country, in the hope that it would connect itself with the Hottentots, and ultimately prepare the means for extending the Gospel among the Caffre Tribes: these hopes have been realized, and that more immediately and extensively than the Committee anticipated. The Stations within the Colony have increased to seven; and Agents have been raised up in them to accompany those Brethren, who, having given up their places in the Colony to the new Missionaries sent out from England, have planted themselves among the savages in Caffraria.

From this Mission, established but a few years, the following Stations have arisen: *Graham's Town*, where there is a Chapel with about 600 hearers; a Congregation and small Society of Hottentots; an English and a Hottentot School—*Salem*, a smaller Station, with a Chapel also and a School—*Wesley-Mount*, where there is a Chapel, a Society, and a School—*Port Frances*, *Salem Hills*, and *Clumber*, where Societies have been formed, and Chapels are about to be erected—*Somerset*, a promising new Station, lately visited, gives access to many of the Heathen as well as to the Colonists.

These the Committee regard as highly gratifying prospects; for the increased influence of pure religion among the Colonists must furnish, to a large extent, suitable Agents for the conducting of Schools and Missions among the neighbouring Tribes of Pagan Africans. The commercial intercourse of this Colony with some of those Tribes will also probably become extensive; and will co-operate with the means of religious instruction, to bring them under the influence of Christianity: and the whole seems to furnish another example of that connection of Providential events with the purposes of Christ as to the Salvation of the Heathen, which, in the present day, has been so often and so strongly marked. On these Christian Settlements, as they advance in population and are brought into regular intercourse with the Heathen around them, the care of extending the knowledge of Christ into the regions beyond, will ultimately chiefly devolve, and the Society be left at liberty to employ its efforts in behalf of Tribes more distant.

Caffres.

Mr. Brownlee, Missionary among these people, assigns the following grounds for increased exertions for their spiritual good:

—a dense population, living in the vicinity of a Christian-Protestant-British Colony—the Caffre Language perfectly understood and spoken, with little variation, for 500 miles along the eastern coast—access to the Caffre Country from the Colony, and daily intercourse maintained between the Caffres and the Colonial Frontier—a weekly market in the vicinity of the frontier, attended by the Caffres and other Tribes beyond them—the superior local advantages of the Caffre Country, compared with most other tracts of South Africa—and a free and uninterrupted intercourse maintained between the Caffres, the Tombookies, and some of the Mombokie Tribes.

He adds the following circumstances relative to the population and state of Caffraria—

The population of the Caffres, subject to T'Gaika, Hinza, and Slambie, does not probably amount to less than 130,000 souls. The Tombookies may amount to about the same number; and their most distant kraals are not much more than 200 miles from the Colonial Territory. At present, there would be no objection made by the above Tribes to Missionaries settling among them. Missions among the Caffres would form connecting links with others, which may in future be established among the other Tribes.

During the past two years, there have been dreadful commotions among the Tribes to the eastward of Caffraria. The whole country has been in a state of warfare, and the sufferings and misery of the inhabitants must have been extreme. Thousands of poor creatures, driven from their respective countries, have sought an asylum among the Tombookies and Caffres: they appear to consist of remnants of various Tribes; many of them from the interior, opposite Delagoa Bay. The wars to which I have alluded, seem to have commenced near the Bay; and some of the Tribes to have proceeded northward, others in a westerly direction, and others toward the Caffre Frontier. The whole country has been in a state of agitation, and very great numbers appear to have perished from famine: it has now been, for a time, at peace. I trust that these severe dispensations of Providence may humble the people, and prepare them for the acceptance of the Gospel.

Mr. Young, Wesleyan Missionary in Albany, writes on this subject—

We are under engagements to the most powerful Chief in Caffraria, to supply his Tribe with at least one Missionary, as soon as the Committee send us out more men; and we humbly hope, that the kind attention of the Committee, in connection with the increasing liberality of the friends of Missions at home, will soon enable us to redeem this pledge. The above Chief resides in the very HEART of Caffraria; and is about 70 miles in advance of Brother Kay's station, and in a

DIRECT LINE toward Port Natal: so that, by the blessing of God, we shall soon be enabled to lift up our banners in places where Satan has for ages held an unmolesed reign.

To these remarks we add the following by Br. Schmitt, of Enon—

It is supposed by some, that no Mission could be established among the Caffres at present; but no amendment in their manners can be expected, while they remain in so deplorable a state of ignorance, and under their present capricious mode of government. Unless they are taught something better, they cannot be supposed to adopt better habits; and the Gospel is the only true corrective of all evil, as is sufficiently proved by long experience. We have, indeed, enough to do to serve the Hottentots with the Gospel, and to lead them into the right way: but the few Christian Caffres residing here never cease to express the most fervent wishes, that to their Nation also the glad tidings of Salvation might be brought; and this makes us frequently speak of it, and add our wishes and prayers to those of these good people.

CHUMIE.

COLONIAL GOVERNMENT,

and the

GLASGOW MISSIONARY SOCIETY.

Thomson, Rose, *Missionaries.*

John Bennie, *Assistant.*

Mr. Brownlee, who lately laboured at this Station, was sent out as a Missionary, by the London Missionary Society, in the year 1817; and has rejoined that Society.

Few particulars have reached us relative to this Station. Up to April last, ten Adults had become Communicants; and there were more than double that number Candidates for Baptism.

WESLEYVILLE.

A New Station—10 or 12 miles from the mouth of the Kaluma—in the district of Caffraria which is under King Pato, which is a narrow slip on the coast, extending from the Keiskamma north-eastward to the Konga or Buffalo River, and containing from 8000 to 10,000 inhabitants

WESLEYAN MISSIONARY SOCIETY.

1823.

Of this Station, where Mr. W. Shaw labours, the Committee report—

The first fruits of the Gospel have been reaped in the conversion of one of the Chiefs, who died in the faith of Christ; and several other Natives have afforded ground to hope, that the truth has not been declared among them in vain. Fifty Caffre Children are taught in the School, and the barbarous manners of the people have already begun to yield to the controul of Christian influence and example. To the Caffre Females at this Station, Mrs. Shaw has been eminently useful: many of the Girls have been taught the principles of religion and useful female arts; and, both among them and several of the male and female Adults, encouraging indications of religious inquiry and feeling have manifested themselves.

The population continues about 150, with a considerable number of occasional residents: the nature of their feudal customs and their love of the partially-wandering life of herdsmen operate, at present, against the settling of many persons in a Missionary Village.

The Congregations have fluctuated between 80 and 200 persons: their decorous behaviour appears remarkable, when it is recollected how recently the Worship of God has been introduced among them. Three Adults were baptized in the course of the year, and there were four Candidates for Baptism. The Communicants were 8: the general propriety and consistency of their conduct surprise the Missionary, considering their former ignorance and the low standard of morals around them. Mr. Shaw writes—

The scattered manner, in which the Natives live along the banks of the various streamlets that water the country, induces us occasionally to itinerate among the neighbouring kraals, for the purpose of preaching the Gospel. We are generally heard with attention, and sometimes find the Natives inquisitive as to the great truths revealed in the Scriptures: at one place, only about two miles from the Mission Premises, we have always had a Congregation averaging one hundred souls! We wish to persevere in our labours of this kind, and to extend and systematize them; aware that itinerant labours must always form a very necessary and important part of Missionary Work in Caffreland.

MOUNT COKE.

On the banks of a rivulet which discharges itself into the Buffalo River.

WESLEYAN MISSIONARY SOCIETY.

1825.

The commencement of this Settlement, by Mr. Stephen Kay, was stated in the last Survey. He writes, in March—

A pleasing stillness begins already to prevail among our people on the Lord's Day. If a stranger happens to come, and commence with any kind of clamorous harangue, (usual on other days,) some one or other is sure to check him immediately.

Of these two Stations the Committee say—

Where but lately an almost unmitigated barbarism reigned triumphant, the Sabbaths and Worship of our God have been established—Hymns of praise to our Saviour, in the Caffre Language, are sung by Congregations, who, till lately, never heard His Name—and perhaps it is not too much to say, that, from the prudent measures of the Local Government on the one hand, and the confidence with which the Natives on the other hand have been inspired by their intercourse with the Missionaries, the wars, which till recently were constantly occurring on the

borders, have given place to a state of settled peace.

A Third Station was in progress. Mr. Shrewsbury, who was about to leave Cape Town for Caffraria, writes on this subject, in the beginning of September—

Preparatory measures have been taken for commencing a THIRD Missionary Circuit in Caffreland. It is proposed, that my residence be with Hintza, who is the principal Chief of Caffraria, and who is disposed to give a friendly reception to a Messenger of Peace. I shall be about 90 miles in the interior, beyond Wesleyville and Mount Coke; the relative situation of the three Stations forming a kind of triangle. The population is large, but scattered: even those who belong to the same tribe or clan do not reside together; but, being subdivided again into families, it is seldom that more than six or eight houses, or huts, are found on one spot: it is probable, however, that they will unite together more closely when Missionaries dwell among them. Something of this kind is now taking place at Mount Coke; for Br. Kay's people are increasing daily.

The Caffre Mission is certainly one of great promise. Fruit, as well as blossoms, already begins to appear at Wesleyville; and, of Br. William Shaw it may be said, that he lives for the Caffres: his whole heart is in the Mission, and his mind is bent on one object as the principal end of his life—the promotion of their temporal and spiritual and eternal good. Br. Kay, also, has reason to believe that two of the Caffres, attending on his ministry at Mount Coke, are beginning to inquire earnestly after God our Saviour.

TZATZOE'S KRAAL.

The residence of the Father of Jan Tzatzoe, lately employed at Theopolis—situated near the Buffalo River.

LONDON MISSIONARY SOCIETY.

1826.

John Brownlee, *Missionary*.

Jan Tzatzoe, *Native Teacher*.

We have already spoken of Mr. Brownlee's appointment as a Missionary to this new Station. The Directors state—

Mr. Brownlee proceeded, in January last, accompanied by Jan Tzatzoe—late Assistant in the School at Theopolis, and a Hottentot belonging to that Station, to a place near the Buffalo River, where the father of Tzatzoe resides. He is a Caffre Chief of considerable influence; and had been, for some time, desirous that his Son should return home to instruct the people of his kraal in the Christian Religion. Mr. Brownlee, therefore, and his companions, as might have been expected, experienced a friendly reception from the old man; who, as well as his family and most of his adherents, was glad to learn that it was Mr. Brownlee's intention to commence a Mission among them. Two small dwellings have been erected. The local advantages of this spot, in respect to pasturage and agriculture, and facilities for irrigating the lands, are of no ordinary kind.

Griquas,

with

Boesjemans and Corannas.

GRIQUATOWN.

North-east of Cape Town 530 miles, and 27 miles north of the Orange River.

LONDON MISSIONARY SOCIETY.

Christ. Sass, Peter Wright, *Missionaries*.

Mr. Helm's removal from this place to Bethelsdorp, and Mr. Wright's from Theopolis to Griquatown, have been already mentioned. The Directors thus speak of the Mission—

Mr. Sass has encountered many difficulties; but has been cheered by the recollection, that Missionaries have numerous friends, who feel deeply interested in their welfare, and *do not cease to pray for them*. The Mission, we regret to say, is not in a flourishing state: as, however, on Mr. Wright's arrival, Mr. Sass would be enabled to devote himself more fully to its spiritual concerns, we cherish the hope that things will soon begin to assume a more promising appearance. Although the Church, generally speaking, continues in a lukewarm state, it nevertheless contains some whose piety reflects credit on the Mission.

The contentions, which have, for some time past, disturbed the tranquillity of the Griqua Country, have not entirely subsided. The Missionaries, very properly, stand aloof from the contending parties; and employ their influence only to reconcile enemies, to compose differences, and to diffuse the spirit of peace and unanimity around them.

CAMPBELL.

Thirty miles eastward of Griquatown,

LONDON MISSIONARY SOCIETY.

A Catechist.

Of this Station, from which (see p. 44 of the last Survey) Mr. Sass retired to Griquatown, the Directors thus speak—

A revival of a very gratifying kind has taken place. On the Sabbath Evenings the number of persons who attend the Public Services is greater than the House of Worship will conveniently accommodate: some of them, who appear truly alive to their own spiritual interest, are desirous that a Chapel may be erected. In the Sabbath School, about 100 children are instructed: in the Day School, there are about 60. To the Catechist from Pella, who has of late laboured at Campbell, is this pleasing change, under Providence, to be ascribed.

PHILIPPOLIS.

On the north side of the Cradock River.

LONDON MISSIONARY SOCIETY.

James Clark, *Missionary*.

For some account of this Mission, see p. 34 of the Survey for 1825. The Directors state, in relation to it—

The first attempt at this station, which contains, according to Dr. Philip, great capabilities for a Mission to the Boesjemans, was made by the Rev. Mr. Faure, of Cape Town, at that time Minister of Graaf Reinet. It

was afterward occupied by Jan Goezman, the Hottentot Teacher.

When Dr. Philip, in the course of his late tour, arrived here, he found Goezman devoting himself chiefly to agricultural pursuits; and, of course, not paying the requisite attention to the object of his Mission: on Dr. Philip prescribing a different plan of proceeding, the Teacher, not choosing to conform to it, sent in his resignation. Mr. James Clark, formerly a member of Dr. Philip's Church, at Cape Town, has been stationed at Philippolis, in the room of Goezman.

Bootsuannas.

NEW LATTAKOO.

North-east of Cape Town 630 miles—among the Matchappes, a Tribe of Bootsuannas.
LONDON MISSIONARY SOCIETY.

1817.

Rob. Hamilton, Rob. Moffat, *Missionaries*.
Isaac Hughes, *Artisan*.

The Directors give the following view of the Mission—

Mr. Moffat, who, with Mrs. Moffat, retired, in 1824, to Griquatown, in consequence of the alarming state of affairs at Lattakoo resulting from the contentions of different Tribes, resumed his station early in 1825. Mr. Hughes has been visited by severe illness, and his health is not perfectly restored.

Mr. Moffat is now able to address the Bootsuannas in their own language. The number who attend Public Worship fluctuates between 20 and 40: the Female Natives, who are apparently more attached to the national superstitions than the men, use their influence to prevent the men from attending the Mission Services: the Missionaries, therefore, every Sabbath visit the Bootsuannas at their own dwelling-houses, for religious conversation. A Catechetical Meeting is also held. No spiritual fruit has yet appeared; but the Missionaries do not labour without encouragement: the decline of prejudice is evinced by the abandonment, from time to time, of customs inimical to moral and social improvement.

Mr. Hamilton has commenced a Sabbath Adult School, and Mr. Moffat a Day School: in this last are upward of 20 Scholars belonging to the Bootsuannas, Mantatees, Bosjesmans, and Hottentots. Mr. Moffat, has, beside a translation of Brown's Catechism, prepared, in the Sichuan or Bootsuanna Language, other Elementary Books, which have been forwarded to this country to be printed.

Little progress has been made in building; the Missionaries considering it proper, in the first place, to direct their attention chiefly to the procuring of water for the irrigation of their grounds. This object they have attained, by cutting a channel of two miles in length, and from three to five feet in width; but without any assistance from the Bootsuannas, who were incredulous as to the success of the undertaking. A Mission House, to be composed of stone, has been begun: no clay adapted for making bricks has been, as yet, found in the vicinity. The Bootsuannas, during the past year, commenced planting

Indian corn and tobacco, and contemplated the planting of potatoes during the present year.

Dr. Philip visited this Mission in September 1825: he remarks on the climate—

The scarcity of rain is a great barrier to improvement in this country: a shower, to moisten the ground, is a rare event. The Missionaries assured me that they had not, for five years, seen a drop of rain-water running on the surface of the ground, and their sole dependence for corn and vegetables is upon irrigation. It is seldom that a single cloud is seen: clouds and shade impart to a Bootsuanna a more lively idea of felicity, than sunshine and fine weather to an Englishman. In the Bootsuanna Language, "Pulo" (rain) is the only word which they have for a Blessing, and showers of rain are "showers of Blessings."

MAQUASSE.

A Bootsuanna Town, near the Maquasse Mountains—a day's journey north of the Yellow River.

WESLEYAN MISSIONARY SOCIETY.

1823.

The Committee state—

After long delay and uncertainty, we have received Letters from Messrs. Hodgson and Archbell. With great courage and in the spirit of enterprise, they proceeded to re-establish the Mission at Maquasse, which was broken up by the invasion of the Mantatees and other interior Tribes. They have endured, in consequence of the distance and the state of the country, many privations and dangers; but they are hopeful as to ultimate success. Mr. Archbell took with him a press and types from the Cape, and they have printed an elementary School-Book, (the first book ever printed in that language or country,) which bears the impress "Maquasse 1826." It is in the Sichuan language, with the Roman character.

Damaquas.

BETHANY.

In Great Namaqualand—630 miles northward of Cape Town, and about 200 miles beyond the Great Orange River.

LONDON MISSIONARY SOCIETY.

John Henry Schmelen, *Missionary*.

Long-continued droughts have compelled the people of Bethany to wander from place to place. Mr. Schmelen has visited the coast of the Damara Country, in search of a proper site for a Station, which he found at the mouth of the River Koesip: he subsequently visited Cape Town, in order to make provision for printing his translation into Namaqua of the Four Gospels. The Directors state—

The Church, under the care of Mr. Schmelen, consists of about 60 members; whose frequent removals from one place to another, in search of pasturage, has proved unfavour-

able to the advancement of their religious and social interest.

PELLA.

A little to the South of the Orange River.

LONDON MISSIONARY SOCIETY.

1814.

The Catechist who was formerly stationed here has been mentioned under the head of Campbell, where he is at present labouring with success. He had previously visited the Orange River, to look out for a more eligible station than Pella for his people, being desirous to obviate the disadvantages from the migratory character of the Missions in Namaqualand.

STEINKOPFF.

In Little Namaqualand—formerly Bysonderneid.

LONDON MISSIONARY SOCIETY.

1817.

A Catechist.

The Catechist here also, from the same cause of protracted droughts, has been almost constantly under the necessity of moving about with his people, which has unavoidably impeded the success of his labours.

REED FOUNTAIN.

In Little Namaqualand—about two days' journey from the Khamiesberg.

LONDON MISSIONARY SOCIETY.

1824.

The Namaquas here still keep up Family Worship, morning and evening—read the Scriptures diligently—and, when the Catechist is absent on Sundays at other Stations, perform Divine Service themselves.

LILY FOUNTAIN.

In Little Namaqualand—near the Khamiesberg.

WESLEYAN MISSIONARY SOCIETY.

Mr. Barnabas Shaw, who has long laboured at this Station, was joined, in August 1825, by Mr. Richard Haddy: the Members in connection with the Society are 83. Mr. Threlfall, who attempted to form a Station at Delagoa Bay, came hither, in October 1824, for the recovery of his health: having been perfectly restored, he set forward, Mr. Shaw states, about the last day of June 1825, with two Native Christians, Jacob Links and Joannes Jager, on a journey toward the coast, in search of a suitable Station for a Mission: one of his companions, Jacob Links, had rendered good service in the Mission; and both were fruits of Mr. Shaw's labours: the account given at p. 446 of the last Volume, of their melancholy end by assassination, seems to be but too well confirmed: Mr. Shaw writes on this subject—

Jan. 1827.

The event was so unexpected and is so truly mournful and afflictive, that it is scarcely ever out of my mind. Jacob has left a wife, and Joannes a wife and child, to mourn their loss. The only source from which we can derive solace is, that all three were deeply pious men and fully devoted to God. None of them I believe were thirty years of age: all of them were, therefore, in their bloom. All of them were humble, holy, active, zealous men, from whom we expected great things: all of them promised fair to become pillars in God's house, and be extensively useful in the conversion of the Heathen. But, alas! alas! our hopes are blasted! May we hasten to the sanctuary of God, as our only refuge!

The Committee report—

At Khamiesberg, a large part of the Tribe of the Little-Namaqua Hottentots have been reduced from migrating habits to the cultivation of the ground and the practice of useful arts; and, above all, have wholly renounced superstition and idolatry. Buildings, fields, and gardens, have taken the place of the former Hottentot Kraal; and the Chapel and the School are regularly attended by the Christianized adults and their children. From almost the first commencement of the Mission, the most satisfactory instances of true conversion to God have taken place; and they still occur: one converted Hottentot Family, alone, has furnished Three Native Teachers of decided piety and suitable knowledge of the truth, and others have acquired such a maturity of religious experience as to be useful to their fellows.

Mr. Haddy gives an animating view of the influence of the Gospel on the people—

The number of persons who regard Lily Fountain as their home, is between 700 and 800; and, though the Namaquas are naturally addicted to wandering, yet now they seldom leave the Institution, unless circumstances compel them: the Gospel, the means of grace, their property, and friends, all tend to give them an interest in the place, and to unite them together—a rare sight this, in this thinly-inhabited and barren part of the globe! They have derived another great advantage—the absence of those hostilities, which none of the tribes of Africa, yet discovered, in a purely Heathen state, are free from: before Christianity was introduced here, their neighbours, the Bosjesmans, were frequently making attacks on them and stealing their cattle, the consequence of which was, that much blood was shed; but, since they have been concentrated into a body and have had a Missionary residing among them, they have had nothing to fear, either from enemies without or from any who might be disaffected within: for the Bosjesmans dare not venture to attack the Namaquas now; and the Namaquas WILL not attack the Bosjesmans, having been taught by the Gospel to regard them as the offspring of the same common parent.

Their spiritual and moral improvement is seen, in their regard to truth and sincerity in their intercourse with one another and with

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all men : while enveloped in darkness, having *no fear of God before their eyes*, but little, if any, regard was shewn to honesty ; but, on the contrary, he, who most excelled in deception, judged himself the most praiseworthy.

Their veneration of JEHOVAH as the God of Providence and the Sovereign Disposer of all things, is great and affecting. Although the Namaquas were not idolaters in the common acceptation, yet many degrading customs and ridiculous ideas prevailed among them : Divine light has shone into their hearts, and most, if not all, of these are laid aside. They have been taught to look above the earth for fruits, and higher than the clouds for rain ; even to Him, who *gives both the former and the latter rain*, and commands the earth to *yield her increase*. Of many it may truly be said, *their conversation is in heaven, from whence also they look for the Saviour* : their souls breathe after God : I have been frequently struck with gratitude and admiration, while hearing them, in their rudely-constructed huts, offering praise and supplication to the God of Israel ; and, several times, late at night, after I have gone to rest, I have heard them continuing to sing the songs of Zion.

I do not mean to convey the idea that they have all received and obeyed the Gospel. No ! much remains yet to be done ; but surely these fruits of the Gospel of the grace of

God call loudly for gratitude, and furnish the most encouraging motives to be steadfast, unmoveable, always abounding in the work of the Lord.

The Directors of the London Missionary Society observe, in reference to Missions among the Namaquas—

The frequent distress sustained by the Namaquas from want of pasturage, and the interruption to the labours of the Missionaries thence resulting, as well as from the consequent necessity for removing from one place to another in search of it, form powerful reasons against increasing the present number of Missions among that people. It would, however, be important, if the several Tribes of Namaquas could be induced to settle in some one part of the country, and to direct their attention to agriculture : with a view to facilitate such a change in the state of that people, a respectable Professional Gentleman in South Africa purposes surveying a portion of the Orange River, in order, if possible, to find out a spot where the irrigation of the adjacent lands would be practicable, with moderate expenditure of labour : should this project happily succeed, the labours of the Missionaries to the Namaquas will be eventually prosecuted under circumstances, far more favourable to the systematic application of means for their religious and social improvement.

African Islands.

THE following extracts from the last Report of the African Institution, grounded on Papers printed by Order of Parliament, will shew the state of the Slave Trade in these Seas, and the scandalous course still pursued there by the French and Portuguese.

Colonel Stanners informs Major Colebrook, our Commissioner at the Cape, that the Arab in the Persian Gulf still respect their engagements, entered into with Sir William Keir Grant Captain Owen believes the Arab character to be materially changing, under the commercial direction which the Imaum of Muscat is encouraging ; and that but very little interference from home would put a final stop to the Slave Trade, which still prevails to a certain degree.

Captain Moorsom gives a favourable account of the disposition of Radama : but he states strongly his apprehension, that the lowering of the duty on Mauritius Sugar will increase the inducement to import Slaves into that island, which, he says, "it is physically impossible altogether to prevent."

Sir Lowry Cole states, that he is informed, from good authority, that no less than 1800 Blacks were introduced into Bourbon, in the month preceding the date of his Letter ; and that five French Vessels are believed to be engaged in the trade with Bourbon ; and that (although Governor Freycinet expresses great abhorrence at the trade) no seizures are even made, and nothing done to stop it.

In 1823, Captain Owen reckoned the number of Slaves imported into Brazil from Mozambique at 16,500 ; the price being between two and three Spanish dollars : the Commandant at the Portuguese Factory, M. Lope de Cardinas (having provoked wars among the Native in order to cheapen Slaves), paid actually, in goods, only about half-a-dollar each. On the Western Coast the price is much higher : a Bar is fixed, in the Sierra-Leone Regulations at a dollar ; but Kussoo Children are spoken of as very cheap at 20 bars ; and, by some of the intercepted accounts of the French purchases, it appears they gave 26 or 27 bars for children, and about 79 for men.

The exportation from Mozambique is evidently not diminished. In August 1825, Captain Owen again declares that the Portuguese Treaty with England is not at all attended to : they permit foreign vessels to buy Slaves in their ports, and search for Slaves themselves in the prohibited territories to the North. Until our Government is disposed to take a more decided part in the politics of Eastern Africa, he recommends that Portugal should be called on to fulfil her Treaty ; and that a Consular Agent be resident at Zanzibar with the Imaum, and a moveable Agent placed on the coast to superintend any convention that may be formed with the independent Chiefs. A Vessel of War should be also employed in visiting the several ports once in two months ; and two small armed vessels seem urgently required for the Mauritius Station.

Mauritius,

Or, Isle of France—east of Madagascar—Inhabitants 70,000: chiefly French Colonists and Blacks, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun, *Missionary.*

Subscriptions have been opened for a New Chapel at Port Louis: the Governor, Sir Lowry Cole, and his Lady, have contributed: the estimate is 6000 dollars, of which 2000 have been subscribed. The Chapel mentioned in the last Survey is finished: it is built at Rivière du Rempart, about 12 miles from Port Louis, among professed Roman Catholics, who have subscribed 1200 dollars toward the 1500 which was the amount of the estimate.

The Directors state—

During the last year, five members were received; and, at the close of it, there were eight candidates for communion. The congregation has of late fluctuated between 80 and 100. The number of scholars in the Sabbath School is about 50: the Chapel is opened twice a-week for the religious instruction of apprentices and slaves: the Scriptures are explained to them, and their attention is encouraging. The Day School, in which are 130 Boys, is in a flourishing state.

Madagascar.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 120 to 240; in a part at state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

TANANARIVOO.

The Capital of the territory of King Radama, which territory is now called Imerina, and is divided into the Provinces of Avaradrano, Marovatan, Vakinankarony, and Ambondirano—17 days' journey from Tananarive.

David Jones, David Griffiths, David Johns, *Missionaries.*

James Cameron, James Cummins, G. Chick, T. Rowlands, *Artisans.*

Charles Hovendon, *Printer.*

The Rev. David Johns, with Mr. Cameron and Mr. Cummins, sailed for Madagascar, with their Wives, and Roloun Baloun one of the three Youths left in England, on the 5th of May, and reached Mauritius on the 20th of July: Mr. Hovendon and his Wife sailed on the 6th of July. Mr. John Canham, one of the Artisans, sailed on a visit home, in the Richard and John, Captain Woodward, on the 10th of August, and arrived on the 3d of December.

We collect the following notices of the Mission from the last Report:—

The number of Madagasse who attend the Native Services, now that the attraction of novelty has subsided, varies considerably.

Messrs. Jones and Griffiths have completed the Madagasse Translation of the New Tes-

tament, and are advancing with that of the Old. The Committee of the British and Foreign Bible Society have granted 150 reams of paper for printing the Scriptures in Madagasse. A Printing Press, with the requisite appendages, has been sent out for this Station.

The Youths under instruction exceed 2000: they are making good progress. Of the Native Youths engaged as Superintendants of the Schools in the Country, and who received their education at the Royal College, or Central School, at Tananarivoo, some have become excellent Catechists.

A considerable number of these Youths have been appointed to the charge of Schools in various parts of the country; of which Schools there were, at the last dates, 23 out of the Capital. Mr. Hastie, the British Agent in that place, referring to a late Examination in the presence of the King, thus speaks of the Scholars—

Several Boys answered questions in the first Rules of Arithmetic without hesitation; and some made calculations to such extent as the language does not afford a term for. They all spell well in their vernacular tongue; and their knowledge of the Catechism proves the advantages of the Sunday School and of the Sunday Visits of the Missionaries.

The Female Scholars were all found to have advanced in reading, spelling, and writing. The neatness of their dresses served as an ample testimony of their improvement in needle-work. Their general conduct and knowledge of the Catechism proves that the lessons afforded them are not of a limited nature, and that the care of Mrs. Jones and Mrs. Griffiths materially tends to advance them equally in book instruction, cleanliness, and correct demeanour.

The number of clean-washed faces and hands, and well-clothed persons who attended the inspection, gave the capital quite an air of festivity, which, in past days, was seldom witnessed there, except when preparations were making for marauding excursions—a ruinous system now no longer pursued.

Of the Boys under instruction, and those sent out as Teachers, 18 have lately been selected for Military Service by the orders of the King; who, finding his best endeavours for the good government of the country cramped, and sometimes paralyzed, for want of Agents capable of communicating with him in writing, is now well convinced that it is necessary that he should use every means in his power to forward the instruction of his people, and advance in his service those who acquit themselves to his satisfaction. It may, therefore, reasonably be expected, that the prejudices of the people, and the evil effects of the malicious tales which have been related to them, will yield to the perseverance of the King, and that, at no distant period, Missionary Instruction will be more eagerly sought after.

Of the Artisans last sent out, Mr. Cameron is a Carpenter and Mr. Cummins a Cotton-spinner: the King wished

to introduce the manufacture of cotton into his dominions. Of the Artisans sent out in 1823, Mr. Canham and Mr. Rowlands, not finding opportunity for a full or beneficial pursuit of their respective trades, had chiefly been occupied in the Schools : of their associate it is said—

Mr. Chick, the smith, has most constant employ; and has found it expedient, now that his apprentices have become useful, to extend his establishment, that he may have an opportunity of giving the Natives that instruction in his trade, which he purposed on his embarking for Madagascar.

Inland Seas.

RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF.

THE alarm which the dissemination of Truth in these parts, occasions in the breasts of those who brand her as Error, will be seen by the following document, a translation of which we have received from a friend: it is a Circular, issued at Constantinople, under date of May 19, 1826, by a Roman Catholic of eminent station, and will sufficiently explain itself:—

We, Vincent Coressi, by the grace of God and of the Holy Apostolic See, Archbishop of Sardia, Vicar Apostolic in the Patriarchate of Constantinople:

We have heard, to our great comfort, that our Faithful have, with submission and obedience, brought to the Parish Priests and Confessors the Books prohibited by the Holy See, which persons of Foreign Communions are continually disseminating among them.

In this manner, Beloved Children in Christ, obeying the orders of your Holy Mother, the Catholic Apostolic Roman Church, you will preserve yourselves in the integrity of your divine faith; and in the Sonship of God, which no one can have in the Father, unless he have the Church for his Mother. *Nemo potest habere Deum Patrem, qui non habet Ecclesiam Matrem.* (S. Cyprianus)

But since it may happen that some of you may not as yet have brought these Biblical Works to his Parish Priest or Spiritual Director, in order to their being remitted to us, as the law enjoins—therefore, we intimate to all and each who are in possession of Biblical Works, that they remit them, within the term of eight days from the day of publishing this: at the expiration of which period, we declare all those, who are disobedient and do not surrender these Books, to have incurred the Excommunication, fulminated by the Supreme Pontiff Leo XII, happily reigning.

We further intimate, under pain of Excommunication reserved to the Pope, to all and each of our Faithful, who are in possession of other prohibited Books, and have not the permission from the Holy See to read such, that they bring them to us within the term of eight days, to be consigned to the flames merited by such infected and pestilential Works, which deprave and corrupt the world.

Finally, we command our Reverend Parish Priests, Missionaries, and Confessors, that, in Confession, they interrogate their penitents, whether they possess such Books; and that they do not grant Absolution, till the Books are given up.

We conclude, Beloved Sons in Christ, our present mandate, with the exhortation, which the great Apostle St. Paul makes to the Faithful in his day, to whom he was writing—*Be not carried about with divers and strange doctrines.* Do not give ear to Uncatholic Authors, who, having left the Holy Catholic Church and their legitimate Mother for their errors, have fallen into a thousand more: *They have erred from the womb: they have spoken lies;* and, instead of repenting and returning to the bosom of their Mother, who with open arms expects them, they study rather to draw you also into their transgressions, by their seductive Works. But do ye abstain from them; and obey your superiors, and be subject to them, *for they watch for your souls as those who must give an account, that they may do it with joy and not with grief, for that is unprofitable for you.* (Heb. xiii.)

Copies of various publications, it appears, issued, in Greek and in Italian, from the Church-Mission Press at Malta, were sent to Constantinople. A part of these fell into Mr. Wolff's hands, when he was in Constantinople on his way to England: he went about in Pera, the Christian Quarter of the city, distributing these and other books, including New Testaments, to all who would accept them. This caused a great stir among the Roman Catholics, who collected and burnt all the copies on which they could lay their hands; and anathematized, by the preceding Circular, all persons who would not deliver them up. This affair caused much commotion; and, in some quarters, murmurs rose against this act of Ecclesiastical Authority, and curiosity to see the prohibited books was awakened. Mr. Jowett's Correspondent, in sending this information, adds—Your Church History of the First Six Centuries and Life of Swartz were all distributed by Mr. Wolff; and the greater part of them, I fear, have suffered the fate of Martyrs. May their burning kindle a fire not easily put out!

Mr. Jowett remarks on this communication—"This is very encouraging; and shews, at the same time, the necessity of printing TEN copies, where before we printed ONE!"

AMERICAN BOARD OF MISSIONS.

At p. 57 of the last Survey, it was stated that the Rev. Pliny Fisk and the Rev. Jonas King were at Aleppo, in October 1824; and, at p. 64, that, after visiting Jerusalem, with the Rev. W. Lewis and being joined there by Dr. Dalton, they returned to Beyrout in June 1825. Mr. King left that place, on his return to America, on the 26th of September; and, in less than a month afterward, the 23d of October, Mr. Fisk died, to the great grief of all his friends.

Three Missionaries have joined their Brethren from America. The Rev. Eli Smith arrived in Malta in July, and the Rev. Josiah Brewer and the Rev. Elnathan Gridley on the 13th of November.

A Printer has also been added to the Labourers in this important field. Mr. Homan Hallock sailed from Boston, in October, in the brig Mary and Eliza bound to the Mediterranean.

MALTA.

1820.

Daniel Temple, *Missionary*.Homan Hallock, *Printer*.

Many disadvantages have been experienced in the Mission for want of a skilful Printer: the Board consider that these disadvantages are likely to be effectually removed, if it should please God to spare the health of Mr. Hallock. The Press is justly felt to be an engine of prime importance in reference to these regions, and Malta of incalculable value as a secure centre of action and influence: it is remarked on this subject, in an American Publication—

The importance of this Station to the success of Missions in the countries bordering on the Mediterranean can hardly be estimated too highly. Being under English Protection, it will afford an unfailing refuge to our Missionaries, when driven from other posts by the malice of Turks, Arabs, or Catholics. Its central situation, the facility of intercourse which it enjoys with the neighbouring Nations and with the United States, and the comparative ease with which a moral influence can be exerted from it in various directions, clearly shew the wisdom of fixing on it as a sort of rallying-point for the whole region of the Mediterranean. At this moment, hundreds of thousands of Tracts and religious books would be welcomed in Greece; and Malta is the place from which they can most advantageously come. In Turkey, Syria, Palestine, Arabia, and along the whole Northern Coast of Africa, an immense number of similar publications are needed; and Malta is the fountain from which all these streams must flow.

Mr. Temple has been occupied chiefly

with the concerns of the Press. It is calculated, that there have been printed at the America Press in Malta, since its establishment in 1821, more than two million and a half pages of Religious Tracts.

BEYROUT.

1823.

Isaac Bird, W. Goodell, *Missionaries*.

The Missionaries thus speak of the state of the Mission—

We have to acknowledge the Divine goodness in permitting us to continue our labours amidst the *scorning of those that are at ease and the contempt of the proud*, from whom the most determined opposition was to be expected, and from whom much has been experienced. In a country like this, and after all that has befallen us, we feel that we have greater cause for gratitude that we have been able to do so much, than for discouragement that we have been able to do no more. Notwithstanding all that has been attempted to frustrate our purposes, we believe that we can say in truth, and we would say it with the most devout thankfulness, that so far as Beyrout is concerned, our prospects of usefulness never wore a brighter aspect than they do at the present moment. The menacing Circulars from those in ecclesiastical authority and the denunciations from Rome were comparatively powerless, or rather were less extensively felt; but the Firmán of the Ottoman Porte spread consternation through all Syria: but, in the face of all that is formidable in the whole conjoined, we have, during the last six months, given away 26, lent 70, and sold 96 of our Sacred Books.

From subsequent accounts it appears that the Missionaries are greatly animated by the beginnings and prospects of success. Mr. Goodell writes in March last—

We have seen what we so much desired to see—the operations of the Holy Spirit in Syria. Several individuals have, for some months, been in a more inquiring state of mind; and one, we have more than ordinary evidence to believe, is truly born from above. With the talents and the spirit of Luther, he has taken a bold stand on the Lord's side, amidst ridicule, reproach, and persecution: if he had become a murderer or a thief, or had embraced the Mussulman Faith, the enmity excited, or the torrent of abuse poured forth, would probably have been nothing, compared with what exist at present. No means are left untried, no promises or threatenings are withheld, to induce him to recant his present principles; but all to no purpose. He speaks boldly in the Name of the Lord, in the presence of great and small, although *they go about to kill him*, and he dare not even receive a cup of coffee from many of them lest it should contain poison. We may, indeed, be disappointed; but we entertain high hopes of his future usefulness.

He adds, in another Letter—

Much sensation has been excited throughout the whole country, in consequence of the

change wrought in this Arab; and many are the endeavours to turn him away from the faith. He is well known to the Emirs, to the Patriarch, to all the Bishops and Priests, and to nearly all the people of Lebanon; and, on account of his superior talents and acquirements, his influence is much dreaded by all those who oppose the circulation and contradict the truths of the Holy Scriptures. We have seen no Native, who appeared to possess a more vigorous mind, and who had a greater command of the Arabic Language. Before the Emirs, and in the presence of the highest Ecclesiastical Authorities of the country, in the midst of obloquy and in the face of danger, he has witnessed a good confession; and we cannot but hope, that God has raised him up to be an instrument of great good to his people.

The name of this convert is Asaad. In April, Mr. Goodell gives these further particulars—

Asaad has fallen into the hands of the enemies of the Gospel, who threaten his life: we have some fears that he will suffer martyrdom, and have a daily prayer-meeting on his account. His youngest Brother will, probably, be obliged to leave his Father's house, in consequence of adopting the same views of Divine Truth: he has already been beaten, and threatened with every thing terrible: but, though his understanding is convinced, he does not yet appear to have felt, like his brother Asaad, the power of religion in his own soul. Never has this Mission called more loudly for the prayers of God's people.

Under date of May 31, 1826, Mr. Goodell writes—

Mr. Bird has sent very copious journals of Asaad: should they reach you, they will fill you with joy. Poor Asaad, we are told, is now in prison, loaded with chains, and sadly beaten every day for the sake of Christ, by order of the Patriarch. We have never before seen so much to encourage us to speak to these people. TRUTH CUTS HERE LIKE A TWO-EDGED SWORD.

The Missionaries were exposed, in the early part of last year, to much trouble in consequence of a descent made on the coast, on the 18th and 19th of March, by a body of Greeks, consisting of 500 men: the Turks, after repulsing the invaders and pillaging the country, retired; but their places were soon supplied by a body of Albanians and Bedouins, sent by the Pacha of Acre to assist the Turks. The Bedouins plundered wherever they could: they broke openly into Mr. Goodell's house, robbed him of several hundred dollars, and compelled him to retire for safety with Mrs. Goodell within the walls of the town. By the prompt and efficient measures of the English Consul the money was recovered. Mr. Goodell thus speaks of the influence of these disturbances on the Mission—

How this Mission will be affected by these civil commotions, it is impossible to say. Our

Schools are, of course, suspended for the present. But the protection which we have afforded to many persons, of all the different Christian Sects, appears to have made a favourable impression. Within a few days, we have also had evidence that the truth is prevailing; that some of the good seed sown is springing up; and that the little leaven, which has been cast into this mighty mass, is spreading. We bless God that we were brought hither, even though we should now be destroyed. We believe the good work will go on, though we should be cut off. We commit our way to the Lord, and in His faithful hands leave our souls and our bodies.

Of the state and increase of the Schools (which were eight in number, in the month of July) an account was given at pp. 291, 292 of our last Volume: on this subject Mr. Goodell wrote, a little before the disturbances just mentioned—

Our Schools are all in a prosperous state. We have recently established a School for the Jewish Children in Beyrout: once, it seemed impossible, the Jews looked on us with so much jealousy; but frequent intercourse and much conversation with them have softened their prejudices and secured their confidence.

The Armenians have much attracted the attention of the Missionaries: see p. 56 of the last Survey: the Missionaries thus speak of them—

To the Armenians God has opened a door of usefulness, by bringing some men of influence in their Church to an open renunciation of their former errors and to a speculative belief of opposite truths. They have already written to their Brethren in various parts, exposing the errors of the Church and the wickedness of the Clergy; and we cannot but hope, that it is the design of Providence to make them Reformers of the age.

Besides one Armenian Archbishop at Sidon and another at Beyrout who have married, it is said that a third has followed in the same course. Mr. Goodell writes to Mr. Jowett at Malta, under date of the 26th of July—

The wrath of man is increasing, and the Gospel Trumpet sounding louder and louder. Another Armenian Priest has come, this week, from Aleppo to join us. Last week, a Greek Catholic Bishop sent his Deacon four times to converse with an individual in Sidon, whom he suspected of joining our Faith; but the individual used such unanswerable arguments with the Deacon as to bring him over to the same views. There is much excitement—much opposition—severe persecution—a great deal of chaff—and, we hope, a little wheat: Oh pray for those who become truly godly. *The Holy Ghost witnesseth in every city, to human view, that bonds and afflictions abide them; unless, as we devoutly pray, a great company of the Priests become obedient to the faith.*

He adds, in a Postscript of the 29th—
I cannot tell you how glad we are to find Dr. Green's Questions [Arabic] in your box. That Tract is very much needed here at the

present time; when many are inquiring, not only concerning the truth, but also concerning their own state; and some are beginning to entertain hopes, we fear fallaciously, that they have been renewed—putting conviction for conversion; and change of views, for a change of heart.

BIBLE SOCIETIES.

CIRCULATION OF THE SCRIPTURES.

Details, at large, appear at pp. 383—389, 423, 424 of our last Volume, relative to the proceedings of Mr. Barker, Agent of the British and Foreign Bible Society in Syria and Asia Minor; and of the Rev. H. D. Leeves, its other Agent, at and near Constantinople. From the Twenty-second Report of the Society, we collect the following particulars relative to the further Circulation of the Scriptures in these Seas.

Constantinople—The transactions of the Rev. H. D. Leeves yield in interest to none of any preceding year. The circulation of the Sacred Volume, it will be remembered, had received a check at the time of the last Report being presented: the lost ground has since been recovered: the issues this year have amounted to 7084 copies, being an increase of nearly 4000 on those of the preceding. The whole sum received at the Depository is 16,974 piastres; and Mr. Leeves observes: "This proof of the willingness of the different Inhabitants of this country, Greeks, Armenians, and Jews, to supply themselves, in a period of considerable poverty, with the Word of God, will be very satisfactory to the Committee." These issues have been in fourteen different languages.

A very pleasing demand has been awakened for the Hebrew Scriptures in particular. In one Letter, Mr. Leeves writes, "The 1000 Hebrew Psalters are already almost all sold; and I beg the Committee to send me as many thousands as they can spare." In the same Letter, he observes, "I am sorry to say that I have little prospect of disposing of those copies of the Bible which have the New Testament attached to them." But, in the next intelligence sent, he mentions that an unexpected inquiry had been made for them also; and that he had reason to know that a considerable spirit of inquiry was excited among many of the Jewish Nation in that quarter. There have been sent, during the year, 3000 Hebrew Psalters, 100 Bibles, and 550 Old Testaments.

Adrianople—This city has been again visited by Mr. Barker; and arrangements were made for transmitting copies to several places in its vicinity. A merchant in this city had just returned from a fair, where he had sold 120 Greek Testaments. "That Gentleman assured me," writes Mr. Barker, "that he experienced no trouble in selling the books: they were placed by the side of his merchandise, and the people of the fair soon bought them all; and many more might have been disseminated thus, had he taken with him a larger supply.

Albania—The Committee continue under obligations to the Rev. Isaac Lowndes, Secretary of the Ionian Bible Society, for his attention to the Albanian Version. The Gospel of St. Matthew, printed and bound at the expense of the Ionian Bible Society, has been distributed and received with the greatest joy; so that whenever the Gospel for the day occurs in St. Matthew, it is regularly read in the Churches from this New Version. Another person has reported, that, when the people heard that they should soon have a portion of the New Testament in their own language, they were quite in raptures; and, from the report of the Ionian Bible Society, the following extract may be taken—

"The Albanian Dialect had never been brought to a written standard till the Committee accomplished it, and printed the Gospel of St. Matthew. By this measure, Albania may be regarded as a conquest in favour of the Word of God; and the inhabitants, who have lived so many years in ignorance of the Gospel, begin now to read for themselves or with the assistance of others, that book which contains it in their own language. The printing of the entire new Testament in Albanian and Modern Greek commenced in January last."

Missolonghi—In the labours of the Ionian Bible Society, a place is mentioned which will excite feelings of sympathy—Missolonghi. A correspondent at this place writes: "You will have learnt from the Greek Newspapers that the Sacred Volume has been distributed in many provinces of Western and Eastern Greece; among Schools, Monasteries, and more particularly among the Soldiery. The Greeks have everywhere received this sacred boon with the greatest enthusiasm. Many villages have sent deputies to apply on their behalf for Testaments: 1127 copies have been sent to this place." The English Scriptures have been asked for from this quarter, and 100 Bibles and 150 Testaments have been sent.

Malta—The Society's active friends have distributed 5528 copies, in twenty different languages. The issue of 2169 copies of the Ancient and Modern Greek Testament is a consolatory fact. The Rev. Mr. Jowett writes, when asking for a further supply of 2000 copies—"The Divine Judgments appear to be ploughing deep furrows through the length and breadth of Greece: we should grieve to think, at the appointed time for sowing, that corn-seed was wanting; but we are persuaded that the compassion of the British and Foreign Bible Society will not suffer this to be the case." The desired supplies have been voted: 1000 Arabic Gospels, and 100 Acts of the Apostles, together with 500 Ethiopic Psalters, have likewise been forwarded; and an opening has occurred for bringing into use the Amharic Gospels, which the Society has printed, the Malta Committee having solicited 200 copies, to be put into the hands of the Missionaries from the Church Missionary Society, about to proceed to the country where that language is used.

Smyrna—No interruption has been offered to the labours of Mr. Barker; and, from February 10 to December 31, he had issued 1241 copies by sale at low prices, and had given away only 54. To the Depot at this place,

the following volumes have been granted during the last year—500 Hebrew Psalters, 400 Hebrew Old Testaments, and 100 complete Hebrew Bibles: for these latter there appears to be a great demand at this place, as well as at Constantinople; and from Beyrout, likewise, the late Rev. Mr. Fisk, the American Missionary, wrote to the Malta Committee, that a Jew had purchased, to sell again, 113 copies.

Subsequent intelligence has been received from Mr. Barker in connection with Smyrna: he thus speaks, in a Letter of the 2d of September, of some of the inhabitants of Maughalitch, between Constantinople and Smyrna—

They were delighted with the Acts of the Apostles in Turco-Greek, as they were in a language which they could understand; for the Greeks there speak only Turkish: they told me that from 150 to 200 volumes of the New Testament in that language might be easily disposed of at Maughalitch, and many thousands in the interior of Asia Minor: as that edition will be ready in the course of two months, I anticipate, soon, much interesting work in this neighbourhood. From these good people of Maughalitch, I acquired some information of the towns and villages in the vicinity of that place; and I made the acquaintance of a respectable Greek, who has readily offered to aid me in the distribution of the Sacred Scriptures at Alla Shire, the place of his residence: he is now at Maughalitch on a visit, and will shortly return to his country. On my way to Smyrna from Constantinople, I had occasion to distribute some Greek New-Testaments in the villages on the road, which were destitute of the Word of God; and I was extremely pleased to see how well they were received. I found, on my arrival here, that the Depot had sold about 300 volumes of the Sacred Scriptures during my absence, out of which more than 60 were bought by Roman Catholics.

Mr. Leeves writes to Mr. Jowett, in November—

You can scarcely send too many Greek Testaments, as our sphere for distribution has enlarged of late—in Rumelia considerably.

The following passage in the Report carries us to a distant portion of this division of our Survey: it will have been seen at p. 70 of the last Survey, that the want of the Scriptures in this quarter had in part been supplied from Calcutta.

In this quarter of the world, one interesting circumstance more remains to be mentioned. Your President has received a Letter from Archbishop Karapiet, dated Julfa, near Ispahan; stating that a large School was about to be erected, and that a considerable quantity of Bibles and Testaments would be wanted: the Archbishop also mentions that several of his Clergy are in want of the Scriptures: 500 Armenian Testaments have been forwarded to this applicant. And your Committee trust, that the expectations of the Archbishop will not be disappointed; but that a

continual correspondence will be kept up between himself and the President and Secretaries of the British and Foreign Bible Society.

NEW VERSIONS AND EDITIONS.

The Report of the British and Foreign Bible Society supplies the following statement—

Your Committee have to record with gratitude that a destructive fire, which broke out at Galata, was not permitted to reach your Depository. Serious apprehensions were entertained, and some delay has occurred in printing the *Turco-Greek New-Testament*, in consequence of its being necessary to take the presses to pieces, in the event of their removal being required: the work has been since completed; and 3000 copies have been struck off, being 1000 more than originally intended—a change fully justified by the openings for its circulation now presenting themselves.

Mr. Leeves has sent home the entire copy of the *Modern-Greek Testament*, prepared by Hilarion; and it is now printing in this country, under the immediate superintendence of your Librarian, for whose kind and valuable services, in this and several other departments of the Society, your Committee desire to renew their public expression of gratitude.

Hilarion has finished the revival of the *Book of Psalms in Modern Greek*, which will shortly be put to press; and he is proceeding with the remainder of the *Old Testament*.

The *Testament in Turkish, with Armenian characters*, will shortly be commenced. With reference to this work, Mr. Leeves has written, that the person preparing it receives much encouragement from those who have seen parts of his work, and its completion is anxiously looked for: one individual offered the transcriber 500 piastres if he would make a second copy, and was greatly pleased when he was informed that it was designed for publication. The entire Bible in this form, as well as in the Greek, is anxiously wished for by the Greeks and Armenians; and Mr. Leeves has already taken steps for commencing the Greek.

Many inquiries have been made for the *Servian and Bulgarian Scriptures*; but your Committee have to regret, that they have not had it in their power to meet these demands. The attention of Mr. Leeves is closely directed to this subject.

CHURCH MISSIONARY SOCIETY.

1815.

The Society's Labourers were, at the last dates, resident at *Malta, Constantinople, and Cairo.*

MALTA.

William Jowett, *Missionary.*
August Koelner, *Printer.*

It will have been seen from the last Survey, and from the further details at pp. 318—321 of the Volume, that the Press has been brought into active and most beneficial operation. In the three chief languages of these seas—Italian, Greek, and Arabic—it is now issuing

large numbers of publications, compiled or translated by Mr. Jowett or under his direction, of a nature well adapted, in the opinion of the most competent judges, to open the mind, and to lead the reader, by the blessing of God, into the knowledge and enjoyment of Christianity.

In the department of Arabic Tracts, great progress has been made during the year. The supply of Translations from Syria has continued: in return, the American Missionaries, who have scattered very widely the printed copies which have been sent to them, are urgent for more.

Mr. Gobat arriving in Malta, on his way to Egypt, at the time when the revision of a number of Arabic Tracts pressed too heavily on Mr. Jowett, occupied himself for a few months, very advantageously for the Mission, in preparing them for the press. There were then Sixteen Arabic Tracts in hand—the largest, the Dairyman's Daughter; the shortest, of 10 pages.

The Arabic Tracts of Ysa Petros, while they possess the advantage of being idiomatic in expression, require, as Mr. Jowett has found to be the case also with the productions of his Italian and Greek Translators, the accurate revision of an intelligent Scholar. The peculiar dialect of the Translator, as the dialect of the Modern Arabic used in Syria, may affect, as Mr. Gobat suggests, the purity of the translation; and further imperfections will inevitably arise, as he states, from the manner of thinking among the people of these parts, from the want of thorough knowledge of the language from which the translation is made, and from a defective view oftentimes of the real meaning and import of Scripture. This state of the case shews very strongly the labour and responsibility which lie on a Conductor of the Press in these regions.

The Arabic Tracts carried through the press under Mr. Gobat's superintendence were as follows—

Dr. Green's Questions on Religion: 20 pages: 1000 copies—Prayers for every Morning and Evening in the Week: 76 pages: 500 copies—Dialogue between a real and a nominal Christian (which is the Tract entitled, "Dialogue between a Traveller and Yourself," with another title): 10 pages: 1500 copies—Life of William Kelly: 35 pages: 2000 copies—Dairyman's Daughter: 140 pages: 2000 Copies.

Besides these, he revised the following for the press—

Jan. 1827.

Serious Thoughts on Eternity—Negro Servant—End of Time—Chrysostom on Reading the Scriptures—Treatise on Prayer, by the late Rev. Pliny Fisk.

Mr. Gobat, who has passed forward, with his countrymen, into Egypt, has taken with him the manuscript translation into Arabic of a Tract on Redemption; being desirous to ascertain on the spot the accuracy of various theological terms used therein: it will then be returned for the press at Malta.

Mr. Jowett pleads earnestly for a resident associate, who may be qualified to take a share in the labours of this department: he writes in August—

After having been nearly eleven years on this Mission, I feel that work has so greatly accumulated, and strength and animal spirits for many kinds of detail have so much abated, that an effective helper is become necessary. It is the more requisite that such a helper should be appointed, as I may have been here (should life be spared) thirteen or fourteen years, before an associate will have got into proper co-operation. Foreign languages are the occasion of so great delay in coming into full action.

The demands on the Press, both as to the nature and the quantity of its productions, will always be regulated by the state of the people. Mr. Hartley, at pp. 319, 320 of our last Volume, points out the kind of publications best suited, in his opinion, to the state of Greece: the people there, not having yet acquired a taste for reading, must be allured to it by the nature of the books circulated among them. Books which unveil with clearness and kindness the errors and dangers of Greek and Roman Superstitions would find, Mr. Hartley thinks, many readers, from the interest which they would excite; while practical and devotional books will not be sought for but as some feeling of religious concern is awakened. There is another circumstance with respect to Greece, noticed in the following extract of a Letter from a Lady anxious for its improvement—

There is one thing which I must not forget to state, and that is the extreme poverty of the Greeks; which prevents them from purchasing books, which they are so anxious to obtain. In the Ionian Islands, we may literally say, that nearly all *sit under their vine and their fig tree*: that is, every one has a little spot for a vineyard, an olive or an almond tree, and from the produce they are enabled to gain a scanty subsistence; but money can seldom be commanded, and it is such a valuable article that few have power to buy books. I speak of the mass of the people.

This Lady adds, in reference to publications—

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The Boys have Schools, which all, even of the poorer classes, generally attend: the great want of books suited to their capacity is deeply felt; and, when at Ithaca, the applications made to me for Tracts and Small Books were innumerable. At Malta there is a Press which is constantly at work, and from thence we procured these Tracts; and Mr. Wilson has lately published a School Book, which is eagerly sought for by the Greeks. Portions of Scripture, gathered in a book, would be highly acceptable.

The health of Mr. Andrews was sufficiently restored, as it was stated in the last Survey, to admit of his giving some assistance in the Printing Office; but he gradually declined, and died in peace (see p. 511 of our last Volume) on the 4th of September. His Widow continues to occupy herself, most usefully to the Mission, in superintending and conducting the department of Book-Binding: she has two Young Women under her; and, for the more laborious work, the occasional help of a man: the Cause in which she is occupied is the choice of her heart; and, in promoting it, she wishes to live and to die.

We give to the Press the chief place in the business of this Station, as it is becoming an engine of direct and extensive influence in these Seas. The American Missionaries and their Society have the same view of this Station; and are, in like manner, availing themselves of its advantages; and a Press is about to be established here by the London Missionary Society.

But there is another view, in which, from the beginning, Malta has been contemplated by the Church Missionary Society. In proportion as its Missions, now about to be attempted in the north-eastern and eastern parts of Africa, shall prosper, a Seminary for its promising Youths will be required, and no spot offers for that purpose such advantages as Malta.

The access to it from those quarters is very easy; and had equal facility of access existed from Western Africa to Malta, it would probably have determined the Committee, in some late deliberations on the best site for a Christian Institution for the training of Native Teachers for that coast. The difficulty hitherto felt, of maintaining an adequate and uninterrupted supply of Instructors in the Christian Institution of that Colony, has led to its temporary suspension; and, in considering various plans for obviating the difficulty, Malta was viewed as a place likely to secure efficient train-

ing to West-African Students by the better health which would in all probability be enjoyed there by their European Teachers, while the nature of its climate is such as not to endanger their own. Mr. Jowett most readily fell in with the suggestion; and, in stating various advantages of establishing such an Institution at Malta, adds—

This Island is, in itself, but a small field for labour; but it may be converted, by a judicious use of its advantages, into a very profitable nursery-ground.

As, however, no direct communication yet exists between Malta and Western Africa, this consideration has, among others, led the Committee to attempt, for the present, the revival and enlargement of the Christian Institution in Sierra Leone.

In the course of the correspondence with Mr. Jowett on this subject, he furnished an account of the Climate of Malta, which it may be advantageous to subjoin.

The thermometer varies, during the months of June, July, and August, from 85° to 90° and 95° Fahrenheit: 95° is a very uncommon case with us: some summers are far hotter than others: I should fix 95° as the maximum, though I have seen it for a very few days together as high as 98° in the day and 92° in the night. The position of the Island, in the midst of the Mediterranean, brings no advantage of sea-breeze during the night, for the greater half of these three months: if the thermometer is 90° at mid-day, it is not lower than 88° at midnight: this occasions an oppressive heat, without alternations of relief. I and my family, like most other English Families, come out of the month of September as though we were coming out of an oven: but the remaining eight or nine months of the year are remarkably temperate; and I have seldom seen the thermometer, in winter, below 50.

The characteristic however of this climate, during the summer months is, great dryness. It has been regarded, consequently, during that season, as peculiarly trying to pulmonary cases: it almost infallibly develops and increases consumption. We are wholly exempt from malaria and jungle-fever: the humidity of some parts of Africa, Asia, and the West Indies, as also of some parts of Greece and the Ionian Islands, is utterly unknown on this white rock. The neighbourhood of the sea, as it does not bring coolness, so neither does it bring dampness in the summer months. Medical men and experience will, consequently, best decide whether or no an African constitution would suffer in the height of summer in Malta. All the rest of the year may be regarded as good for persons of every latitude.

The value of Malta, as a centre of union and point of support to more distant enterprises, has been felt on oc-

casion of the present endeavours of the Society to prosecute its objects in the north-east and east of Egypt. The Missionaries speak of their temporary residence in Malta as most instructive and refreshing. They were all heartily welcomed by Mr. and Mrs. Jowett: he writes—"I need not say that the whole enterprise raises the liveliest emotions in our breasts; and the other Missionaries resident here warmly sympathize with us." One of the Brethren expresses the sentiments of the rest, when he says—

I felt quite at home the first day; and enjoyed, during my stay, in the full sense of the word, the paternal and maternal care and love of Mr. and Mrs. Jowett. In the society of Mr. Jowett and Mr. Temple, I was able to heap up a treasure of experience, which I hope will prove of the highest benefit to me in future. May the Lord prolong the lives of these His servants, for the benefit of His younger servants in the Mediterranean!

Mr. Jowett, on his part, thus affectionately speaks of his associates in labour—

I remember with joy and love all these Missionary Brethren and their partners; and shall feel, at all times, anxious to hear of their affairs, and to promote their welfare. And may they, wheresoever our Heavenly Master shall appoint their lot in this changeable world, leave always behind them a remembrance, that they were faithful, laborious, humble, patient, and loving servants of our Lord Jesus Christ!

CONSTANTINOPLE.

John Hartley, *Missionary*.

For the better recollection of Mr. Hartley's movements, we have collected the following summary—

Malta: from Nov. 26, 1824, the day of his arrival from England, to Jan. 17, 1825 —
Corfu: Jan. 22 to May 7 — *Santa Maura*: May 9 till the latter part of that month —
Ithaca: May 25 till the middle of August —
Cefalonia: middle till the end of August —
Ithaca: end of August till the middle of October — *Zante*: middle of October to Dec. 3 —
Smyrna: Dec. 25 to March 28, 1826 — Visit to the *Seven Churches*: March 28 to April 29 —
Smyrna: April 29 to June 14 — *Smyrna* to *Constantinople*: June 14 to June 22 — *Constantinople*: June 22 to the latest date Dec. 8.

In the last Survey, Mr. Hartley was left in *Santa Maura*, in May 1825. His proceedings to that date had been given in the preceding Volume; and his subsequent movements till his arrival in Constantinople, have been printed, partly in detail and partly in summary, at pp. 321—330, 389, 390 of our last Volume. We shall here add a sketch of his proceedings and views to the latest dates.

During his stay in *Smyrna*, he was much occupied in study; and had sufficiently matured his knowledge of Modern Greek, French, and Italian, to be able to maintain in them and inculcate the Truth. He speaks with gratitude of the benefit derived from the company of Mr. King in *Smyrna* and on his journey to Constantinople, and says of him and of another fellow-labourer—

I feel it equally a duty and a pleasure, to bear witness to his unremitting zeal, and to the blessing which has attended his efforts: many persons have been excited by him to study the Scriptures; and some there are, I doubt not, who will hereafter be found to have reaped eternal benefit from his labours. A second advantage, during my visit to *Smyrna*, has been an intercourse of three weeks with Mr. Wolff: it would be very unbecoming for Missionaries to indulge in the language of encomium; but so much I must be permitted to say, that I bless God for his active and successful exertions, and hope that they may be continued for a long succession of future years.

We quote Mr. Hartley's testimony to other friends, for the sake of the example which it holds out to Gentlemen occupying official situations abroad:—

Not yet have I set foot on a foreign shore, without finding the hand of Christian Friendship stretched forth to receive me. In some places, I have been cheered by the society, the counsel, and the example of a brother Missionary: in others, I have been delighted to have Christian sympathy with Officers of the Military Profession. I feel it particularly my duty to record the happy hours which I spent in the society of Dr. and Mrs. Kennedy at *Ithaca*. I have already had occasion to mention the distinguished exertions of Mrs. Kennedy in behalf of Female Education, and I deem it proper to mention also the persevering and zealous activity of Dr. Kennedy for the promotion of the good of these Islands: he has not only been employed in his medical capacity in the office of imparting health to the body, but he has everywhere exerted himself to heal the far more fatal maladies of the soul. He has been the means of circulating the Scriptures and useful Tracts to a wide extent; and, by his frequent conversations with the Greeks, he has aimed at making them acquainted with the best of all knowledge.

Of his proceedings while resident at *Therapia*, near Constantinople, he thus writes—

I have found here, as elsewhere, abundant opportunities of making known the truth to the Greeks. I have been in habits of daily intercourse with five Young Men, and have given them regular instruction in Christian Doctrines, and on various other subjects. Beside them, there are many other persons whom I have seen occasionally, and whom I have had the means of inducing to attend to religion: two of these appear to be truly concerned to obtain eternal salvation.

Very hopeful symptoms have manifested

themselves among the Jews of Constantinople. I feel persuaded that there are a number of Jews in Constantinople, who are convinced that the Messiah is come: but how many there are who have embraced this persuasion, and to what extent they have become true believers in Jesus of Nazareth, I have not been able to ascertain. A circumstance worthy of notice on this subject is this, that the Jew who was the principal terror of his enlightened brethren, a man of immense wealth, and capable of inflicting the most summary vengeance upon them in consequence of his influence with the Ottoman Porte, has himself fallen a sacrifice to the jealousy of the Sultan.

Of the Young Greeks here mentioned, Mr. Hartley adds, in a Letter of the 3d of October, after his return to Constantinople from Therapia—

They have lent an attentive ear to the Truth. I was enabled more than formerly, avoiding needless controversy, to lead my young friends to those important truths, which it is most essential that man should know. Yet, notwithstanding this care, I am sorry to inform you, that a degree of hostility was displayed toward the close of my stay at Therapia, such as I have no where else met with from Greeks. My subsequent removal to this city will, I trust, be useful in pacifying the storm.

In a Letter of the 11th of November, Mr. Hartley states that he had become acquainted with six Jews who believe in Christ, and has reason to believe that there is a large number who are Christians at heart. One of them having made to some of his countrymen a profession of faith in Christ, he was afterward suddenly seized, thrown into prison, and bastinadoed: three others, having certain intelligence that search was making after them, were assisted to retire to a place of security.

A Letter just received from Mr. Hartley, dated the 8th of December, will awaken the sympathy and the prayers of Christians in behalf of these their oppressed Brethren—

I have to lay before you a narrative, which you will read with mingled feelings. On the one hand you will hear of bonds, scourgings, and imprisonments—on the other, of Christian fortitude, *glorying even in tribulation*, for the love of Jesus Christ.

On the 13th of October, I was with Mr. Leeves in his house at Pera, when a Young Jew, Chaim Castro, introduced himself; and, without the least previous conversation, declared his wish to become a Christian. We were, of course, much interested; and made various inquiries relative to his faith in Christ, and to that of other Jews: he engaged to call on me regularly, for the purpose of receiving Christian Instruction. In a few days, he made me acquainted with his brother Mepahem Castro, and with Jacob Levi, Mentish Baruch, Missim Cohen, and David

Bechas (a Rabbi). All these believed in Jesus of Nazareth, and were desirous of being baptized. I found them by no means imperfectly acquainted with the New Testament; and with all the leading Prophecies of the Old Testament relative to the Messiah they were also familiar. Some of them were desirous of baptism even to impatience: I advised them, however, to wait six months; in order that we might have an opportunity of becoming better acquainted with them, and of being certified of their piety and fidelity.

Things were in this state, when, on the 8th of November, Chaim Castro and Missim Cohen called to inform me, that Jacob Levi having the day before made known his faith in Jesus of Nazareth to one of his countrymen, persons had been sent very early that morning, by command of the Chief Priest, in order to apprehend him: he was thrown into the Casa Negra (the name by which they designate a prison made use of by the Jews), and severely bastinadoed: he made a noble confession of his faith, even under these painful circumstances; and subsequent information gives us the assurance, that he is still stedfast in his profession. The same day, five other Jews, suspected of being Christians, were also apprehended; and, among them, Menaheem Castro and Mentish Baruch: of their sufferings and demeanour I have not yet been able to learn particulars; but so much I know, that one only has returned to Judaism: all the rest are faithful. Two of them are condemned to labour in the arsenal—a punishment analogous to that of the hulks in England: the other three are confined in the Casa Negra. The same day on which these individuals were apprehended, the remaining three, viz. Chaim Castro, Missim Cohen, and David Bechas, fled to me, imploring secrecy. I felt it my duty to assist in concealing them.

On the 10th, Mr. Leeves set out on a journey to Adrianople and other places; and I was deprived, thereby, of his advice and assistance, which at all times are of the greatest value to me, but would have been peculiarly so in an exigency like the present. On the 11th, Mr. Cartwright called on Mr. Leeves, with the information that the Reis Effendi had written to Mr. Canning to inquire concerning two Jews, said to have been converted by Mr. Leeves, and carried off by him to Adrianople. This accusation has occasioned Mr. Leeves some trouble; as a Tartar was sent off in quest of him, and overtook him between Adrianople and Tournovo, carried him back to Adrianople, and obliged him to justify himself to the Pacha: of course, when he cleared himself, he was set at liberty.

Soon after the apprehension of the Jews, I judged it advisable to baptize the three who were in concealment. I did not think it right that they should be exposed to the danger of martyrdom for the sake of the Lord Jesus, without receiving all the encouragement, benefit, and privilege, which are connected with that important ordinance. Accordingly, on Sunday the 12th of November, I baptized them, in the Name of the Father, and of the Son, and of the Holy Ghost—Chaim Castro receiving the

name of John Baptist; Missim Cohen, that of John; and the Rabbi, that of Peter. You may easily imagine that a baptism of this kind and under these circumstances would be deeply affecting. Mrs. Leeves was the only English friend present: the other witnesses were four Greeks connected with the occurrence. Two of these are enlightened and, I hope, converted characters.

Up to the last day of November, these Christian Converts remained in concealment; and, during this period, I had different opportunities of giving them Christian Instruction, and of praying with them. I can assure you, with confidence, that they have clear views of the Christian Doctrine of Salvation: all their hope is in the death of Jesus Christ. Judge of my distress, when, on the morning of the 1st of December, information was brought me—"Our friends are taken." Some traitor had discovered their retreat; and, on the preceding evening, a large body of Turkish Soldiers surrounded the house, seized them, and conducted them to prison: an Armenian, the master of the house, was also made their companion. Since that time, they have faithfully confessed Christ before the Turks, having been examined by them on various occasions, and finally having been given over to the judgment of the Grand Vizier.

In hopes of serving them, I went to the Chief Dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He shewed me a Letter, signed by four of the heads of the Jewish Nation in Constantinople, in which they supplicate the DEATH "of that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the Chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labour in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This leniency on the part of the Turks is, probably, owing to the assistance of the Dragoman.

Thus have you such a brief view of this occurrence as the limits of a Letter permit me to give. It is my full intention to write hereafter a circumstantial account of the whole transaction. I doubt not but you will find cause to bless and glorify God for the grace bestowed on these His servants.

Even the Roman Catholics of Constantinople afford matter of hope. Their Bishop has issued a positive prohibition of the books which were distributed by Mr. Wolff shortly before my arrival; but that there are persons who have little regard for his prohibitions is clear from this circumstance, that I met with a Roman Catholic into whose hands had fallen the Tract called "Andrew Dunn:" he came to apply for another copy, stating that Roman Catholics had read his own, and that it was now quite worn with reading.

You will probably hear, from the Papers, of the terrible fire which we have had at Con-

stantinople. Three Visitations from the Almighty in three months—Sword, Pestilence, Fire! It is a time of trial here, but it is really a time of hope. I discern most hopeful symptoms, among Jews, Greeks, and Catholics. I hope to get into extensive circulation Mr. Jowett's "Philanthropist," and am adopting measures for the regular sale of his other publications.

Mr. Hartley writes on another occasion—

This is, I think, an important crisis for the Turkish Empire: how things will end, we leave to God. I assure you there is many a trembling heart at Constantinople. Were it not for the grace of God, I should long since have fled from hence: but it is better to die at your post, than to desert it with safety!

There are promising openings in these parts, if Labourers could be found to enter upon the work. Mr. Chanaud, the Acting British Consul at Salonica, the ancient Thessalonica, requested Mr. Barker to write to the Society to fix a Clergyman in that city, offering accommodation in his house and the use of his table to such Clergyman. Mr. Hartley observes that a Missionary, acting at Salonica under the auspices of the British Consul, would have many advantages: a few Protestant Families settled there would gladly accept his services: he would have opportunities of exerting himself among the other religious bodies settled in that large city; and, from thence, plans might be promoted affecting distant quarters. He conceives, that, whenever the state of public affairs will allow, Missionaries might with great benefit be fixed, not only at Constantinople, but at Smyrna and Salonica.

CAIRO.

S. Gobat, W. Krusé, Christian Kugler, J. Rudolph Theop. Lieder, Theodore Mueller, *Missionaries.*

These Brethren, with the Printer at Malta, Mr. Koelner, stated, in the last Survey, to have left London in the latter part of 1825, proceeded by different routes to their destination. Mr. and Mrs. Krusé, with Mr. Kugler and Mr. Koelner, sailed from Deal on the 20th of December, and arrived at Malta on the 11th of January: on the 5th of April, Mr. Koelner remaining in Malta, Mr. and Mrs. Krusé and Mr. Kugler, their associates who crossed the Continent not being yet arrived, embarked for Alexandria, a favourable opportunity offering, and landed there on the 15th of that month. Messrs. Gobat, Lieder, and Mueller had left London on the 28th of November; but, being detained some time in Switzerland, did not reach

of Berne, affianced to Mr. Mueller; but not then married to him, as stated by mistake at p. 229 of our last Volume: they were married by Mr. Jowett, at the Government Chapel, two days after their arrival at Malta. It had been in contemplation that Mr. Mueller should assist Mr. Jowett in Malta; but it was finally settled that all should proceed forward: Mr. and Mrs. Mueller with Mr. Lieder accordingly left Malta on the 14th of June, and arrived at Alexandria on the 23d; and Mr. Gobat, having remained in Malta for the purpose of revising Arabic Tracts, as before stated, left on the 26th of August and reached Alexandria on the 6th of September. They were all received at Alexandria by Mr. Salt, the British Consul, with great kindness; and had much favour shewn them by Mr. Glidson, who is unwearied in his endeavours to serve the Missionaries in Egypt and Syria: they hired a house in an Arab Village, two miles from Alexandria, and studied Arabic under a Syrian Christian: Sermons were preached, during their stay in Alexandria, by one or other of the Missionaries, in English, French, and German: soon after Mr. Gobat's arrival, he set forward, on the 18th of September, with Mr. Lieder and Mr. Kugler, for Cairo, by the Canal of Alexandria; but did not reach that city till the 28th, from a delay of five days, occasioned by an obstruction in the Canal: Mr. and Mrs. Krusé, with their infant son born on the 3d of August, soon followed; but Mr. and Mrs. Mueller were detained longer, by the indisposition of Mrs. Mueller. At length all met in Cairo.

Letters of the 7th of October have been received from Cairo. Mr. Lieder, who was indisposed when he left Alexandria, grew worse before his arrival; but was then slowly recovering. The Missionaries had taken a house in the Coptic Quarter of Cairo, at 100 dollars per annum. They had begun to speak Arabic one with another, and hoped to make it the language of common conversation. Mr. Kugler's proficiency had surprised Mr. Gobat, when they met in Alexandria; and convinced him of the importance of not remaining longer in Europe for the purpose of preparatory acquisitions in that language, than to acquire a foundation of grammatical knowledge.

The following extract from a paper of

Instructions put into the hands of the Missionaries will shew the general views of the Committee in reference to the scene of their labours:—

The designation of Mr. Gobat and Mr. Kugler is to Abyssinia. The question whether they should visit Jerusalem will probably be affected by the present troubled state of the Levant: but if they should succeed in finding Abyssinians in Cairo, one object of their visiting Jerusalem will be attainable in Egypt: they will thus also not be thrown back so far, in the period of their departure for the Red Sea.

Messrs. Krusé, Lieder, and Mueller may be considered as at present chiefly designed to occupy the post of the Egyptian Mission; and there be gradually laying the foundation of ulterior measures, for themselves, and for such Missionaries as may hereafter join them. The two married Missionaries, it is hoped, will be enabled, as soon as family circumstances permit, to settle for a season, perhaps permanently, at Cairo—the grand resort of North-East African intercourse; while Mr. Lieder will be able with more facility to move, either in Upper Egypt, or occasionally in Syria; and one or other of Messrs. Krusé or Mueller might be his companion in travel.

Mr. Lieder thus describes the advantage of the Oriental Dress, which he has assumed.

I have adopted the Arabic Dress, or rather the Syrian, for both fashions are used in Egypt; but I preferred the Syrian, because of my intention to travel in Palestine and Syria. I consider this dress more wholesome and convenient for these countries than the European. The turban protects the head sufficiently from the heat of the sun, keeps it constantly in the same degree of warmth, and gives shadow to the eyes: the large girdle round the body is very healthy, and the best remedy against dysentery—that dreadful disease in these countries; and the broad Arabic shoes are far more agreeable to this country, where the traveller is always obliged to ford the sand.

Mr. Gobat thus speaks of the means of doing good which were opening before them: his Letter is addressed to Mr. Jowett at Malta—

We already see, that, if the Great Enemy does not excite trouble against us, we shall have many opportunities of distributing Bibles and Tracts at Cairo. We could sell Bibles for 18 piastres, New Testaments for 4 piastres, William Kelly for $\frac{1}{2}$ piastre, and Green's Questions, the Epistle of St. Peter, &c. 8 for one piastre: the dollar is at present at 15 piastres. Have the kindness to send us a good supply of all, and tell us how we are to distribute them. We should also have Greek Tracts.

I do not think it will be difficult to find frequent opportunities of conversing with the Coptic Christians here, nor of establishing Schools among them hereafter.

Of this body of Christians, Mr. Lieder says—

We soon perceived that Alexandria was not, at present, the proper place for our residence; as our eyes and hearts must be fixed, more particularly, on the ancient Church of the Copts, who form the largest Christian Community, and are the old inhabitants of the country: their number in Alexandria is very small, compared with that at Cairo.

He adds, in regard to their prospects—Our arrival in this country occasioned a great sensation, especially among the Franks: every one shook his head on the subject of our undertaking; and some persons even told us plainly, that we might with a safe conscience return to our own country, under the assurance that all the efforts which we could make would prove useless. But this is calculating probabilities in the manner of the merchant, and not resting on the Oracles of God: on these we would rest, without any apprehension that our perseverance shall turn to our confusion. May the Lord of Glory, who of His goodness has appointed us to be His witnesses among a people buried in darkness, enable us, to our latest breath, to adopt with confidence the words of the Apostle—*We walk by faith, not by sight!*

EDUCATION SOCIETIES.

THE communication on the subject of Greek Female-Education, printed at pp. 323—326 of our last Volume, deserves the attention of all who are friendly to that important object: there are others of a similar nature, from the same benevolent Lady, in the Appendix to the last Report of the British and Foreign School Society: from that Report and its Appendix, we extract the following information. The mention, in the first extract, of the Marquis and Marchioness of Hastings may well revive regret at the loss which the Cause of Education has since sustained by the death of the Marquis.

MAI.TA.

The Schools at Valetta are prosperous: the Boys' School contains 129, and the Girls' 100 children. The only difficulty that is felt, is the deficiency of funds—a deficiency which your Committee would have gladly supplied, had it been in their power. These Schools are much indebted to the kindness of the Marquis and Marchioness of Hastings, who take a warm interest in every thing connected with the moral improvement of the Island, and have granted most efficient aid to the Normal School Society at Valetta. The Schools at Casel Zeitun are also flourishing, under the care of the Rev. Don Luigi Camilleri; of whom your Committee can never speak, but in terms of the highest esteem and respect.

IONIAN ISLANDS.

The Committee have reason to believe that the Schools established in the Ionian Islands are prospering. The friends of education are much obliged to His Excellency, Sir Frederick Adam, for his kind patronage;

and also to Lord Guildford, who combines, with the management of an University, a benevolent concern for the instruction of the children of the poor.

GREECE.

With much regret your Committee proceed to state, that they have been able to effect but little for the melioration of Greece. The long continuance, so deeply to be deplored, of a most desolating and destructive warfare has greatly checked almost every effort to diffuse the benefit of knowledge in that ill-fated country: for the present, nothing more can be done than patiently to wait for a favourable turn of affairs; and, in the mean time, to prepare as much as possible for future operations. This line of conduct, the Greek-Education Committee, formed last year, have already pursued: since the last Annual Meeting, Elementary Lessons, in Spelling, Reading, and Arithmetic, have been prepared in Modern Greek, ready to be used as soon as opportunity offers: they have also sent a supply of slates and lessons to Athens, for the use of the Schools established there.

Several Letters have been received from Georgius Constantine, whose departure for Greece was mentioned in the last Report. He was first stationed at Tripolizza, where he soon established a School containing 120 children: their progress, and the good order and subordination preserved in the School, excited much astonishment among the inhabitants: the pleasing prospect was, however, quickly beclouded by the approach of the enemy, and Constantine was obliged to leave the place. The Government have proposed to establish, under his care, a School at Napoli di Romania; and to employ him in teaching the British System to Young Men, who will be sent to him for that purpose, from various parts of Greece. Your Committee have been much pleased with the Letters of this Young Man, evincing a piety and zeal from which the best fruits may be expected: they trust that his life is spared for long usefulness.

It is also their duty to notice the interest taken in education by the Greek Legislature, and a desire to enjoy its benefits manifested by the Nation at large: a Central School has been established at Argos, and an Inspector General of Public Instruction appointed. The Schools at Athens contained 400 Scholars. Schools have also been opened at Gastouni, Missolonghi, and other places. When it shall please the Almighty to break the arm of the oppressor, and to let the captive go free, the general establishment of Schools on the British System will be the means of conferring the highest benefits on Greece; and of furthering that moral renovation, which those, who know the present character of the Greek Population, state to be greatly needed.

It will have been seen, at p. 325 of our last Volume, that the attempt to establish a Female School on a large scale at Ithaca did not succeed: a Private School, however, was formed, and with what beneficial influence on the minds

of the inhabitants will appear from the following Letter, addressed, by the principal Gentlemen of Ithaca, to the Lady, then returned to England, who had founded the School.

Madam—

Though beneficence has its own reward, and needs not the gratitude of the person obliged, yet it would be unbecoming and unjust to be silent, when the benefit conferred is productive of great advantages. We, the undersigned, having been thus benefited, and not being able in any better manner to express the sentiments of our souls—not only that during your short stay here you established a School for Girls never before established, but because, by its being established on the most methodical principles, we have been enabled, with great pleasure, to observe the rapid progress of our daughters—beg you to accept this present Letter, containing the strongest and perpetual signs of our gratitude for such an inestimable gift; and the evidence of that respect, which each one of us and of our daughters will always feel for you, and for those great virtues which you have happily exercised here.

It is justly asked on this Letter, by the Lady to whom it is addressed—

If my feeble efforts have caused some of the most respectable people of Ithaca thus to express themselves, what will not be the gratitude of Greece at large, when she shall find that England and English Ladies are anxious for her moral as well as civil melioration?

The establishment of Schools at Bussorah and Bushire was noticed at pp. 63, 64 of the last Survey: on the prospect of further extending these Schools, the Committee observe—

From a series of communications received during the past year from the Rev. Joseph Wolff, your Committee have learned, with great pleasure, that there is a prospect of introducing Scriptural Education into PERSIA. The zealous endeavours of Mr. Wolff have led to the formation of Societies for this purpose at Bushire and Bussorah, on the borders of Persia; in which places, Schools also have been opened. There is reason to believe, that, by this time, a similar measure has been adopted at Ispahan. The Societies above mentioned consist of Roman Catholics, Armenians, and the British resident at the several stations, and considerable interest appears to have been excited. At the opening of one of the Schools, the singular and most gratifying spectacle was witnessed of Clergymen of the Roman-Catholic, Armenian, and British Churches uniting together in prayer for the Divine Blessing on the undertaking. The higher orders of the Clergy enter warmly into the plan. Your Committee cannot omit to mention the liberality of His Highness, Abbas Mirza, the Prince Royal of Persia, who, on application being made, readily granted suitable premises at Tebriz, for the uses of the Society, and was pleased to express his cordial approbation of the undertaking. They would gladly have engaged to defray the expenses of carrying forward these important measures,

had the funds of the Society allowed them; but they have been obliged to discourage Mr. Wolff from relying on their aid: they have, however, the pleasure of stating that there is some reason to hope that a separate Committee will be formed for this most desirable object. This intention will probably be strengthened and encouraged by the recent arrival of Mirza Ibrahim, a learned Persian, who has come to this country at the suggestion of Mr. Wolff.

From a Letter, addressed, from Julfa, near Ispahan, to Mr. Henry Drummond and Mr. Bayford, the patrons of Mr. Wolff, by Archbishop Karapiet, we extract some passages:—

During the travels of Mr. Wolff through Persia, he was so successful as to establish Schools at Bussorah and Bushire, where now above 70 children receive instruction in the English, Arabic, and Persian Languages. We looked at this event, not only with the greatest joy and delight, but both these Establishments have our most paternal and archiepiscopal approbation and sanction; and that the Lord may prosper both Institutions, that the children of our Nation may be educated in the fear of the Lord, shall always be our most fervent prayer.

Permit me to make you acquainted with our situation and history. Shah Abbas, King of Persia, brought families of our Nation, 225 years ago, as captives from Julfa, in Armenia, to Ispahan: he granted them liberty of exercising their worship and rites of religion; and thus New Julfa was founded by Armenians. They lived in peace during his reign: New Julfa flourished, palaces were built, and the bells of twenty-four Churches were heard here. But, one hundred years after his death, persecution and affliction became the lot of the Armenians, so that many fled, and left their houses and goods; and, at this time, New Julfa is scarcely inhabited by five hundred wretched and miserable families.

As we were not able to give an education to our growing youths, many of the Armenians themselves betray their brethren. But, viewing the necessity of giving a religious education to our youth, in order that the Church of Christ might revive with the light of knowledge again, we, as Archbishop and Primas of the Armenian Nation, in Persia, Bussorah, and India, have called together a Committee, to consult about the proposals of the Rev. Joseph Wolff, and we take now the liberty of communicating to you the result.

After proposing to give a house in Julfa for the School, and requesting an able Teacher to be sent from England, the Archbishop adds—

The Archbishop, and the Committee of this place, promise to write, not only to India to the Armenians there for pecuniary support, but also to contribute themselves, as far as their poverty allows: and they request, at the same time, of Henry Drummond and John Bayford, Esqrs., for the Establishment at Julfa, to interest the philanthropic and benevolent characters of England to assist them also.

1822.

GERMAN COLONIES.

Missionaries :

Boerlin, Bonekemper, Dieterich, Doll, Foell, Saltet, Steinmann, Voigt.

Of these Missionaries, Boerlin, Saltet, and Steinmann appear to labour in the German Colonies beyond Caucasus, and the rest in those in the vicinity of Odessa. The Colonies beyond Caucasus have suffered much from the late invasion of the Persians: three, it is said, have been pillaged, and partly destroyed; and many of their inhabitants carried into captivity.

KARASS.

Missionaries :

Lang, Fleitnitzer.

Karass was placed, in the last Survey, among the German Colonies; but though it has a German Congregation, it is not a German Colony.

The work at this Station increasing, the German Congregation in Karass earnestly besought further aid; and, in consequence, Mr. Fleitnitzer was removed from the neighbourhood of Odessa to assist Mr. Lang. Mr. Lang has laboured with success in the German Congregations committed to him; and has itinerated, in company of Mr. Galloway, one of the Scottish Missionaries, among the Tartar Tribes. Of Madchar, a second German Congregation of which he has the care, he writes—

With feelings of great delight do I turn to my dear Congregation in Madchar: with sure hope, I am waiting for the approaching day of their salvation. At my last visit to this people, I examined more particularly their real state: and, oh, how delightful was it to my soul, to find many a precious plant in this garden of our God, in this otherwise barren field! What feelings of adoration and thanksgiving filled my breast, when I heard, during Divine Service, the sacrifices of prayer and praise, rise with deep veneration to God Almighty, from this newly-awakened people! How lovely sounded the voice of the little children! and how many a heart exclaimed "O Lord, hear us! O Lord, have mercy upon us!"

The zeal among the School Children is very great. The Spelling-Book which you sent from Basle, is already committed to memory; and it is with difficulty that the parents can keep their children from school. The Lord's Day is kept holy—dedicated to the exclusive worship of God our Saviour, and to the building up in our holy faith and religion. The defaults of a few members of the Congregation were noticed by the elders of the Church; and reproved in Christian Love, according to the Gospel.

The flourishing state of this Church is the Jan. 1827.

more interesting, as it is surrounded with numerous Tribes of Tartars, to whom their Christian Conversation, by the grace of God, may become a light to guide their feet into the way of peace.

Mr. Lang thus speaks of his visits to the Tartars—

My visits to the Tartars, in company with Mr. Galloway, have been as frequent as the weather would permit, entreating and exhorting them to be reconciled to God. In general, the more sensible among them acknowledge, that, on our side, there is more truth than on theirs; but also, among them it is said, *What is truth?* Their indifference toward every serious thought is almost unbearable—*There is not one that understandeth: there is none that seeketh after God.*

We lately contemplated a plan, to try Schools among these people. A clever Tsherkessic Man, who is tolerably well versed in Turkish, Tartar, and Arabic, offers himself as Teacher. He instructs, at present, from ten to twelve Young Men in his mother tongue, which has never been written or read, as nobody would take the trouble to express this difficult dialect in letters. Those also among them who should feel disposed to embrace Christianity, ought to be encouraged to come and live in our Colony, there to receive further instruction, and have their children educated in the Christian Religion: but to do this, means are required.

The Missionaries, who passed some months at Karass on their way to Shusha, thus speak of that Station—

The Brethren Galloway and Lang take great interest in the Mahomedans; and, almost every week, make excursions among them on horseback, to announce to them the counsel of God for their salvation. These beloved Brethren are of much consideration with many of the Tartars, and enjoy their confidence; which is grounded, indeed, less on their work as Ministers of the Gospel, than on their irreproachable conduct: in their frequent visits they meet with a friendly and hospitable reception; and some Mahomedans have often expressed their regret, that such worthy men should not be Mussulmans, instead of Infidels!

Mr. Lang thus speaks of the influence of the Mission—

One important benefit has already resulted from the labours at this Station. The people are become acquainted and familiarized, to a certain point, with the truths of the Gospel, and cease to wonder at seeing among them the messengers of glad tidings. I say "to a certain point," lest hopes too sanguine should be excited; for the Missionaries have had painful evidence, that, of all the publications which they have distributed, there are but very few which have effected the great end for which they were put in circulation: many have been destroyed, and others sold. We are become, in consequence, extremely cautious in the distribution, especially of New Testaments, though many are sought for.

We have found the Tartars, in our excursions, sufficiently prepared to enable us to

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address boldly to them the Word of the Cross, and we often meet with hearers who comprehend it well. There is a manifest difference between the places which have been visited by the Missionaries and those which have received none or but little of their attention: in these last places, however clearly the truth is declared, not half is understood.

The inconceivable indolence of spirit which prevails among the Tartars renders it a most difficult task to rouse them to attention and reflection: on this account it is that little benefit results from the distribution of books, which are received under a prepossession that they are seductive and false. It is manifest that familiar instruction is that which promises most among such a people, some fruits of which method we do in fact already witness.

Mr. Lang suffered much from sickness in the early part of last year; and was so much hindered thereby in his labours, that Mr. Zarembo came to his assistance in the beginning of June, and greatly strengthened him by his piety and zeal.

SHUSHA.

1824.

South-east of Tiflis 225 miles—the Capital of the Russian Province of Karabagh—Inhabitants, 1500 Tartars and 500 Armenians.

Missionaries:

Dittrich, Haas, Hohenacker, Koenig, Pfander, Woehr, Zarembo.

The arrival of the Missionaries Zarembo and Dittrich on the 23d of January 1824 was stated in the last Survey. The Committee at Basle, wishing to confer with Mr. Dittrich on future measures, desired Mr. Hohenacker to proceed to Shusha from Karass, where he had been stationed with Mr. Lang: he arrived at Shusha on the 23d of May. Mr. Dittrich reached Basle in the middle of October, and set out on his return on the 12th of April 1825. The Committee derived much information from this visit; and were enabled, by their conferences with Mr. Dittrich, to draw up a Code of Instructions for the regulation of their Missions in those quarters. The Brethren Pfander and Woehr accompanied Mr. Dittrich on his return, and were to proceed by the most direct course to Shusha: Mr. Haas also was added to the number; but he was to separate, with Mr. Dittrich, from the other two Brethren, and to proceed with him to Moscow, where they were to continue for some time, in order to study the Armenian, by the aid of the Armenian College in that city: they arrived at Moscow on the 10th of June. On the 18th of the same month, the Brethren Pfander and Woehr reached Karass, where they found Mr. Koenig, who had arrived a week before from the

Crimea, where he had spent some time with the Scottish Missionary, Mr. Carruthers. At Karass they continued a few months, studying Turkish, and assisting in the labours of that Station. Mr. Wolff, who had spent some time at Shusha and greatly refreshed the Brethren by his visit, arriving at Karass on his way to Europe, the Missionaries Koenig, Pfander, and Woehr availed themselves of the return of the vehicles to proceed forward to Shusha.

The following is a summary view of the state of the Mission—

The Missionaries have built a Dwelling-House and a School. An Armenian Youth, son of a Deacon of that Church, was appointed Schoolmaster. After the erection of the House, the Missionaries soon became acquainted with many Mahomedans, with whom they were often engaged the greater part of the day, in pointing out the only true way of salvation. At last the Mahomedans desired the Missionaries to come and live in their part of the town, for which purpose a suitable house was gratuitously offered them by Government. From this, and several other favourable occurrences, the Committee fixed upon Shusha as their central station of Missionary Operations beyond Caucasus, and desired their Missionaries to procure also proper dwelling-places in the Mahomedan part of the town.

A Printing Press is forwarding to Shusha. For the purchase of the Press, and every thing appertaining to this establishment, a venerable servant of Christ, grown grey in the service of His Divine Master, gave four thousand florins (about 400*l.*), to which the love of Christ constrained him.

To avoid the necessity of learning so many languages, it was found advisable to divide the Missionary Labours beyond Caucasus into MAHOMEDAN and ARMENIAN. In order to further this desirable object, the Committee willingly consented to the proposal, that besides the Central Station of Shusha, Baku also, on the south-west of the Caspian Sea, should become a central station; and this being a town entirely inhabited by Mahomedans and a place of great trade with the East, it is to become the station from whence the Missionary Exertions for the followers of Islamism will be carried on.

The Missionaries express much hope concerning the ARMENIANS: their intercourse with that people is cordial: they are happily regarded by them, not as adversaries, but as brethren. Mr. Hohenacker says—

If we are careful not to shut against ourselves, by a spirit of contention and by a needless censure of things of little importance, the access to their hearts, I doubt not but we shall find opportunities, by the help of God, to diffuse among them at least that Christian KNOWLEDGE of which they are at present destitute.

Many Armenians visit the Missionaries, and the Missionaries make excursions among their villages as opportunities offer. The following view is given of this people—

There is a great difference between this Church, and those Christians of the West who are dead to the power of the Faith. It never enters into the mind of any one here, to call into question any one religious truth. We have never yet met with a single instance of a man who affects impiety: on the contrary, there is no one, however great may be in other respects his irregularities, who does not manifest much reverence for religion, and observe the Fasts with scrupulous exactness; and that, not in a pharisaical spirit, but in obedience to his conscience. But it is not less true, that, for want of adequate instruction, the spirit of Christianity is departed from among them; their religion being reduced to the frequenting of the Churches in order to hear read and sung prayers and passages of Scripture in a language which but few understand, and in attending the appointed rites and observances. This state of things deeply convinces us, that, on this Church—venerable for its antiquity, and worthy of regard for the character which it formerly supported, and which shews to this day vestiges of its ancient vigour—must descend and rest, in order to its renovation, the vivifying influence of the Spirit of God.

To prepare the way of the Lord among this people, a beginning has been made in the translation of the Scriptures into the vernacular Armenian; it being found here, as in so many other places, that the people do not understand that ecclesiastical language in which the Bible is translated and public worship is celebrated, and which will, of itself, sufficiently account for the decay of Christianity in these places. A very promising Armenian Youth, Aslan, one of the pupils of Mr. Zarembo, has been engaged in thus translating the Gospel of St. Matthew. This undertaking is highly acceptable to the Armenians themselves: the Bishop of Elizabetopol, the most distinguished scholar in the Province of Karabegh, wrote to Mr. Zarembo, to encourage him to pursue the work with perseverance, as one which could not fail to be well pleasing to God.

The spirit in which the Missionaries engage in their work shines forth in the following passage of one of Mr. Zarembo's Letters—

I have sent an Armenian Bible to a poor Village Church, on which I wrote three exhortations: first, that they should pray for the Bible Society—secondly, to read the Sacred Book DELIBERATELY, as it is a PROPANATION of the Word of God to read it cursorily and without reflection—and, thirdly, that the Priest should translate or explain

to the people, so far as he might be able, whatever he read to them.

Many Mahomedans have visited the Missionaries. Mr. Zarembo says that numbers of them discern the falsehood of Mahomedanism, but they are in no trouble as to their spiritual state, and remain ignorant of Christ. When they read or hear the Scriptures, they will often continue silent; and, at other times, they will very warmly defend their own creed: they are, in general, quite ready to dispute, but the Missionaries lend themselves to this as little as possible. Their immediate neighbours manifest much affability.

Mr. Hohenacker, from his knowledge of medicine, has ready access among all classes: he always avails himself of these opportunities, so far as prudent considerations allow, to instruct his patients in the knowledge of their spiritual maladies and their only cure. The spirit in which he labours to discharge these duties may serve as a stimulus to others: he writes—

My patients for some time were all Armenians; but, latterly, many Mahomedans have applied to me. My chief desire was to establish the closest relations possible with the Mahomedans; but I laid it down as a rule to myself, not to make premature advances, but to leave it to the wisdom of the great Father of the Family to direct all things for the best as it might please Him.

I am often disturbed in my mind on the subject of my medical labours: I have frequently left my dwelling, even with anguish, to visit my patients; but have found them relieved beyond all that I dared to hope: but as soon as, confident in myself, I sink into security, support from on High is withdrawn. May our Blessed Lord maintain me by His grace in this happy dependence on His aid, and that aid will not fail to be bestowed. I cannot but rejoice greatly, that I enjoy the confidence and sincere friendship of many families to which I am called, as this may turn to the best account in my career as a Missionary.

It was feared that the war lately kindled between Russia and Persia would derange the concerns of this Mission. It is, therefore, without surprise, but with regret, that we read, in a Letter from Mr. Blumhardt, of the 9th of December, from Bâle—

Our hands, now perhaps for a long time, seem to be bound, with regard to Armenia and Persia; and our dear Brethren there, who are still preserved alive, are preparing themselves to withdraw from the spot, and to go back to the Tartar Countries on this side of the Caucasus. We are assured, that the Lord of the great Harvest will always have something to do in His Vineyard, and we are ready to follow humbly His holy will.

JEWS' SOCIETY.

1821.

W. B. Lewis, C. Neat, John Nicolayson,
Missionaries.
 G. Clarke, M.D.

Mr. Lewis's arrival in London, at the end of 1825, was stated in the last Survey: having spent about eight months at home, and awakening much interest in behalf of the Jews by his details in various places, he set forward, with Mrs. Lewis, at the end of August, on his return to the Mediterranean, intending to proceed, by way of France, to Smyrna, which place is to be his head-quarters. Mr. Nicolayson landed at Beyrout on the 21st of December 1825, having proceeded from England by way of Malta and Alexandria: from Smyrna, Mr. Lewis is to join him; and they are, as opportunities serve, to travel in Palestine and the neighbouring countries. Mr. Wolff is now in England: he was left, in the last Survey, at Odessa, in January 1826, intending to proceed to Jerusalem by way of Constantinople: he did not accomplish this design; but, after labouring as he had opportunity in Constantinople and Smyrna, he sailed for England: he has it, however, in his heart, to return to Jerusalem: he is about to be married to a Lady of high rank, devoted to the Cause of his Nation.

That Cause has been deprived of the services of one devoted Labourer. Dr. Dalton has departed to his rest in a very early part of his promising career. He and Mrs. Dalton were left, in the last Survey, at Beyrout, in May 1825. They removed to Sour in September: he there more particularly occupied himself in the study of Hebrew, with a view to his labours among the Jews, and was much engaged in ministering to the relief of the sick. In the latter part of November they returned to Beyrout. In contemplation of a second visit to Jerusalem, he writes on the 24th of November—

Br. Fisk's death had altered our arrangements for mutual co-operation, and the state of things made it unadvisable to move either to Jerusalem or Safet with a family, unless in company with a fellow-labourer: to leave my family alone in Sour seemed improper, considering the insincerity and unkindness of the Arab Family, with whom I formerly hoped to leave them; and, by returning to Beyrout, I had the comfort of a secure and favourable situation, in which I could leave them while I visited the DEVOTED CITY.

His first visit to Jerusalem had been at the Passover of 1825; and his resi-

dence in the Holy City was, on that occasion, from the 2d of April to the 9th of May. It had been a time of much disturbance and anxiety, from the dissensions of the Turks and Arabs, and the almost lawless state to which, in consequence, the country was reduced: on the return, indeed, of Dr. Dalton and his friends to Beyrout, they were much endangered and some of them personally injured by an attack of a party of Arabs. An English Traveller, however, reporting that Jerusalem was entirely in possession of the Native Arabs, none of the Osmanli troops being there, and that every thing was quiet in the city, Dr. Dalton left Beyrout, on the 13th of December, on a second visit to that place; with the design of returning in about three months by way of Tiberias and Safet. On Mr. Nicolayson's arrival at Beyrout, he proceeded to join Dr. Dalton at Jerusalem. But it pleased God to disappoint their plan. The Rev. Isaac Bird writes, from Beyrout, on the 7th of February last—

I am charged by Mrs. Dalton with the painful commission, of announcing to you the intelligence that her Husband, and our much loved brother and Fellow-labourer, is no more. He died at Jerusalem, on Wednesday the 25th ult., after an illness of 21 days. His remains were interred, the next day, amidst a considerable concourse of people, in the burying-ground of the Greeks, on Mount Zion. The event seems to have excited a strong sensation among this denomination of Christians. Mr. Nicolayson writes that they had been very attentive: the two principal Bishops have written to us, on the occasion, a Letter of friendship and condolence.

Appointed a Messenger of good tidings to the Holy City, our Brother has died at his post; and his dust, mingling with that of the Prophets, Apostles, and Martyrs, waits the Resurrection Morn, to rise with them in incorruption and immortality.

It will interest the Reader to see Dr. Dalton's views in reference to this Mission: he writes from Sour, in September 1825—

Difficulties and many hindrances attend this Mission. I fear that, in England, it is hardly viewed in a just light, and that more is thought to have been done or attempted than is the fact. As respects the Jews, we can scarcely estimate it too low. We may, and should, expect great things; and, in faith, use every ordained means: but, as to Jerusalem, Christians should know, and know it that it may stir them up to prayer and exertion, that it is altogether in the hands of the enemy. They must not think that any Mission has been established there; nor, indeed, more than mere visits made to it. Our departed brother Fisk wished to establish his Mission there; and, at one time,

thought that families might safely reside there. I confess that I left it, soon hoping to have my family there: but we all saw reason, this year, to hesitate. If this Station continues to be untenable, Safet and Tiberias alone present Stations within the confines of Palestine, for those set apart for the Jewish Cause: the numbers in the other towns are very inconsiderable. What I have as yet seen of the Jews in this land leads me to think that they are very prejudiced and unwilling to listen. I do not think that they are at all prepared for the Hebrew New-Testaments. If any Missionaries are likely to gain acceptance, it is Germans.

Mrs. Dalton was, at the last dates, at Beyrout, in Mr. Bird's family, where Dr. Dalton left her when he set out for Jerusalem, and where she and her two infant children received the most kind attention.

Mr. Nicolayson thus speaks on the subject of the Mission—

Though the observation has been repeatedly made among us, (the American Missionaries, Mrs. Dalton, and myself,) when speaking on the subject, that the Lord seems to frown on this country, in having permitted it, within a short time, to be deprived of five of its most active and able Missionaries, who, twelve months ago, were all labouring, in the strength of the Lord, to restore to this land that knowledge of the God of their salvation, which first went out from this their highly-favoured country; yet I feel assured, that the Committee will, in dependence on the Lord's blessing, make the greater efforts and exertions to reinforce and continue this interesting though difficult Mission. The Committee will, therefore, fully see and feel the urgent necessity of sending, with the greatest possible expedition, as many and as well-qualified men to engage in this work, as the Lord of the Harvest, in answer to fervent prayer, shall raise up and enable them to send.

Though the Jews here, who are but few in number, were at first exceedingly prejudiced against the Missionaries, yet they have gradually changed so far, that we now have a good hope of soon establishing a School for their children.

In another quarter of this field, among the Jews of Constantinople, not only is a spirit of inquiry among the Jews manifested by the demand for complete Hebrew Bibles, but actual conversions, as we have already shewn, and that under remarkable circumstances, appear to have taken place. Mr. Leeves, in writing to Mr. Lewis before Mr. Lewis left England, gives some particulars of the state of the Jews of Constantinople, previous to these conversions. A secret Society had been formed, it appears, among upward of 200 Jews, some of them persons of consideration, who are discontented with the trammels of superstitious in which they are held by their

Rabbins: one of the things against which they declaim is, it is said, the regulation relative to food, which so effectually debars them from social intercourse with other classes. It is a remarkable circumstance, that 52 copies of the Old and New Testaments in Hebrew, bound together, had been very lately sold at the Depot of the Bible Society: the Chief Rabbins demanded of a Merchant who had purchased a copy that he should deliver it up to be burnt, but the Merchant refused. Mr. Lewis observes on this intelligence—

But the great fear, as Mr. Leeves rightly mentions, in a country like Turkey, for the persons who adopt these New Testaments is, lest they should be tempted, from secular motives, to take refuge in Mahomedanism. I look upon events of this sort as loud calls to the Society to send forth its Missionaries to these particular places; not merely for the purpose of fanning the flame, but of seizing such favourable opportunities for powerfully directing the minds of the malcontents to Him who has fulfilled the Law and the Prophets, even Jesus Christ, *as the way, the truth, and the life*.

On account of a similar secret Society existing in Smyrna, as well as for other reasons, you may recollect my having recommended that place as a Missionary Station: I would now recommend Constantinople, where there are 40,000 resident Jews. Indeed I intended mentioning also as stations, Salonica and Adrianople, as well as other interesting places, on the way to Palestine, to be occupied by the Society, as soon as fit Agents can be procured.

Mr. Leeves states that the reading of the Hebrew New-Testament is strictly prohibited to the Jews, and that orders have been issued by the Grand Rabbins for the destruction of all copies. It is said that one of the four chief Rabbins, who has the character of being a very learned man, has a copy of the New Testament, of which he is writing a refutation, with an intention of publishing it.

Mr. Neat and Dr. Clarke continue their labours in Italy. One of them, after describing the difficulties which arise, in attempting the conversion of the Jews in countries professedly Christian, from the very general inconsistency of the lives of the people with their profession, adds, in reference to the Jews in other quarters—

In Asia and Africa, Judaism comes more into contrast with Paganism or the imposture of Mahomed, than with the abuses of Christianity. The Missionary is there less identified with the character of professing Christians: he stands or falls more directly on his own merits; and his object is, not to exculpate himself from the defects of the

community to which he belongs, but faithfully to preach the truth as it is in Jesus, and to approve himself their servant for Christ's sake.

Besides, in these Continents, the situation of the Jews is one of great sorrow and privation. The dregs of the cup are there wrung out for their portion: a servant of servants, bowed down and afflicted, are they in these two Quarters of the Globe. Now little penetration is required to see how a people so circumstanced are more likely to take heed to the things that are for their peace, than their brethren who enjoy a more tolerable if not a prosperous condition, as in some parts of Europe. It cannot escape those who have intercourse with this interesting Nation, how little their original character is changed: a time there was when *Jeshurun waxed fat and kicked*; and so it is at this day, when temporal prosperity allows them to raise up the long-fettered limb, and the yoke of bondage is removed from their galled necks.

A communication to the Malta Jews' Society, from the Rev. H. D. Leevae, furnishes the following notices relative to the number of Jews in some parts of these Seas:—

Constantinople and the adjoining villages, from 10,000 to 12,000 families—Salonica, not including the surrounding villages, 40,000 souls—Rumelia and Greece, about 2100 families, of which 500 are in Adrianople, and the same number in Monatir and the same in Larissa—Syria, about 2000 families—in its vicinity, the following families: Aydin, 300; Tyria, from 170 to 200; Casaba, 50; Magnessia, 290; and Bergamo, 30.

LONDON MISSIONARY SOCIETY.

MALTA.

1811.

S. Sheridan Wilson, *Missionary*.

Mr. Wilson preaches thrice weekly in English; and once in Italian, to about 30 Maltese, who are desirous of uniting themselves as a Reformed Church. A Prayer-Meeting is held every Tuesday Evening. In a Sunday School, there are about 50 English and Greek Children.

He has translated into Italian the First and Second Catechisms of Dr. Watts, and is preparing a Greek Primer. Upward of 6000 of his Greek Spelling-book, Catechisms, &c. have been printed during the year. Flavel's treatise "On keeping the Heart" was in the press. He chiefly availed himself, before the arrival of the press sent out by the Directors, of the kindness of the American Missionaries in the use of theirs.

CORFU.

1819.

Isaac Lowndes, *Missionary*.

The English Congregation is liable to fluctuation from the removals of the

military. Mr. Lowndes has preached occasionally in Italian and frequently in Greek: 80 persons would sometimes attend the Greek Preaching. A Greek Sunday School was opened in November 1825: the Master is a Greek Priest: there are 40 Scholars.

Scott's Essays are in preparation in Modern Greek, by a Native, with the assistance of Mr. Lowndes: his Brief View of Ecclesiastical History is suspended, till he shall have more fully ascertained how far such a work would be acceptable to the Greek Ecclesiastics. About 1200 copies of the Scriptures, in different languages, have been put into circulation during the year, by the Ionian Bible Society, of which Mr. Lowndes continues Secretary. Tracts are sold, at a low price, to a travelling hawk; and many copies are thus circulated.

Mr. Lowndes has postponed his visit to Albania, in consequence of that country being so much infested with banditti as to render travelling unsafe.

RELIGIOUS-TRACT SOCIETY.

The following new works have been published, in Modern Greek, at the expense of the Society—

The History of Abraham—James Covey—the Christian Indeed—the Interpreter's House, from Bunyan.

About 5000 English Tracts and Books have been sent to the Mediterranean.

Two sums of 20*l*. and 25*l*. had been, in former years, granted to the Rev. W. Jowett toward the printing of Tracts: the sum of 50*l*. has been added. Mr. Jowett sends to the Society a number of copies, either for distribution in London to such as understand the respective languages, or to be sent to foreign parts where they are spoken.

The Committee give the two following instances of the acceptableness of Tracts in Greece:—

The anxiety of the Greeks for instruction is truly great. A Greek Youth, who was educated in this country and has returned to his native land, says, in a Letter from Napoli de Romania—"I cannot express how eager the Greeks are for education. They are desirous of reading the Holy Scriptures. I procured some Religious Tracts from Malta. I was astonished at the eagerness of both priests and people to obtain some of them. I speak to them often about religion, and they listen to me with great attention."

A Lady at Ithaca has translated the Book of Ruth into Modern Greek, and has undertaken other works for the benefit of the Young: she speaks of the eagerness with which the Greek Children receive the Tracts:—"A poor Widow," she says, "brought me

her boy, about thirteen, who had learned the Greek Catechism, and knew The Dairyman's Daughter by heart, which he had read to her and his relations: she begged I would give him some other books. I told her I was sorry I had none. She looked disappointed, and said, as she had no books, the little education which she had given the boy would be forgotten; for she had no money to buy books, if there were any in the Island. She then opened a handkerchief, and was very desirous of making me accept two dozen of eggs, which, of course, I declined."

SCOTTISH MISSIONARY SOCIETY.

The relinquishment of the Society's Mission near the Caspian was stated in the last Survey: from the late Report of the Directors we extract the following notices on this subject.

Messrs. Glen and Mitchell have made arrangements for bringing to a close the Mission at Astrachan; but unexpected difficulties have been experienced in disposing of the Mission House: the magistrates of Astrachan had offered to purchase it, but they objected to the price; and in consequence of the death of the Governor, the negotiation for the sale has been interrupted, as a reference had to be made, through him, to the Supreme Government at St. Petersburg. In consequence of this and other circumstances, Messrs. Mitchell and Dickson did not return to Scotland last year; but they both intend to leave Russia in the course of the present season. Mr. Glen, as was mentioned in last Report, will remain at Astrachan, for the purpose of superintending the translation of the Poetical and Prophetical Books of the Old Testament into Persic, under the auspices of the British and Foreign Bible Society, yet still in connection with this Society.

In last Report, it was stated that a negotiation had been entered into for a transfer of the Colony of Karass to the Basle Evangelical Society; which is anxious to have some such establishment in Russia, as the basis of its Missionary Operations in that empire. In consequence, however, of the nature of some of the conditions proposed by the Basle Society, there were considerable difficulties in the way of such a transfer; but, as the Directors of that Institution appear disposed to modify the conditions, with the view of meeting these difficulties, there is now a fairer prospect of this object being accomplished. Mr. Dittrich, the agent of the Basle Society, has written to his fellow Missionary, Mr. Zarembo, at Shusha, to repair to Tiflis, to solicit General Yarmeloff's permission to take the necessary steps for receiving the Colony in such form as may be agreed on; and, should this application be granted, it is expected that the views of the Basle Society may then be carried into effect without much further difficulty. Should the transfer be effected, Mr. Galloway will still remain at Karass, and will carry on his labours in concert with the Basle Missionaries; but the Directors have found themselves under the painful necessity of dissolving their connection with

Mr. Paterson—a decision, the propriety of which has since been unhappily confirmed, by the measures which he has adopted in regard to the affairs of the Colony.

In the Summer of last year, Dr. Ross left Astrachan and Mr. Carruthers the Crimea, on their return to this country.

Though Dr. Ross took his departure from Astrachan before the Letter from the Directors authorising him to return reached that place, and consequently dissolved his connection with the Society, yet, as they were fully satisfied with his reasons for leaving Russia, they considered him as still in the service of the Society; and, from the opinion which they had of his talents and other qualifications, they were perfectly prepared to send him to some other quarter of the world: but, after taking the subject into consideration, the Doctor intimated that it was the conviction of his own mind, strengthened by the opinion of his friends, that any field of usefulness in a foreign country, which the Directors could assign him, was not the sphere in which he ought now to labour.

Mr. Carruthers has, in like manner, resolved on settling in Britain. Having recalled him from the Crimea, the Directors were anxious to send him either to the East or West Indies: South Africa was also mentioned as a field to which they might probably not be indisposed to undertake a New Mission; but he declined acceding to any of these proposals, chiefly, he said, on account of the nature of his constitution and the present state of his health. A Sub-Committee was, therefore, appointed to meet with him, in the hope of obviating his difficulties; but, as he persevered in objecting to the East and West Indies and South Africa, he was asked—Whether, if the Committee should fix on a Missionary Station not liable to the same objections in point of climate, as the countries now mentioned, he would be willing to go to it. This question he agreed, at the request of the Committee, to take into consideration; but afterward he wrote, that, having deliberated on all the circumstances of the case, he considered it his duty to resign the Missionary Office.

WESLEYAN MISSIONARY SOCIETY.

MALTA.

1823.

John Keeling, W. H. Rule, *Missionaries.*

Mr. Rule joined Mr. Keeling on the 27th of April. The Committee report—

The Mission presents an encouraging aspect of permanence and prosperity. The opposition, from the intolerance of the Romish Priests, has been great; and was, at one time, formidable—threatening to obstruct the peaceful proceedings of Mr. Keeling, whose life was for a time in great hazard; and to demolish the Chapel, which he had succeeded in erecting. Owing to the firmness of the Local Government in protecting the freedom of Religious Worship, the Congregation at Valetta now assembles in peace; and some promising openings for usefulness in other parts of the island having

presented themselves, a second Missionary has been appointed, for whose residence a respectable Maltese, whose heart has been affected by the truth, has offered a house. A spirit of inquiry after the Word of God and its saving truths, has been excited among several Maltese.

ALEXANDRIA.

1825.

Donald Macpherson, *Missionary*.

Mr. Macpherson proceeded to this Station in June 1825; not in May, as stated in the last Survey: he landed on the 26th of June. The Committee report—

Mr. Macpherson was, for some time, prevented from any regular engagement, by the prevalence of the plague; but has since held conversations on religious subjects, in different languages, with various persons; and has hopes of the true conversion of a respectable Abyssinian Lady, whom he found unacquainted with almost every form of religion, and to whom he has administered baptism. He has, for some time, regularly preached to the seamen in the Port, on board one of the vessels.

He gives the following view of the Mission, in one of his recent Letters—

I have now arranged the labours of the Sabbath as follows: I preach at the Consular Hall, at 9 A.M.—afloat, at 11 o'clock—and, in my house, at 4 P.M. I hope soon to be enabled to report more favourably of Alexandria. *Weeping may endure for a night, but joy cometh in the morning.* I have also some thoughts of soon commencing preaching in Arabic: my teacher informs me that he thinks several of the Natives might be induced to attend. A fair trial can now be made of Alexandria; and I have so far changed my mind, from the above encouraging circumstances, as to recommend to the Committee the continuation of the Mission, at least till a full trial be made.

ZANTE.

1826.

Walter Oke Croggan, *Missionary*.

Mr. Croggan, who had spent several years in the Society's Mission in France, has been appointed to establish one at Zante: he arrived at Malta, with his wife and child, on the 2d of November, and sailed for Zante on the 18th.

Siberia.

SELENGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Robt. Yuille, *Missionaries*.

In reference to the Ministry the Directors state—

There are Services every Sabbath—at the the Mission House, at a place called the Bordiger, and at a spot in the vicinity where 8 or 9 tents are pitched: in winter, the latter two Stations are exchanged for the neighbouring islands of the Selenga, to which the people retire, with their flocks and herds, during the cold season: this arrangement is rendered necessary by the indifference and dispersed state of the people. Every morning, Family Worship is performed in Mongolian, at the Mission House, when the female scholars attend, as well as the Buriats in the service of the Mission. Mr. Swan resides, during a portion of the year, at the Mission House on the banks of the Ona, for the purpose of communicating instruction to the Chorinsky Buriats in that part of the country: during the period of his visit there, a Mongolian Service is performed every Sabbath, as at Selenginsk.

Some of the pupils of the Native Seminary, mentioned in the last Survey,

collect, during the vacation, the sons of their neighbours, and instruct them in the things which they themselves have learned from the Missionaries: no Report has been received of the state of the Seminary. There are Five Girls under instruction.

Mr. Stallybrass and Mr. Swan are proceeding with the Translation of the Scriptures into Mongolian: other parts are undertaken by a Young Native, under the direction of Mr. Yuille. Mr. Stallybrass has compiled a Mongolian Grammar, and Mr. Swan two Scripture Catechisms. Of the distribution of the Scriptures and Tracts it is said—

In the districts most frequently visited, nearly all those persons who are willing to receive books have been supplied by the Missionaries; who would be happy to increase the distribution in more remote districts, which they, at present, only occasionally visit, could they spare time for the requisite journeys. Some of the Buriats read the Word of Truth with attention, and are desirous to have further portions of Scripture as they issue from the press. The Lamas, in general, and such as are influenced by them, refuse to receive the Mission Books.

The Missionaries are very desirous to extend the Mission to the Buriats on the Irkutsk side of the Baikal, should facilities be presented for that object.

China.

CANTON.

LONDON MISSIONARY SOCIETY.
1807.

Robert Morrison, D.D. *Missionary*.
Leang-a-fa, *Native Teacher*.

The Directors thus speak of Dr. Morrison's visit to England and his return to China—

The labours of Dr. Morrison, who, at the request of the Directors, continued twelve months longer in this country than he originally intended, have been, during that period, principally directed to the instruction of young persons, in Chinese, as gratuitous professor of that language in the "Language Institution."

Dr. Morrison has further exerted himself in publicly advocating the Cause of Missions to the Heathen, especially the numerous millions who people the Chinese Empire and the Islands of the Indian Archipelago; while he has, with that intent, circulated, through the medium of the press, much valuable and interesting information, concerning the language, religion, and philosophy of the Chinese. The separate works published by Dr. Morrison, during the past year, are the following—A Philological Treatise,

entitled, "The Chinese Miscellany;" and a Volume of Sermons, preached abroad, on various occasions, &c. entitled, "A Parting Memorial."

The period to which Dr. Morrison purposed to extend his stay in his native land having terminated, he embarked, with his family, for China, on board the Hon. East India Company's ship the *Orwell*, commanded by Captain Farrer, which sailed early in the present month (May); and we feel persuaded, that no person, who has the cause of Christian Missions at heart, will fail to pray that the life of this devoted Missionary of Jesus Christ may be greatly prolonged; that himself and family may be conveyed in safety to the sphere of his future labours, and that every needful blessing may attend them to the end of their days.

In consideration of the very extensive field for Missionary Labour even now presented by the Empire of China and the numerous Islands of the Eastern Seas, where Chinese have settled, it is the desire of the Directors that no proper means of giving effect to the operations of the Society in that quarter of the world should be neglected. Dr. Morrison has been made fully acquainted with the views of the Directors on this subject.

India beyond the Ganges.

SINGAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English, in February 1819; and now ceded, with 10 miles round its shores, in full sovereignty to the East-India Company—rapidly increasing, both in commerce and population—Inhabitants, at the end of 1824, were 11,251, being 8650 males and 3231 females; besides 368 soldiers and their dependants: of this population, 84 were Europeans, 152 Native Christians, 5130 Malays, 1714 Bugis, and 383 Chinese; of these Chinese, 267 only were females.

1819.

Claudius H. Thomsen, *Missionary*.

The last Report gives the following view of this Station—

The three Malayan Services, on the Sabbath, are continued as usual; but, we are concerned to state, with rather diminished attendance: the Mahomedan Priests exert themselves, with vigilance, to prevent the progress of the Gospel; and difficulties have arisen, independently of their influence, from the misconduct of some of the Malayan Congregation, of whom favourable sentiments were entertained: one of these has manifested signs of repentance which encourage hopes of good conduct in future. The Mahomedan Priests will enter into no defence of their own tenets; but, to evade the unwelcome discussion, will ostensibly concede the validity of the arguments, employed by the Missionary, in support of Christianity.

Another Malay School has been commenced, in which are 10 boys. There are now two Schools for Malay Boys, and one for Malay Girls.

A considerable number of copies of the Jan. 1827.

Gospel by St. Matthew, and other books, in Malayan, have been dispersed in many of the surrounding countries: the whole of the edition of the above-mentioned Gospel, printed at Malacca, several years ago, consisting of 1500 copies, has been put into circulation. New editions of two Tracts, in Malayan, have been reprinted: the Assembly's Catechism, in the same language, is in the press. The Malayan translation of the Acts of the Apostles is printing at Malacca.

MALACCA.

The Chief Town in the Peninsula of Malacca—the Settlement was restored to the Dutch in 1818; but has been again placed under the authority of Great Britain.

LONDON MISSIONARY SOCIETY.

1815.

James Humphreys, David Collie, John Smith, Jacob Tomlin, *Missionaries*.

Mr. Kidd, of this Station, has removed, for a time, to Pinang. Mr. Smith sailed on the 1st of May, and Mr. Tomlin on the 20th of June.

The Mission House has been enlarged, by the addition of seventeen apartments. On the exercise of the MINISTRY the Directors report—

There are two Chinese Services every Sabbath in the College-Hall: Mr. Collie is now able to preach with ease and fluency in the Mandarin; and, with a view to extend his usefulness, has commenced the study of the Fuhkeen Dialect: the Services are attended by 14 of the Teachers and about 80 of the Boys belonging to the Chinese Schools;

as well as by the Students in the College, and the Chinese belonging to the Printing-Establishment: the attendance on the Week-day Chinese Service is very fluctuating: occasionally the place is filled; but few attend constantly. A Malay Service is held, every Sabbath Evening, for the benefit of the servants belonging to the Mission; who attend regularly, and apparently listen with seriousness.

A piece of ground has been purchased in an eligible situation for a Chapel. The estimated expense of the Chapel is 700*l.*: of this sum about one-third has been raised by subscriptions on the spot. The Acting Resident, W.S. Cracroft, Esq., has granted permission for the erection of the Chapel, and has himself liberally subscribed towards it.

On the schools they state—

The Chinese Schools are increased to seven, and the Scholars to nearly 250: these Schools are all supported by the Society. The Malabar School, which contains about 20 boys is supported by individuals on the spot. Every Sabbath Day the boys belonging to the several schools assemble in the hall of the Anglo-Chinese College, where they are examined in their Catechisms: small portions of the Scripture are also explained to them, of which they are expected themselves to repeat the explanation on the following Sabbath: the Missionaries hope, that, by the divine blessing on these means, the principles of Christian truth will be so deeply fixed in their minds, that, when arrived at years of maturity, if not before, they will be led to perceive and acknowledge the infinite superiority of Christianity to the religion of their ancestors.

The PRESS is an engine of great importance in this Division of our Survey, which includes an immense reading population, to the greater part of whom no access can at present be obtained but by the circulation of Books and Tracts: on the subject of the Press at Malacca, the Directors report—

The total number of Books printed, including Broad-sheet and other Tracts, from July 1824 to July 1825, was nearly 13,000.

During the same period, blocks were cut for the following works—Dr. Milne's Commentary on the Ephesians—two Tracts, entitled, "The Portals of the Seminary" and "A Help to the Heathen Reader of the Scriptures"—and a Christian Tract for the use of Schools.

The following Works are prepared or in progress: A short Astronomical Catechism, for the use of the Students in the Anglo-Chinese College—Report of the Malacca Mission and Anglo-Chinese College for 1825—a small Tract, in Chinese, for the use of the Chinese Schools—a brief Commentary, in Chinese, on the Epistle to the Philippians—26 different Broad-sheet Tracts, in Chinese—Chinese Translation of Stockius's "*Clavis Linguae Sanctae*," completed—a free translation, in Chinese, of Bogue's Essay on the Divine Authority of the New Testament, adapted to the Chinese Reader.

Of the distribution, they thus speak—

The Mission Books are more sought after than formerly. Many pleasing instances have lately occurred of Chinese applying at the Mission House for copies of the New Testament, and for particular Tracts: some of these expressed a desire for larger treatises on the Christian Religion than the Tracts themselves furnished. Several hundred Tracts, with copies of the New Testament, have been distributed, in Portuguese Ships, among the Chinese Sailors; who assemble on board, in groupes, to read them: some receive the books with great avidity. Tracts and portions of the Scriptures have been sent to Rhio; and have been circulated among the Chinese in that island, by direction of M. A. Borgan, Esq., Master-Attendant at that island, who kindly engaged to superintend the distribution of them. At Singapore, Mr. Humphreys, from the Malacca Station, has distributed many books, some of them on board Chinese Junks. Thirty copies of the Scriptures have been sent direct to China. The Missionaries continue to itinerate among the villages in the neighbourhood of Malacca, accompanied by two or three of the Students, for the purpose of distributing Broad-sheet Tracts: while some of the people appear anxious to obtain them, others are indifferent; but none refuse to receive them. The total distribution, for the year ending July 1, 1825, of copies of the Scriptures, other Books, Tracts, &c. was upward of 11,500; of which about 2200 were copies of the Chinese Magazine, and about 6660 Tracts: the number of Broad-sheet Tracts distributed, during the same period, was 22,000.

The Printing Department of this Mission is liberally assisted by other Societies: the Committee of the British and Foreign Bible Society have added to their former grants another of 1000*l.* for the printing of the Chinese Scriptures: a grant of 300*l.* by the Religious Tract Society was stated at p. 76 of the last Survey.

On the suggestion of Dr. Morrison, the Missionaries are cutting blocks, in the true Chinese style, for an Octavo Edition of the New Testament; and had advanced, at the beginning of April, as far as the Epistles to the Corinthians. In a Letter to the Committee of the Bible Society, by whose liberality they are chiefly supported in this labour, they state—

We wrote a short Address in Chinese, recommending to the people of Malacca the careful perusal of the Inspired Records, as the only means of finding the road to everlasting bliss; and, in order to ascertain how they felt on the subject and to discover who were capable of reading the Divine Word, we took this Address in our hands, and visited the greater part of the town of Malacca. Our plan was—to present the Address to the principal person in the house; and, if we

found that he could read and understand it, to inform him, that if he really wished to possess a Bible, he might put his name to the Address, and we would send him a copy for the use of his family: before we had gone over the whole of the town we found that we had got 73 subscribers; which being more than we had copies on hand to supply, we deferred visiting the remaining part of the town till we get a new supply from the Press. We intend to adopt the same plan with all the Chinese Villages and Planters in the Peninsula of Malacca and in the neighbouring Settlements.

Of late, many instances have occurred of Chinese coming from the mines in the interior, and begging for copies of the Scriptures and Christian Books: the late numerous applications of this kind, as well as the eagerness which has sometimes been manifested by Chinese on board the ships passing from or to China, to obtain supplies of our books, not only afford a most satisfactory answer to the assertions of our enemies, who tell the world that our books are treated with universal contempt by the Chinese, but likewise shew that there is a spirit of inquiry rising among them, which, under the Divine Blessing, may lead to the most important results.

In a Letter to the Committee of the Religious-Tract Society, they say—

We have been enabled to distribute a vast number of Tracts during the past year; and though no instances of real good having been done through their means have come to our knowledge, yet it is pleasing to see them occupying the place of foolish pictures of Chinese Gods in many Chinese Houses, and to know that they are both read and understood by the people. The Lord will, no doubt, in His own time, bless the truths contained in these little messengers of peace to the good of souls.

The Bible Society, besides its grant of pecuniary aid, has placed 500 Malay Bibles and 1000 Testaments at the disposal of the Missionaries. In acknowledging this supply, under date of April 4, 1826, they thus express themselves, notwithstanding the attention to the Scriptures just mentioned—

It would afford us much pleasure to be able to state, that the inhabitants of Malacca are earnestly longing to receive the Word of God, and embracing every opportunity to become acquainted with its doctrines: of this gratification, in its fullest extent, we regret to say, their present condition will not allow us to partake. It is encouraging, however, to observe any abatement of prejudice by the exertions already made; and we are thereby stimulated to labour for the attainment of lasting and extensive success.

The Samaritan Society, for the relief of aged and disabled Chinese, afforded support during the year to ten, and occasional assistance to others; and gratuitously administers medical aid to every Native who applies for it.

ANGLO-CHINESE COLLEGE.

The Directors report on this Institution, which still continues at Malacca—

There are in the College 26 Students, of whom 16 are on the foundation: during the year 1824-5, two left the Institution, having completed their term of study. The several classes of Students, of which there are four, make encouraging progress. All of them, among other objects of tuition, are carefully instructed in the knowledge of Christian Doctrine: the senior class, during the past year, has read the Book of Daniel, the Gospel by John, the Acts, and the Epistles of James and Peter, beside several other parts of Scripture: the remaining classes have likewise afforded proof of commendable application.

In a Printed Report of the Institution, published during the past year, the College Committee gratefully acknowledge donations from various friends, chiefly in the United Kingdom, of many elaborate and valuable works for the Library; and we have the pleasure to state, that Dr. Morrison has taken out with him extensive additional stores, supplied by the liberality of friends in this country, by means of which it will be still further enriched.

The amount of contributions received abroad toward the support of the College, for the year ending July 1825, was only 100 Spanish Dollars: the expenditure, for the same period, amounted to upward of 3500 dollars. The amount of contributions received in this country, for the past year, in aid of the College, is 323*l.* 2*s.* 6*d.*

Mr. Collie, Principal of the College, in consequence of the low state of the funds, has, since April 1824, voluntarily declined receiving any remuneration for his services.

It will have been seen, at pp. 300, 301 of our last Volume, that the College is likely to furnish an Agent to the British and Foreign Bible Society, for the purpose of visiting all parts of these seas with a view to the distribution of the Scriptures.

Pinang.

Called, also, *Pulo Penang* and *Prince of Wales Island*—an island lying off the coast of the Malay Peninsula, transferred, in 1786, to the East-India Company—contains about 160 miles square—inhabitants now estimated at 50,000.

LONDON MISSIONARY SOCIETY.

1819.

T. Beighton, S. Kidd, *Missionaries.*

Mr. Beighton's health having been injured by the increase of labour which devolved upon him after the decease of his colleague Mr. Ince, he took a voyage to Singapore. Mr. Kidd, from Pinang, will assist in this Mission, till some arrangement shall have been adopted for its efficient supply.

The Directors report on this Mission—The English Congregation is greatly increased; and some entire families exhibit more decided evidence of religion than formerly. The attendance on the Malay Ser-

vices is encouraging: there are among the Malays several promising characters, some of whom are under instruction as Candidates for Baptism. Among those who have attended the Malay Services are several Native Converts to Popery: a prohibition having been issued by their Priests, Mr. Beighton has put into circulation the Rev. Mr. Roby's Tract entitled, "The Scriptures, and not Tradition, the Rule of Faith."

The number of Malay Schools is five. In one of them a considerable number of Girls are instructed by a sensible Malay Female. The Chinese Schools, in consequence of the death of Mr. Ince, have been unavoidably reduced to one; but in the hope of the others being resumed, when more help arrives.

Burma.

AMERICAN BAPTIST MISSIONS.

Adoniram Judson, D.D. G. H. Hough, Jonath. D. Price, M. D. Jonathan Wade, G. D. Boardman, *Missionaries.*

Our Readers cannot fail to have been deeply impressed by the affecting account, given at pp. 518—553 of our last Volume, of the Sufferings and Deliverance of the Missionaries who were at Ava. From some publications which have reached us from America, it appears that most of the Missionaries were assembled, at the latest dates, in Rangoon; Dr. and Mrs. Price having visited Calcutta. Mr. and Mrs. Boardman, who last sailed from America, arrived safely at Calcutta; and resided there, for some time, with Mr. and Mrs. Wade: but all of them, with Mr. Hough, had joined Dr. and Mrs. Judson at Rangoon.

Dr. Judson writes, on the 25th of February, from the British Camp at Yantabo—

The province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration, chiefly, that induced me to embrace the first opportunity of leaving Ava, where the only object which I ever had in settling, was to obtain some toleration for the Christian Religion—a favour which I hope now to enjoy, without leave from His Golden-footed Majesty.

The following particulars are stated in the "Christian Watchman," an American Publication—

A Letter from Mrs. Judson, dated at Rangoon, March 28th, states, that they had been

there for a week; but had not concluded to which of the places retained by the English they should go. There was a probability of establishing as many Schools as could be supported. Four of the Native Christians were with Dr. and Mrs. Judson, and others were daily expected: their attachments were such, that they would follow our Brother and Sister wherever placed. Moun-Ing, another Burman Convert, seemed specially raised up for a blessing: he was, says Mrs. Judson, the only one who, for some time, would carry food to Mr. Judson: he stood by them faithfully during their long confinement. Their sufferings were of such a nature, that no one could form an idea of their severity, but those who were imprisoned with them.

Mr. Hough had the prospect of remaining at Rangoon, as interpreter to the English Consul. Mr. and Mrs. Boardman were in good health, expecting shortly, with Mr. and Mrs. Wade, to join Dr. and Mrs. Judson in Missionary Labour.

Mrs. Jones, late Mrs. Wheelock, mentions, in a Letter of April 12th, that Rangoon is again given up to the Burmese; but that the English retain several other places, to them of greater consequence. Mrs. Jones is engaged in the education of Native Females.

Dr. Price writes from Calcutta, on the 7th of April—

Our dear brother and sister Judson are now in Rangoon; and are waiting to take passage to some port under the protection of the British Government. As for myself, I propose settling again in Ava, to take advantage of the present change of feeling in the Burman Government. I think the prospect extremely fair for Missionaries, either under the British or Burman flag.

A British Officer at Rangoon, in a Letter of the 30th of April, gives the following statement relative to the influence of the late war on the minds of the Natives—

It is gratifying to hear it reported, that the Golden Monarch and the Royal Family, with the principal men of the country, are so astonished at our forbearance, good faith, and noble exploits, that they attribute it all to the Religion which we profess and the God whom we worship; and have, consequently, expressed a great desire to learn the cause of all this: and Dr. Price, the Missionary, (who was the Peace-maker,) declared that he believed the whole Court would embrace the Christian Faith now, for that they could not conceal their astonishment and admiration at the good behaviour of the "White Foreigners."

India within the Ganges.

THE lamented death of Bishop Heber has, of late, painfully occupied the attention of the friends of India. Our last Volume contains a narrative of the circumstances attending his decease, with a view of his life and character, and the measures consequent on his death: see pp. 401, 402, 448, 577—592, and 595—597. We shall add, in this place, an extract from a Letter of one of the Chaplains of the Company lately received—

Our Bishop's death has created an astonishing sensation throughout India, for he was

universally beloved. It is expected, from the sum already subscribed, that a Lac of Rupees (100,000) will be raised for his monument. The surplus is to be appropriated to some object which he is known to have had near at heart: the founding of one or more Scholarships in Bishop's College has been mentioned. It is a melancholy satisfaction to know, that, had he lived much longer, he must have sunk into a state of fatuity, from the water which had begun to form on his brain. The Lord does all things well. Oh that we could trust Him more absolutely! Let us remember India in our prayers. May the mantle of the deceased fall on his successor!

On this most important portion of our Survey, we refer, with pleasure, to the testimony of Lieut. Col. Phipps, at the last Anniversary of the British and Foreign Bible Society, to the improvement in the Public Feeling of the British resident in India; and to the instances adduced by him of the growth of Religious Knowledge among the Natives: see pp. 277, 278 of our last Volume. This testimony is strongly confirmed by the Memorial addressed to the Court of Directors by British Inhabitants in Bengal, for an increase of the number of Chaplains; and the Rev. T. T. Thomason's impressive view of the Benefits conferred on India by the Bible Society: see pp. 605—610.

The wise and benevolent interest which the Government of India take in the advancement of Knowledge is particularly manifested in the appointment and proceedings of the Committee of Public Instruction. The formation and object of this Committee were stated at pp. 79, 80 of the last Survey. There are two establishments in Calcutta—the Mudriassa or Mahomedan College, and the Hindoo College—which are under the direct superintendence of the Committee, who have divided themselves into two Sub-Committees for the more effectual discharge of this duty. The Committee have also under their care the Vidyalaya or Anglo-Indian College of Calcutta, Colleges at Agra and Delhi and Benares, with Schools in different parts of the country.

These Schools are as follows—

In Rajpootannah; annual allowance, 3600 rupees — at Chinsurah, 600 rupees — in the vicinity of Chinsurah; 9600 rupees — at Mynpiere; 1200 rupees — at Cawnpore; 4800 rupees — at Bhagulpore; 3600 rupees.

The Committee, on occasion of declining to adopt some local Schools established by private benevolence for the purpose of teaching only reading and writing, submit the following general remarks as applicable to all similar proposals:—

The want of Education among the Natives of India is not restricted to the class of peasantry, or to the mass of the people: it prevails equally among the higher orders of the community; and consists rather in want of useful and liberal knowledge, than in the ignorance of mere rudiments and inability to acquire them. In fact, as far as respects the simple acquirements of reading and writing, we believe that the Peasantry of few other countries will bear a comparison with those of many parts of British India: and, while this is the case, we consider it expedient that the appropriation of limited funds, assigned for the purpose of Public Education, should be chiefly directed to the best means of improving the education of the more respectable members of the Indian Society; especially those who make Letters their profession, or whose future employment in the Public Service may render it of the first importance that they should be duly qualified for the discharge of the duties that may be committed to them.

For the different objects of the Committee, not only was an annual sum of 100,000 rupees placed at their disposal, but, in order to put the Committee, at the commencement of their operations, in possession of a considerable fund for the construction of buildings and other temporary objects, the Grant was made to take effect from the year 1821-22.

The Committee, among the measures adopted, with the sanction of Government, for extending the cultivation of Letters and disseminating Knowledge in India, have established a Press under the immediate controul of their General Secretary. In the Letter proposing this measure, they observe —

There can be no doubt that the multiplication of Printed Books is an immediate step toward facilitating and extending Native Study. The imperfect and inaccurate condition of Manuscripts, the labour of their preparation and their consequent rarity and expensiveness, are insuperable obstacles to the general diffusion of a taste for literature. To generate this taste is among the first objects of the labours of the Committee; and this can only be effected by furnishing the ready means of its excitement. When once inspired, it will be directed with comparative ease; and, the use of books being established, it will be very possible to regulate the character and secure the advantageous tendency of the supply.

The introduction of Printed Books will be recognised, at once, as a benefit, by the Public Establishments patronized by the Government; and both Colleges and Schools will gladly avail themselves of the advantage. There is no doubt that the people in general will be equally ready to receive them. But the question is, how they are to be thrown into circu-

lation : their gratuitous distribution might be mischievous, even if it were possible ; but funds are as much wanting for the supply of all India with Books, as with Education. It must be an object, therefore, to attempt their disposal ; and we do not despair of effecting this object, if the books are sold at prices sufficient to ensure a moderate profit alone upon the sale.

The expense of fitting up a Press, capable of executing work in every Oriental type likely to be required on that side of India, was found to be about 13,000 rupees ; requiring a monthly establishment at the charge of 715 rupees : the appropriation of these sums from the Education Fund was authorised by the Government.

We mentioned, at p. 80 of the last Survey, the liberality of an opulent Native in placing 20,000 rupees at the disposal of the Committee : a second Native Gentleman has granted 22,000 ; and a third, 50,000 : this last, Budinath Roy, is the same who presented (see p. 301 of our last Volume) 20,000 rupees to the Native-Female Education Society. The sums thus presented to the Committee of Public Instruction have been vested in Public Securities, and the interest accruing will be appropriated in endowing Scholarships in the Anglo-Indian College.

In a Despatch from the Supreme Government to the Court of Directors, dated in January of last year, in reference to the appointment and measures of the Committee, it is remarked—

Your Honourable Court will doubtless perceive, that it is no less the aim and object of the Government in all its late proceedings in the Department of Public Instruction than the declared wish of the Home Authorities, to encourage the study of useful learning, and to diffuse sound practical knowledge among our Native Subjects, to the exclusion of whatever is frivolous, unprofitable, or positively mischievous in the Sciences and Literature of the East. But, for the means of effecting this great National Reform, as indeed for the accomplishment of any material and extensive improvement in the Education of the Natives of India, we must depend mainly on the countenance and encouragement which our views and measures may receive from your Honourable Court, and your disposition to aid us in the provision of qualified Teachers, Books, and adequate Funds.

CHITTAGONG

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

BAPTIST MISSIONARY SOCIETY.

J. C. Fink, *Missionary.*

John Johannes, *Schoolmaster.*

Six Natives.

It is stated in the last Report—

War, with all its attendant evils, has been permitted to ravage the District of Chittagong, and to disperse the numerous Church, formed there among the Mugs : still they have retained their attachment to the Means of Grace ; and, since the conclusion of peace between the Burmese and our Indian Government, these poor people, who were originally refugees from the neighbouring province of Arracan, now ceded to the British, have returned thither in a body, with their Pastor at their head. Thus, in a most unexpected way, a new and easy access is obtained into the Burman Empire ; and, from the relative position of that country to China, it seems not at all improbable, that, ere long, the extensive frontier of that vast and populous region may be laid open to the Gospel.

From the latest statements relative to this Mission before its suspension, we collect the following notices—

Every Sunday Morning the School Room is quite full for Public Worship : in the evening it is held at Mr. Fink's, where many Roman Catholics attend. Our Mug Brethren present a truly pleasing sight on a Sabbath Morning and on Sacramental Occasions ; when they all attend clean and neat, and free from that volatility of air which charac-

terizes their countrymen. Some of these Brethren are highly zealous : they rise early, and go about preaching Christ the whole day.

There are, at present, 46 Girls in two Schools : from their readiness to learn, a pleasing hope of success may be cherished. Some of the Boys in the School seem truly converted, and promise much future usefulness.

DACCA.

A large city in Bengal ; travelling distance, north-east from Calcutta, 170 miles—Inhabitants, 150,000 ; of whom more than half are Mahomedans.

BAPTIST MISSIONARY SOCIETY.

Revived in 1816.

Owen Leonard, Domingo Da Cruz, *Missionaries.*

Mrs. Peacock, *Schoolmistress.*

The Committee report—

The hands of Mr. Leonard have been strengthened by the accession of Mr. Da Cruz, from Serampore. Mrs. Peacock, also, the widow of our deceased Missionary, has gone thither to take charge of the Female Schools. Several interviews have been held by our friends at this station with the Suttia Gooroos, a singular sect of Hindoos, who have renounced idols, and profess to approve Christianity ; of which, through the medium of the Scriptures in their own language, they have acquired considerable knowledge. While these have excited some hope, Mr. Leonard has been encouraged in his exertions for the young, by pleasing evidence that two of his pupils have died in the faith of Christ.

Obituaries of the two Youths here mentioned were printed at pp. 353—356 of our last Volume.

SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

BAPTIST MISSIONARY SOCIETY.
1807.

William Thomas, *Portuguese.*
Six Natives.

The Committee report—

In Jessore, amidst much prejudice and many discouragements, Mr. Thomas, and six Natives under his direction, have continued to proclaim the good news of salvation. In this district Four Schools have lately been erected and endowed by the resident English Gentlemen and Native Landholders, which are to be supplied with Masters from the College at Serampore.

No Report appears of MYMUNING, east of Jessore.

CALCUTTA.

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1802, at 2,225,000: those of Calcutta itself very variously estimated.

AUXILIARY BIBLE SOCIETY.

The Fifteenth Report of the Society has not reached us: from the Fourth of the *Calcutta Bible Association*, we collect the following particulars. Its Fourth Anniversary was held on the 6th of January; the Venerable the Archdeacon in the Chair. The Receipts had been 3400 rupees—of which, 409 were for sales, and 2991 contributions: the Expenses had been 3308 rupees—of which, 2741 were for the purchase, at the Depository of the Auxiliary, of 4025 Bibles, Testaments, and Single Portions of the Scriptures, in various languages; and 567 for balance of books purchased in the preceding year and for incidentals. There had been distributed, in the year, 268 Bibles, 154 Testaments, and 349 Single Portions of the Scriptures, in various languages; making a total of 15,488 copies.

GOSPEL-PROPAGATION SOCIETY.

1820.

BISHOP'S COLLEGE.

Rev. W. H. Mill, *Principal.*

Rev. Charles Craven, Rev. Fred. Holmes,
Professors.

W. Morton, W. Tweddle, T. Christian,
Matthew Di Mello, *Missionaries.*

Henry Townsend, *Printer.*

From the last Report of the Christian-Knowledge Society, we collect the following account of Bishop's College and the Mission:—

Bishop's College is beginning to attract that attention and to fulfil those purposes which were anticipated by the first Bishop of Calcutta. The last accounts announce the arrival of the Professors Craven and Holmes: the College is reported to be in full operation; containing Eleven Pupils of promising character, pursuing their various studies in

every branch of Eastern Learning: the Printing Press was regularly at work, for the supply of Missionaries, Schools, and the Public.

To this establishment are attached the Schools at Howrah, Russapugly, and Cossipore; which are superintended by Missionaries recently arrived in India and pursuing their studies at the College. The opportunity thus afforded for systematic instruction under excellent Teachers, coupled with the means of acquiring an intimate acquaintance with the Natives, is superior to any thing of a similar description hitherto enjoyed in India; and the Missionaries, who receive the benefits of it, may be expected to go forth with peculiar qualifications for their arduous and sacred duties. Four Missionaries are already attached to the establishment; and it is understood that the Society for the Propagation of the Gospel in Foreign Parts is preparing to send European Missionaries to Madras and likewise to Bombay, as soon as persons properly qualified can be procured.

Professors Craven and Holmes, in proceeding to India, were accompanied by Mr. Di Mello, a Native Portuguese-Indian, who had visited England for education and had graduated at Cambridge: he was ordained by the Bishop of London for the Society's Missions: they were accompanied also by T. C. Simpson, a Youth from the Clergy-Orphan School.

Mr. Tweddle was prosecuting the Society's objects in Calcutta; but Mr. Christian had removed to Boglipoore, and Mr. Morton to Chinsurah. Mr. Morton was preparing, before he left Calcutta, a Bengalee Dictionary, and had begun a translation of the Liturgy into Bengalee. The Board thus report the late Bishop Heber's view of Missionary Stations in India—

The Bishop observes, that the life of a Missionary in India offers not only a most extensive field of usefulness, but many circumstances calculated to compensate or to cheer the oppressive climate, the removal from home, and the daily and monotonous labour for which, in the conduct of a circle of Hindoo Schools, he must prepare himself. By the judicious and considerate arrangements of the Society, and by the establishment of Bishop's College, his introduction to the Natives of India will be gradual, and his intercourse with them more easy. In every station to which he is likely to be appointed, he will find a small, but well-educated European Society, to whom, during a part of every Sunday, his ministry will be essentially useful and acceptable, and from whom, if he is a well-conducted and well-mannered man, he may count on a degree of respect and kindness, which, in India of all countries, is necessary to the happiness of a Clergyman.

From no fewer than six stations of this description, within the Presidency of Fort William alone, his Lordship has received pressing applications to assign them a resident Missionary, and in each he has been assured that every

facility and encouragement would be given to the exercise of his ministry, both among the Natives and his own countrymen.

The State and Progress of Bishop's College were noticed at pp. 200, 201, and 410 of our last Volume; and, at p. 411, some account of the Society's Missions, and of the transfer of the Christian-Knowledge Society's Missions in India to the charge of the Board: on this subject it is stated in the last Report—

This Society have readily undertaken the charge, and have placed the Missionaries in immediate connection with Bishop's College. Measures have been adopted for the enlargement of the Missionary Establishment, and the correspondence with the Ecclesiastical Authorities in Germany encourages the expectation that the spiritual wants of that part of India will soon be supplied.

The transfer is thus noticed by the Christian-Knowledge Society—

It appears that this step was highly approved, and in some degree anticipated by the Society's supporters in the East; and that it promises to answer the most sanguine expectations of its promoters.

The Society is greatly indebted to the zealous exertions in its behalf of the late Bishop; and the affectionate regard manifested to his memory, both in India and at home, has led to a considerable enlargement of the resources of the College. The surplus of a subscription opened at Calcutta for the erection of a Monument to the memory of the Bishop, and the amount of a subscription opened at Bombay, are to be applied to the founding of "Heber Scholarships" in the College: to the same object, the Christian Knowledge and Church Missionary Societies have each devoted 2000*l*.

On the Bishop's exertions in support of the Society, it is remarked in the last Report of that for Promoting Christian Knowledge—

Committees of the Society for the Propagation of the Gospel in Foreign Parts have been formed at Calcutta, Bombay, and Ceylon, under the especial patronage of the Bishop; and his Lordship has announced his intention of forming a similar Committee at Madras, during the Visitation upon which he was about to proceed. The measure has been most favourably received in the different places to which it had extended, and there can be no doubt that it will obtain the same reception at Madras. This public and authorised recognition, in all the Presidencies of British India, of a Missionary Society identified with the Church of England, and harmonizing in every respect with the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, is an event second in importance to none which has occurred in the Anglo-Indian world, since the erection of the See of Calcutta.

From the same Report, we collect the following view of the results to be ex-

pected from this transfer of the Society's India Missions—

The first effect to be anticipated from it, is the increase and enlargement of the Missions in the neighbourhood of Madras, to which the Society for the Propagation of the Gospel in Foreign Parts is about to despatch additional and highly-promising Missionaries. And not merely will this, the only field for Missionary exertion upon which the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE was enabled to labour, be cultivated with enlarged means under the new arrangement, but the other Presidencies and Provinces will be furnished at no distant period with, it may be hoped, a respectable and a permanent Missionary Establishment of such description and character as must strongly recommend it both to British and to Indian support.

CHRISTIAN KNOWLEDGE SOCIETY.

It is stated in the last Report—

The especial attention of the Society has been directed to its affairs in the East by various circumstances which have occurred during the last year. A despatch has been received from the Bishop of Calcutta, in which his Lordship takes a detailed view of the operations of the Committees in his Diocese, and very highly commends the general system pursued by the Society. He has also favoured the Society with many judicious suggestions for its future progress and management, which will enable it to pursue its important undertakings in India with increased effect.

The communication of the late Bishop here referred to may be found at pp. 294-296 and 331-333 of our last Volume.

From the Report just quoted we extract the following statement—

Grants have been already made from the Native-School Fund to a considerable amount. At the earnest recommendation of the Bishop of Calcutta, the Society has engaged to defray the expense of purchasing and repairing the premises now used for the Native Schools at Russapugly; and the Calcutta Committee have been authorised to draw upon the Society for that purpose, to the amount of 5000 rupees. A further sum of five hundred pounds has also been placed at the disposal of the same Committee, to be employed by them in the promotion of Native Education. It is the opinion of the Committee, and of their President the Bishop of Calcutta, that assistance may be advantageously afforded, in certain proportions, to local Committees and located Missionaries, for the erection of Native Schools under their immediate superintendence and inspection. The Society has gladly acquiesced in this suggestion; and authorised the Committee to make grants out of the aforesaid money, with the consent of the Bishop, to such Schools as may appear most in need and most deserving of their assistance.

The Diocesan Committee, in their Ninth Report, in noticing the little influence of Caste in preventing the instruction of Hindoo Children, says—

It has disappeared, in an accelerated rate, like vapour before the sun.

Missionary Register.

FEBRUARY, 1827.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Continued from the January Number.)

CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, John Theophilus Reichardt,

Isaac Wilson, *Missionaries.*

Roop, *Native Teacher.*

De Rozario, *Printer.*

Native Assistants.

MUCH information relative to the Society's Missions, both in Calcutta and at the Stations connected with it, will have been gathered from our last Volume: see pp. 201—203, 333—342; and Mr. Doran's account, at pp. 475—478, of his visit to Calcutta.

The recognition, by the late Bishop, in his journey through the Upper Provinces, of more than TWO HUNDRED NATIVE CONVERTS, chiefly the fruit of the Society's labours and that at but a part of its Stations, supplies abundant cause for thankfulness and perseverance; while, in connection with the success of other Societies, it exposes the futility of all prognostications of the inutility of Missions in India. A steady growth has marked the Society's proceedings: four of its Labourers have been admitted, in India, to Episcopal Orders; and plans of usefulness are devised, particularly in reference to the preaching of the Gospel, the duty of which is strongly felt, notwithstanding the present fruit be but little. On these and other topics, the details of our last Volume will have been read with interest. Recent despatches furnish much further ground of encouragement.

The Annual Sermon was preached for the Society, at the Old Church, on Whitsunday, when about 800 rupees were collected. The Annual Meeting was held on the 26th of May, and a Collection of 600 rupees made: the Venerable the Archdeacon was in the Chair: he has been appointed a Vice-President of the Auxillary, and has been requested to act as President till the arrival of a Bishop.

Feb. 1827.

The Rev. Deocar Schmid will take the chief business of the office of Secretary.

In the labours of the MINISTRY, Native Services are held on the morning and evening of Sunday, in a small Chapel, built by Mr. Wilson on the Society's premises at Mirzapore, and the Lord's Supper administered there monthly; and, at Potuldunga Chapel, Services are held on Sunday and other Evenings. Mr. Wilson writes on this subject, in May—

Our little Chapel at Mirzapore has been a great convenience and comfort to the few Native Christians whom we have collected about us. There are now residing with us 8 Christian Families, making in all 18 baptized adults and 8 children. Within the last twelve months, 15 persons have been baptized, of whom 8 were adults and 7 children. There have been also five marriages, one birth, and one death.

Mr. Reichardt writes, in the same month:

For the last year, I have been in the habit of addressing Heathen and Native-Christian Congregations, four or five times a week; having now attained to greater ease and fluency in speaking the language, from my constant intercourse with the Natives and the composing of several little works in Bengalee. I preach stately on Wednesday, Friday, and Sunday Evenings to the Heathens at the Potuldunga Chapel: during the cold season, I was, with my brother Missionaries, enabled to address the Natives almost every evening in the week; but such exertions must, of necessity, be curtailed during the hot season. On these occasions I have seldom been alone, as either some brother Missionary or our Native Reader, with some other Native Christians, have been present and have assisted. The average attendance amounts to from 40 to 80, but very often 100 or 120; especially when some argument is going on, the place is crowded to excess: in this respect, the Hindoos are very like the Athenians, continually wishing to hear something new, or to witness some extraordinary spectacle.

In reference to the Adults baptized, he adds—

The occasions were very solemn and encouraging. We have good hope of the baptized: though much patience and forbearance are required with Native Christians: it would be,

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indeed, a wonder, if they were to forsake at once every kind of heathenish custom, and walk like those who were born and educated in a Christian Land.

On the subject of the **SCHOOLS** and the difficulties attending Native Education in India, various details were given at pp. 336—339 of our last Volume. Mr. Wilson remains in charge of the English School at Mirzapore: about 50 Boys were in pretty regular attendance: the Bible is a class-book with these Youths; and they sensibly improve both in religious and general knowledge. The Bengalee Schools were, at the last dates, 13 in number, and had 812 Boys in daily attendance: they read the Scriptures, and commit to memory Mr. Reichardt's Catechism: they are still under his special charge: much religious knowledge is imparted to them: he has often found them well acquainted with Christian Doctrines: they are improving, also, in the knowledge of Geography: at an Examination held on the 9th of March, 140 were subjected to trial, and acquitted themselves very satisfactorily: Mr. Reichardt reads with the Pundits, for their own improvement, every Saturday Afternoon; and has observed a manifest improvement in the Scholars since he has adopted this practice with their Teachers.

The Committee of the Auxiliary have it in view to establish a School for the instruction of the Missionaries' Children: and also the education of Poor Native Children, preserving their usual habits in respect of food, in order to their being apprenticed out to householders who will watch over them; and thus they hope to raise a race of trustworthy and pious Native Servants.

The measure adopted at home of opening a Separate Fund in support of Native-Female Education has met the entire approbation of the Society's friends in India. It will have been seen in Mrs. Wilson's animated Address (pp. 204—206 of the last Volume) on Female Education, that reliance is placed for the augmentation of funds on making Female Education a distinct object, and we are happy to see from the state of the fund that her expectation will be realized. Archdeacon Corrie writes on this subject, in May—

From a communication of March 25, 1825, we learnt that a Separate Subscription had been opened for Female Education, and that the Society had commenced with 500*l*. On the strength of this, aided by a large grant from a Native, of which you have heard, the

Ladies' Committee commenced their Central School. We must draw on you soon for 500*l*., and we hope you will supply this sum yearly to the Ladies' Society. Nothing could be more judicious than this measure.

We shall, in future, refer all details relative to the Female Schools to the head of the Ladies' Society. That Society will take under its care all the Church Missionary Female Schools which may be formed in the Presidency, as it has already done those at Burdwan.

Two Youths, each about 16 years of age, have been taken under preparation, since June, as Missionary Students.

The PRESS has continued under the general direction of Mr. Reichardt. An idea may be formed of the extent of its operations from the following statement—from June 1824 to February 1826, there were printed 52 different Books and Tracts, forming a total of 122,344 copies: these works were of various sizes, from a Tract of 4 pages to a Book of 432; and the editions varied from 80 copies to 6000, but produced a total of nearly six millions of pages: of these pages, more than one half consisted of Single Gospels, the Acts, and the Book of Isaiah; printed for the Bible Society—nearly one-twelfth of the whole were for other Societies and Individuals—and the remainder were printed for the use of the Society's Missions. Archdeacon Corrie writes—

We require a new edition of the Hindoostanee Prayer-Book; and are preparing an entire copy of the Prayer-Book in Bengalee. We have the means, also, of preparing a translation of the Homilies into Hindoostanee.

The Missionaries remark that great eagerness for Tracts is manifested among the people after preaching; and that it is evident, from subsequent circumstances, that they are read.

To the general progress of the Mission, Mr. Wilson bears the following testimony—

I cannot but look back with thankfulness for what I have been allowed to witness during three years in Calcutta; and cannot but hope, from my own observation, that things are changing for the better. Considering how little comparatively has been yet attempted for the salvation of the Heathen, there is abundant fruit; and if more activity, more faith, and more prayer were employed in this holy cause, we should no doubt speedily reap a tenfold harvest.

Mr. Reichardt thus speaks on this point—

The field is immense, and hearers can be collected any where without trouble. More decorum is manifested by the hearers. A spirit of inquiry has been excited; and, in the discussions which take place, the Heathen

themselves award the best of the argument to the Christians. On the whole, we are more encouraged at the present period than at any former: we obtain a hearing from the Natives: many of them stay listening to the Discourses for more than an hour: many of them come frequently, so that we have often observed one man many times present: others ask sensible questions, and seem to wish to know more of the particulars about Christ and the nature of the Christian Religion, and what would be required of them if they embraced Christianity: some have taken the trouble to write questions at home, and have them answered at the Chapel: many, on hearing once, promise to come again: even rich persons have come in their carriages, and, halting before the Chapel, have, like Nicodemus, listened privately to the truths of the Gospel. There seems, in fact, a general stir among them, and many are heard saying "We must all become Christians by and bye."

Yet he thus chastens his expectations:

I have only to add, that, though much is doing at the present period for the good of India and the prospects of usefulness are most animating, yet it must be confessed that our work still is for future generations, and must be carried on with much patience and a steady perseverance in well-doing. Much knowledge of the Christian Religion is gradually extending itself among Hindoos and Mussulmans, which cannot fail of producing some change for the better; but when this change will take place, we must leave to the Lord, assured that He will certainly establish His Religion at His own appointed time. We want more help—more Missionaries—more ardour in our prayers—more zeal and activity in our exertions, and the work will certainly prosper.

The Auxiliary Committee give the following summary view of the North-India Mission—

Since the last Public Meeting of the Society took place, there have been baptized at the different Stations, according to reports received, 26 Adult Natives besides Children: the number of habitual Christian Worshipers at the different Stations is about 480, besides the assemblies of Heathen: the Native Children receiving instruction in the Society's various Schools is about 3980.

The Archdeacon bears a testimony to the progress and prospects of the Society, which will be read with great pleasure. In reference to Bishop Heber's death, he writes—

The event is so overwhelming, that I know not what to say—*They perish, but Thou remainest!* To whom must we look to repair the breach, but to Him who made it? Men of mere secular ambition will be, in a measure, deterred from braving this climate, by this stroke upon stroke; and, in the ordering of Providence, we may perhaps obtain men of a right spirit in succession: but the kindness and unmeasured benevolence of Bishop Heber are of rare occurrence, even

in men of piety. I cannot describe to you how he attracted all hearts. It seems difficult to believe that he is no longer with us.

Of the Mission he says—

Instruction is, without reserve, imparted; and, by the Natives, received without reserve: that is, they read and they learn by heart, both Boys and Girls, whatever is brought before them by the Teachers.

The retaining of Caste, as it is avowedly a religious distinction, is held, by all the Missionaries and friends of Missions on this side of India, as utterly incompatible with an upright profession of Christianity. Measures are in progress on the Coast, for the extinction of Caste among the professing Christians, who were allowed to retain it.

It is our desire and delight to fulfil all the wishes of the Society, and to be fellow-helpers in the Lord. If we have erred, it has been perhaps in attempting too much: yet nothing has failed of our plans as yet. All our Missionaries are crying out for more Books and more help for Schools: not one of them seems to seek any thing for himself; but all their cry is "Schools, Books, and more help, to enable us to meet the demands on our time and strength." Doubtless the Society will reap in due time, if we faint not.

I deeply feel the need of keeping up spirituality in our work; and soon would the spirit of the Missions depart, if any departure from the principles on which we have set out be admitted. As it is, our machine seems fitly framed and fair for operation; but, as yet, our main spring has not been brought into powerful action—May the Spirit be poured out upon us from on high!

BAPTIST MISSIONARY SOCIETY.

1801.

W. Yates, James Penney, W. H. Pearce, John Statham, W. Kirkpatrick, W. Robinson, —Fenwick, *Missionaries.*

Paunchoo, Subhroo, *Native Teachers.*

The death of Mr. Lawson has been a serious loss to the Mission: some account of him was given at pp. 266, 267, 452—454 of our last Volume. Mr. Robinson, late of Sumatra, has taken charge of a Congregation in the Lal Bazaar, hitherto under the care of the Serampore Missionaries. Mr. Fenwick, who resides at Chinsurah, has been engaged to itinerate among the Heathen: he speaks Bengalee and Hindoostanee with fluency.

At the Circular-Road Chapel, the death of Mr. Lawson appears to have been the occasion of much religious impression: the American Missionaries, Wade and Boardman, of the Burman Mission, rendered much assistance during their residence in Calcutta. Native Worship is continued at Bow Bazaar, Wellington Street, and Kallingah; and, in the suburbs, at Doorgapore, Burahnagar near that place, and Howrah:

but Moonshlee Bazaar, in Calcutta, has been given up for Hintalce. Of Door-gapore the Committee say—

A number of Natives, of the lowest class, whose conduct had always been so riotous and disorderly as greatly to annoy the Missionaries resident there, have come forward, of their own accord, to request that a Service might be held once a week for their accommodation; and have even offered, out of their poverty, to defray the expense of lighting the Chapel, on the evenings when they assemble. Incidents of this kind tend to revive and cheer the spirits of a Missionary, when appalled and distressed by the awful mass of ignorance and of guilt surrounding him on every side; while the experience of each revolving year serves more deeply to implant the conviction, that nothing short of a more abundant effusion of the Holy Spirit from on high will render Missionary Labours generally successful, and fulfil those hopes which Christian Benevolence delights to cherish.

Of Howrah, Mr. Yates says—

Br. Statham is labouring as usual. His School is now very large, and he has Mr. Brunsdon as an Assistant: his Native Schools promise to be useful. He has lately begun a Prayer Meeting, which is well attended. There are two inquirers.

One of the Native Teachers has dishonoured his profession; and has been, of course, dismissed: it is said of him—

He had made no small sacrifices in embracing the Gospel; and, for a considerable time, his temper and conduct had been highly becoming. He had held a public and conspicuous station, too; so that his fall was, at once, painful in the extreme to the feelings of his Christian friends and injurious to the Gospel.

Another Native, Sukharee, though not baptized, afforded good reason to hope that he died in the Faith: see an Obituary of him at pp. 402—404 of our last Volume.

The Boys' Schools are still two in number: 100 Boys are receiving Christian Instruction. Mrs. Coleman has charge of 12 Schools, with about 280 Girls.

A Society of Young Men, denominated the "Calcutta Juvenile Society," has been formed for the purpose of disseminating religious knowledge.

In an excursion to Jessore, Mr. Yates and Mr. Penney had favourable opportunities of making known the Gospel.

LONDON MISSIONARY SOCIETY.

1816.

S. Trawin, J. Hill, C. Piffard, *Missionaries.*

Mrs. Trawin, Miss Piffard,
Superintendants of Female Schools.

George Gogerly, *Printer.*

Ramhurree, *Native Teacher.*

Mr. J. B. Warden, late of this Station, died on the 8th of January 1826: see an Obituary of him at pp. 355, 356 of

our last Volume. Mr. and Mrs. Ray, of this Mission, were returning to India, accompanied by Mr. Piffard and his Sister: Mrs. Ray died on the 1st of October 1825, a day or two before her associates landed. Mr. Ray proceeded to Berhampore. Ramhurree has been taken, as a Native Teacher, into regular connection with the Mission.

The Missionaries exercise their MINISTRY in various places. At *Union Chapel*, there are now 60 Young Persons, connected with the Congregation, who are statedly instructed by Mr. Hill. Preaching in Bengalee has been continued at *Mirsapore* and *Bhubanepore*. A large and commodious Bungalow was opened, in *Wellesley Street*, for Public Worship, on the 27th of January 1825. The Chapel at *Kidderpore* cost upward of 500*l*: the whole expense has been defrayed by friends on the spot: Mr. Trawin, who continues in charge of that Station, states—

The Chapel is occupied in the following manner: the boys belonging to the Seminary are regularly taught in it:—Sabbath Mornings, Native Worship—Afternoons, reading the Scriptures—Evenings, English Worship—Tuesday Evenings, Native Worship—Thursday Mornings, the Schoolmasters and others go through a course of religious instruction—Friday Evenings, reading the Scriptures and Prayer.

At several places contiguous to Kidderpore, the Gospel is preached to fluctuating numbers. At *Chittah*, near one of the most celebrated of the Hindoo Temples, frequented by a multitude of Devotees, the Missionaries have statedly preached and distributed Tracts, for the last two or three years: a commodious Bungalow is erected. At *Rammakalchoke*, also, eight miles from Kidderpore, a Bungalow was opened, on the 27th of January 1826, for Public Worship.

Very encouraging success has been granted. On the 18th of October 1825, five Adults were baptized at Kidderpore, on a public avowal of their renouncing Idolatry and receiving the Gospel: three had been before baptized by Mr. Trawin: on the 3d of April, four were added; and on the 9th of May, three more—making a total of fifteen. At *Rammakalchoke*, the inhabitants have demolished their image of Siva, and have erected a substantial Chapel with the materials of the Idol's Temple!

There appear to be SCHOOLS connected with most of the Stations; but it is much to be regretted that the Returns are so imperfect, that neither

the number of the Schools or Scholars can be ascertained: there seem to be about 300 Boys and 100 Girls. Of the Girls' Schools, five have been erected at Miss Piffard's expense, and are supported and superintended by her. In the Sunday School for adult workmen, from 60 to 80 attend. The proposed Seminary for training Youths as Christian Teachers has been opened with five Scholars. The Teachers of the Schools in the Kidderpore District attend weekly on Mr. Trawin, for the benefit of a regular course of instruction in the Scriptures. It is stated, in reference to the Schools—

We are thankful in being able to give an account, which, as it regards the increase of Schools, the number and improvement of the children under Christian Instruction, and the increase of labours, is truly encouraging. Hope animates to redoubled exertions, by the fruits already presented as the reward of our toils. Catechisms and short prayers are committed to memory—the Scriptures are daily read and explained—and a goodly number of adults are gaining a considerable knowledge of the fundamental truths of Christianity, by the Catechetical Lectures delivered at the Schools and the Bengalee Sermon which follows.

Of a catechizing of one of the Schools it is said—

Among the spectators, a Brahmin interrupted us, by saying that the spirit of man and the Spirit of God were one. In order to shew him the absurdity of such a declaration, we called upon the Boys to refute the argument, by telling us the difference between the spirit of man and God: they readily gave the following answer—"The spirit of man is created—God is its creator: the spirit of man is full of sin—God is a pure spirit: the spirit of man is subject to grief—God is infinitely blessed, and incapable of suffering: these two spirits, therefore," replied the Boys, "can never be one." This answer had the desired effect of pleasing the people, and of fixing their attention on a very important point, from which we continued our Discourse to them with considerable advantage.

Of the press, the Directors report—

Mr. Gogerly still continues to superintend the business of the Printing-Office. We regret that circumstances have, as yet, prevented us from sending out a suitable Printer, who might release Mr. Gogerly from the duties of this department, and leave him at liberty to devote the whole of his time to more direct missionary labours, to which he has been appointed, and in which, for some considerable time, he has been, in part, engaged.

The Committee of the Religious Tract Society, during the past year, has granted, for the use of this station, 100 reams of printing paper and 24,000 English Tracts.

The Eighth Anniversary of the Bengal Auxiliary was held on the 12th of

April, when upward of 900 rupees were collected.

EDUCATION SOCIETIES.

In a future Number we shall give a full account of the Education Institutions supported wholly by Government; and shall here confine ourselves to such as were founded by private benevolence.

Apprenticing Society—The First Anniversary was held on the 6th of March. Some difficulties have impeded the progress of the Society, which will be understood from the following extract of the Report—

The Society has had to contend with apathy and prejudice—to seek opportunities of promoting its object, rather than to be sought for; so that those, who anticipate the introduction of an intelligent class of Christian Artisans into our workshops and of Sailors into our country ships, will perhaps experience disappointment at hearing that the work has scarcely obtained sufficient footing to be placed beyond the reach of failure.

It must be admitted that Mechanics and Manufacturers are, in this place, of very limited variety: and it could hardly be expected that new sources of occupation should be created in so short a period; while, in those long established, so great an innovation as to the description of the workmen employed could be made only by a slow process. The disinclination which Native Workmen might be expected to manifest at the introduction among them of Christian Boys, to say nothing of their ordinary total want of ability or desire to instruct them, could not fail to have considerable influence on their employers; and, with a few striking exceptions, there has been as little disposition to promote the success of the scheme by receiving Boys, as there has been manifested by the connections of the Young to have them trained to follow laborious occupations, however useful and profitable.

One of the honourable exceptions here spoken of, we find noticed in the following extract of a Letter from Mr. Trawin, of Kidderpore, to the London Missionary Society—

Our English Congregation fluctuates from 18 to 40. It is increased of late, by the attendance of a number of Youths from Mr. Kyd's Dock-yard: these boys are bound to Mr. Kyd by the Apprenticing Society: he has, at present, 7, and intends increasing the number to 25. Among the lads, already bound, are three from the South-Sea Islands: we look upon these young persons with peculiar interest, because they come from a place which God has so eminently blessed.

The Committee are, therefore, not discouraged, but add—

Such difficulties have arisen on all sides, as the most kindly disposition could not effectually overcome, to any considerable degree, in the course of a year. The Society may be expected, however, by perseverance, to establish the most desirable change in the

habits and character of the people for whose benefit it is most directly intended.

Benevolent Institution—The principal objects of this Institution are the numerous class of children of indigent Christians denominated Portuguese. Schools in Dacca, Chittagong, and Serampore were connected with the Institution: that at Serampore has been given, up for want of adequate funds: on this subject the Committee, after stating that the Institution is in debt to the amount of 10,471 rupees, make the following appeal—

The expenditure will not appear great, if compared with the number of poor Christian Children educated by the Institution. The Schools in Calcutta and Chittagong, alone, contain above 400; so that the monthly expenditure, 720 rupees, brings the expense of each child's tuition to something less than a rupee twelve annas monthly: and when it is considered that this covers the expense of European Teachers, paper, books, and rewards, it is not easy to say how an indigent Christian Child can be instructed in English, writing, and arithmetic, so as to open his way to useful life, at a less monthly expense. It seems distressing, therefore, that these children should be abandoned to ignorance and vice, when so small a sum will rescue them from ruin. Yet this must be the case, unless the public generously consider the circumstances of the Institution.

From a subsequent communication it appears that Government had, with its accustomed liberality, discharged the debt of the Institution.

To its claims for public support the Committee bear the following testimony—

The Institution is still, as it has been from the beginning, an asylum in which youth of all nations and all religions may take refuge; and, while no condition is imposed on them, beside those of regular attendance and quiet behaviour, they have an opportunity of obtaining that knowledge, which may open to them the path to useful life. Of the diligence of those now in the School, Mr. Penney speaks in terms highly favourable: the application of some of them is said to be such as to render the duty of instructing them matter of delight rather than a task: he observes, also, respecting those who have left school, and who, from their acquisitions at school, were capable of occupying useful and even respectable stations in life, that, when exposed to numerous temptations and surrounded by scenes of vice, they have maintained a high character for morality, probity, and virtue. Mrs. Penney also informs the Committee that many of the Girls, who have been married from the school, contrive to support themselves almost wholly by their proficiency in needle-work.

At an Examination held Dec. 22, 1825, there were present 70 Boys and 75 Girls. The children acquitted themselves greatly to the satisfaction of those who attended; among whom were Mr. Lushington,

and the Rev. Miron Winslow on a visit from Ceylon.

Christian-School Society—This Society, which was formed by a union of the Baptist and London Missionary Societies in respect of the charge of Schools, has, in effect, by the following Resolutions, dissolved that union: the Schools are, therefore, noticed under the respective heads of the Societies.

The funds sent from England are frequently wished, by the respective donors, to be appropriated to Schools superintended by individuals whom they feel particularly interested in, or of the denomination to which they belong.

To meet these views, as far as practicable, and still preserve the union of the Society, the following Resolutions were unanimously passed at a Meeting held for the discussion of the subject—

1. That the General Committee of the Female Department be divided into two Sub-Committees, entitled "The Sub-Committee of the London Missionary Society," and "The Sub-Committee of the Baptist Missionary Society."

2. That each Sub-Committee shall undertake the superintendence and support of the Schools for which funds have been transmitted by their respective Parent Missionary Societies.

3. That the funds received from either Parent Society be paid into the hands of the Treasurer, on behalf of their respective Sub-Committees; and that the funds collected in India (unless contributed for either Branch specifically) be equally divided between the respective Sub-Committees.

Female-Orphan Asylum—The Fifth Report was published in 1822: the Sixth embraces three years. This Asylum is designed for the Female Orphans of European Soldiers by European Mothers: in the last List, there were 59 such Orphans attached to the Asylum: they are now increased to 80: within the three years 12 left or died, so that 33 have been received within that period. The following passages of the Sixth Report will shew the great utility of this Institution:—

At the expiration of 10 years, for such has been the period elapsed since the first Orphans were taken out of Fort William and formed into a School, the Managers record, with the deepest thankfulness, that Divine Providence has been pleased remarkably to smile on their undertaking.

A whole Class, it seems, has disappeared in the interval which has elapsed since the School was formed; and, of the Girls composing it, some have been placed in situations of great usefulness, all have been suitably and honourably provided with employment or happily settled in life, or died under circumstances which have afforded the best hope that the religious instruction under which they were placed had taken root in

their hearts. Several of those who have left the Asylum are at present employed as assistants in Schools; and others have been married to persons whose profession it is to labour as Missionaries and Schoolmasters for the good of the Natives.

The Managers continue to entertain the same sentiments of the value of Mr. and Mrs. Schmid's services, as were expressed in former Reports: they are equally conspicuous in their respective department of labour. After an additional experience of three years, the Managers are more and more confirmed in their conviction, that the flourishing state of the Asylum has been chiefly owing (under God) to the indefatigable, judicious, and truly Christian manner in which Mr. and Mrs. Schmid have discharged their trust.

The Managers cannot without some degree of anxiety and concern proceed to state, that, partly owing to the accessions of new Orphans and partly owing to the decease or removal to Europe of some of the earliest and warmest friends of the Asylum, the actual receipts fall very far short of the current expenditure. The monthly income from subscriptions of all kinds (including the Government allowance of 200 rupees) scarcely amounts to 850, whereas the current unavoidable monthly outlay now exceeds 1000. It is obvious that so large an excess of the expenditure must soon operate unfavourably on the Institution. Unless more extensive support be secured in the way of annual contributions, some regulations will be necessary in order to contract the number of admissions.

Ladies' Native-Female-Education Society

—The Separate Fund, opened by the Church Missionary Society in support of Native-Female Education in India, amounts to nearly 1800*l.*: of this sum, the design, mentioned in the last Survey, of a Sale of Ladies' Work, produced upward of 400*l.* The opening of this Fund by a Grant of 500*l.* from the Society encouraged the Ladies' Society to begin the Central School.

To the noble benefaction of 20,000 rupees from Rajah Budinath Roy, the Ladies had added, from various quarters, 18,000; of which, 4000 had been derived from the sale of articles chiefly sent from England. The Grant of 500*l.*, or 5000 rupees, made a total of 43,000: of this, 20,000 rupees were applied to the purchase of the ground, and the remaining sum appropriated to the requisite buildings.

The foundation-stone was laid on the 18th of May, by the Lady of the Governor General; and solemn Prayer was offered by the Archdeacon of Calcutta for the Divine Blessing. Many Natives, particularly Women and their Daughters, were present. The liberal Benefactor of the School, Budinath Roy, addressed Lady Amherst, through his interpreter,

in terms of deep gratitude for the obligation bestowed on his Country-women, and congratulated her Ladyship and the other Ladies on the success attending their exertions. Mrs. Wilson thus describes the situation of the School—

It is in the very centre of the Hindoo Population, and lies about half-a-mile north of our establishment at Mirzapore, and in the midst of our Schools. The house will stand on the south-east side of a New Square, near the new Central Street. Mirzapore is the only residence of Europeans within a mile.

On the state of the Schools Mrs. Wilson writes in May—

When the Central School is ready, our labours will proceed, I trust, more rapidly: at present, the Schools are much as they have been for the last two years.

She wrote in February—

The Society supports 30 Schools, with the requisite Superintendents and expense of conveyances; and it has taken charge of the Burdwan Schools, 12 in number, under the superintendence of Mrs. Perowne, at a monthly cost of 170 rupees. The Ladies' Association has 7 Schools, which will be increased to 10.

The animated Address of Mrs. Wilson to European Ladies, at pp. 204—206 of our last Volume, will have shewn the importance attached by the friends in India to the Central School; and the statements, at pp. 346—350, relative to the proceedings of the Society and its Association, manifest the encouraging progress already made.

The Committee of the Church Missionary Auxiliary bear the following testimony—

The subject of Native-Female Education in this country is becoming increasingly popular among all ranks of society, and is evidently gaining rapid accessions of strength, both from the wisdom and zeal with which its plans are executed and from the increase of its funds, which are annually augmented by the generous contributions of Europeans and Native Gentlemen.

It is in the memory of most of us, that only four years ago this very interesting and novel work was commenced on a GENERAL PLAN in Calcutta by Members of the Established Church. Many were the difficulties with which it was at first assailed in its feeble career: the work was new; the way comparatively untrod: doubts were excited as to its probable result: means were small; and few were the champions who were willing to risk even a cheering opinion as to the final success of the undertaking: yet persevering zeal has, by the blessing of God, triumphed over the difficulties which surrounded this work at its commencement, until every doubt and uncertainty has been hushed by success, and lost in the general acknowledgments of friendly congratulation.

We look upon facts as unanswerable weapons in the Cause of Truth; and to facts

we can now appeal as far as the work of Female Education under the care of the "Ladies' Society" is concerned. Mrs. Wilson commenced her labours under the patronage of the Church Missionary Society, in the year 1822. During the first year, Eight Schools were opened, containing 200 children: in the second year, they had increased to above 300: during the third, the number of children was about 500; when the Ladies' Society was founded, and Mrs. Wilson was joined in her labours by Mrs. Jetter who is now in England, and shortly after by Mrs. Reichardt. Thus, in the space of four years, above 500 Native Females have been brought under a course of instruction, and have made fair progress in reading, writing, and needle-work.

School Society—In our former notices of this Society, it should have been stated that it enjoys from Government a monthly allowance of 500 rupees. The Fourth Report bears testimony to the increasing interest, which the efforts of the Society have awakened among the Natives with respect to Education. The active Native Secretary, Radacant Deb gives the following summary view of the Society—

I have great satisfaction in saying that our Countrymen are convinced of the advantage derived by their children from the Society; and that the Indigenous Schoolmasters and the parents of boys, who were at first alarmed and refused to receive our school-books, are now anxious to come under the controul of the Society. At the commencement of the Institution, I could persuade only 16 or 17 Goroos to use our reading-books; and to give examination thereon at my house, on the 21st of June 1819, pledging myself that there should not be introduced any religious matter therein. I then divided all the Schools in Calcutta, amounting to 166, into four divisions; and named four Baboos (the present Superintendants) to take care of them: of these, 85 Schools are at present under the patronage of our Society, and the remaining Masters are about to be joined with us, 30 small Schools having been abolished on account of the number of Free Schools which have been established in Calcutta.

School-Book Society—From Mr. Lushington's Volume, before mentioned, we learn, that, up to that time, the Society had received Contributions to the amount of 108,500 rupees, and had issued 104,182 copies of Works in various Languages as follows—

Sanscrit, 340—Bengalee, 63,347—Hindu-
wee, 7622—Ooriya, 50—Arabic, 292—Fer-
sian, 7961—Hindoostanee, 6538—English,
8551—Anglo-Asiatic, 9481.

CALCUTTA RELIGIOUS TRACT SOCIETY.

The supply of 200 reams of paper from the Parent Society, mentioned in the last Survey, was most seasonable. The Secretary of the Calcutta Society writes—

Your donation of Paper is to us, what a supply of provisions is to a besieged and starving garrison. For twelve months, I think, we have not had a ream of paper on which to print, nor a shilling to purchase one; and such has been the unprecedented number of calls on the benevolent inhabitants of Calcutta, that we dared not to plead on the behalf of our Tract Society.

From the last Report of the Parent Society we collect the following statements—

The avidity of the Natives to obtain Tracts is a pleasing proof that a general desire to become acquainted with what is termed a NEW RELIGION is arising in their minds. Though, in many cases, it is feared, Tracts have not been sought from proper motives, yet that, with some, it is otherwise, appears from the trouble which it has frequently cost them to obtain Tracts, in coming the distance of two, four, and six miles for the purpose.

A grant of 100 reams of paper and 24,000 English Tracts and Publications has been lately forwarded to the Calcutta Society.

A Military Officer at Calcutta found the "Child's Companion" universally acceptable, and remitted nearly 30l. for an ample supply of that little work, together with "Cottage Hymns" and "Reward Books for Children." The Committee express their hope, that other friends engaged in Military and Civil Service in foreign lands will imitate this example.

SERAMPORE.

A Danish Settlement—about 12 miles north of Calcutta, on the Western bank of the Hoogly—the chief Station of the Baptist Mission.

BAPTIST MISSIONARY SOCIETY.

1799.

W. Carey, D.D. Joshua Marshman, D.D.
Missionaries.

John Clark Marshman, *Sup. of Nat. Schools.*
Mrs. Marshman, *Sup. of Female Schools.*
Ann Mackay, *Assist. Sup. in ditto.*

COLLEGE.

John Mack, *Scientific Professor.*
Mr. Williamson, *English Teacher.*
Native Assistants in the Mission & the College.

Dr. Marshman is now on a visit home. Besides Mr. Albrecht, some particulars of whose death were stated at p. 263 of our last Volume, the Mission has lost the services of Komul, a Native Preacher, who died in July 1825.

The Committee remark—

Our brethren at Serampore report, that the Stations more immediately in connexion with themselves have, from the beginning of 1825, been placed under the superintendence of the College. They acknowledge, in one of their recent publications, the assistance rendered in 1824, on account of these Stations, from the funds of the Society, to the amount of 1000l.; since which a second donation of similar value has been forwarded on the same account.

At the Heathen Festivals in the vicinity, the Missionaries redouble their labour. A Chapel by the side of the road is open all day during the Festivals: the Heathen who collect in front are addressed, and Tracts and Gospels distributed among them: on one occasion 2000 Tracts and 100 Gospels were put in circulation; and, on another, 4812 Tracts and 514 Gospels.

Of the Translations it is stated in the last Report of the British and Foreign Bible Society—

The Translators at Serampore are prosecuting their labour with unabated ardour, though they have many difficulties to contend with. In a Letter, expressing their gratitude for the assistance afforded them, as mentioned in the last Report, they state their willingness to acquiesce in a proposition of your Committee, to submit their Versions, previous to their being printed, to the Committee of the Calcutta Auxiliary; that the Gentlemen connected with that Institution might obtain, from various sources, satisfactory testimonials to the correctness of the translation.

From the Sixth Report of the College, it appears that a body of Trustees have been appointed for the security of the College property. In respect of its pecuniary concerns, the contributions derived from the resources of the Missionaries are applied to the grounds and buildings; and those of the public to the payment of the Professors, the discharge of current expenses, and the founding of Scholarships. Of the Students it is stated in the Report—

The number in attendance is 45—in the first Grammar Class, 16; in the second, 12; in the Preparatory School, 11; and 6 in European habits, under the instruction of the Rev. Mr. Swan. The Head Student has made great progress in Sanscrit; and the next five evinced such an acquaintance with Sanscrit Grammar, during a long and close scrutiny, as would have done honour to the Pundits themselves. The Grammar, upon the new construction, has been found to afford such facilities to the Student, that a Youth, admitted in the Second Term of 1825, has been able to commit to memory nearly one-half of it in the short space of 195 days.

Dr. Marshman has visited Copenhagen, for the purpose of obtaining from the Danish Government a Royal Charter of Incorporation for the College at Serampore, and has very satisfactorily accomplished his object. The College will now possess the power of conferring literary and honorary Degrees, and the property is immutably secured for the objects contemplated in its establishment.

Feb. 1827.

CHINSURAH.

A Dutch Settlement, 92 miles north of Calcutta—transferred, May 4, 1825, to the British.

LONDON MISSIONARY SOCIETY.

1813.

J. D. Pearson, G. Mundy, John Edmonds, *Missionaries.*

Mr. Pearson sailed from England, on his return from his visit home, on the 20th of June. The Directors state—

Since the occupation of Chinsurah by the English, a Clergyman has been appointed to the Settlement Church. The English Congregation, at present, assembles in one of the dwelling-houses of the Mission, but it is in contemplation to build a Chapel for its accommodation. The Bungalow Chapels, during the dry season, are opened almost every evening for Native Services. Mr. Mundy also avails himself of various other opportunities of preaching the Gospel to the Heathen; who, generally speaking, appear to listen with greater attention and less disposition to cavil.

The Clergyman here mentioned is the Rev. William Morton: see p. 477 of our last Volume. He has been placed at Chinsurah by the Society for the Propagation of the Gospel.

Of the Native Schools of the Mission it is reported—

The Schools, under the exclusive controul of the Mission, are increased to six; of which five are for Boys, and the remaining one for Girls. The aggregate number of Boys under instruction in these Schools is about 320. Of the progress of the Native Females under instruction, at this Station, who are now united in one school, we have received no report during the past year.

No Report has been received relative to the Government Schools, superintended by Mr. Mundy.

NETHERLANDS MISSIONARY SOCIETY.

1821.

A. F. Lacroix, *Missionary.*

The Directors of the Auxiliary at Chinsurah give the following view of the Mission—

Mr. Lacroix preaches once a week in English, and several times in Bengalee: he visits the English and Bengalee Schools, and composes Bengalee Tracts. The Bengalee Schools contain nearly 100 Boys. Our Holy Scriptures and the Catechism of our religion are taught—the Heathen without the least contradiction. The Girls' School meets, now and then, with opposition; but it is attended by a good number of Girls, and is under the inspection of Mr. and Mrs. Lacroix, and Miss H. Herklots, a young Lady who exhibits the spirit of a true Missionary.

The Schools are six in number. In reference to the Girls' Schools some interesting facts are stated, which are, under the peculiar circumstances of females in India, very interesting: it is not unusual to see the Girls reading to,

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others under trees, from the Scriptures: one Girl, hearing a Brahmin read very indifferently, said, "Fie! you read badly: give me the book:" a Woman, who was in charge of the Girls' School, absented herself on one occasion, but sent her Husband, whom she had taught to read, to take her place.

CULNA.

A Town, on the west bank of the Hoogly, 47 miles north of Calcutta—very populous, and in a very populous vicinity.

CHURCH MISSIONARY SOCIETY.

1825.

W. J. Deerr, *Missionary*.

Mrs. Deerr, *Superintendent of Female Schools*.

Mr. and Mrs. Deerr have removed from Burdwan to this New Station: of its population he thus writes, in January of last year—

From the spot where the Society's premises are, a continued range of houses extends four miles south-easterly, on the western bank of the bend of the river, down to Gootipala below Santipore on the eastern side; and there is an equal range for four miles westerly toward Burdwan. The inhabitants of this place form, according to the account of the Natives, 18 or 20,000 houses or families: if only five persons are supposed to be in one family, the number would amount to between 80 and 100,000 souls. The inhabitants opposite Culna, straight across the river, in Santipore, are stated by the Natives as forming not less than 20 or 22,000 families.

In May it was stated that there were nearly 1000 Boys and Girls in the Nine Schools mentioned by Mr. Deerr in the following extract—

In Culna and Ombica, which are united, we have established four Boys' Schools and four for Girls: one of the Girls' Schools is on the Missionary Premises. Besides these, two Boys' Schools lie easterly of us, one at the distance of two miles and the other of four; and, at the same distances, two are established westerly; and one Boys' School is opened at Santipore, with the design of obtaining access to that interesting place.

On the character of the population Mr. Deerr remarks—

In this region, a considerable part of the population are Brahmins; but the general occupation of the bulk of the people is in different branches of trade and employments in offices: in agriculture, not many are engaged. The place properly called Culna is chiefly inhabited by those who come from different parts of the country to carry on their trade there: this may be a reason why the people there have not the simplicity which villagers generally have, but are more deceitful: and yet they have not so much of the liberty which people in other towns possess, where they care but little for one another; for the first people of the place have great influence over the others. I have also formerly often observed, that the people who come from that quarter were very obstinate

idolaters, and even now idolatry is carried on there with far greater force than it is in Burdwan: for instance—in Burdwan, females are not seen to make Siva Poojah; but, in Culna, they are not ashamed to perform their poojahs among the other sex. I am told by the Natives, that if, in Burdwan, five poojahs are made, an equal number of persons in this region will make at least fifty. These things do not speak favourably for Culna.

BURDWAN.

A Town, upward of 50 miles north-north-west of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

John Perowne, *Missionary*.

Mr. Stewart, *Superintendent of Boys' Schools*.

Mrs. Perowne, *Superintendent of Girls' Schools*.
Ishu Dās, *Native Teacher*.

The removal of Mr. and Mrs. Deerr to Culna has been mentioned. The Rev. Jacob Maisch, whose ill state of health was noticed in the last Survey, died on the 29th of August 1825: a Memoir and Character of this valuable Missionary appeared at pp. 305—309 of our last Volume. Mrs. Maisch arrived in London in the middle of April. Mr. Stewart, who originally opened the Schools in this place, is now in charge of the Bengalee Schools. The Catechist Ishu Dās, "Servant of Jesus," is a Native who was lately baptized by this name, and is an exemplary man.

Very encouraging details are given, at pp. 437—440 of our last Volume, in reference to this Mission. A small Chapel was opened for Native Worship, on the Mission Premises, on the 18th of December 1825: Divine Service is held therein twice on Sundays, and daily morning and evening worship. Some of the elder Youths seem likely to prove, with the blessing of God, truly Christian Instructors of their countrymen.

From the last Report of the Calcutta Auxiliary, we collect the following particulars relative to Burdwan—

The Central School, for imparting instruction in English, contains 59 Boys; whose conduct and progress in general and religious knowledge afford much satisfaction. In the neighbouring villages, there are 15 Bengalee Schools, containing about 1100 Scholars. The inhabitants of a village called Pala applied, of their own accord, to Mr. Perowne for instruction in the Christian Religion; in consequence of which a small Chapel has been erected there; a similar Chapel has since been erected in another village; and, since that, another in a third: the average attendance at each of these Chapels is not less than 100 persons, often 150 or 200.

NATIVE-FEMALE EDUCATION SOCIETY.

The details relative to the Twelve

Girls' Schools, transferred to this Institution by the Church Missionary Society, have not reached us.

CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary.*
Native Teachers.

The Committee report—

Mr. William Carey, who, for 14 years, has been stationed at Cutwa, laments that, although his hearers are often deeply affected under the Word, instances of conversion are few: still, those who have been united in church-fellowship afford him pleasure by their general steadiness and consistency. Mrs. Carey has endeavoured to revive the Female School, but hitherto can procure none but the children of Native Christians—the prejudices of the Heathen, stronger in this distant part of the province than in Calcutta and its environs, not allowing them to send their daughters.

SOORY.

A Town about 45 miles north-west of Cutwa, and 50 south-west of Moorshedabad.

BAPTIST MISSIONARY SOCIETY.

James Williamson, *Missionary.*

Some Native Christians, formerly connected with Cutwa, but resident in the District of Birbhoom, have, for the last few years, been under a separate instructor. In several of the late Surveys we have, by mistake, placed the Mission at Birbhoom, as though it were a town; but the seat of it is at Soory, in the District of Birbhoom. Mr. Williamson proceeded lately from Serampore to occupy this Station: in January of last year, he gives the following view of the state and prospects of the Mission:—

At this place, the greater number of the Church are residing; and here our Brethren, about three years ago, erected a bungalow at some considerable expense: the other members are scattered in different villages, some as far distant as 24 miles: all do not exceed 50.

The district of Birbhoom, though not so populous as most others in Bengal, contains, notwithstanding, a very considerable population. There are no large towns, but numbers of small towns and villages are found scattered throughout, at very limited distances. In general, among the Heathen, the disposition to hear the Gospel is less in these parts than about Serampore and Calcutta: this is particularly the case in this place, where we are generally treated with less respect than any where else. We are generally able, however, in the surrounding villages, to obtain a small Congregation, and to detain some of them for a short time: now and then an individual will approve of nearly all that is said; and, even here, it is not uncommon to hear some one say, "These are words

which cannot be confuted." When asked, "Why then do you not attend to them?" the usual reply is, "The time is not yet come." It is not an easy thing, in many cases, to convince a Hindoo that he is an accountable creature, and until this be done what can be effected? In his destiny, he sees alike his sins and his duties.

I have intimated to our friends at Serampore, my wish to establish a Circle of Schools, on the very economical and excellent plans lately adopted there. I feel particularly anxious to have a few Schools in this district, from the extreme ignorance into which all classes of Hindoos are sunk; very few, indeed, of any class being able to read: the consequence is, that we are obliged to refuse them many Tracts, which they are desirous of receiving, and which they would read were they able. Teaching them to read, therefore, which would be the chief object of the Schools, would at once open the door of knowledge, now effectually shut against them.

BERHAMPOBE.

A Town, with Military Cantonments; 20 miles north of Cutwa, and 5 miles south of Moorshedabad.

LONDON MISSIONARY SOCIETY.

1824.

Micaiah Hill, Edward Ray, *Missionaries.*
Mrs. Hill, Mrs. Warden, *Sup. of Fem. Schools.*

Mr. Ray, who visited home from Calcutta for the recovery of his health, proceeded to this Station on his return to India. Mrs. Warden, widow of the late Rev. J. B. Warden of Calcutta, has joined Mrs. Hill in the care of Female Schools.

Mr. Hill thus speaks of his labours—

I am now employing some of my strength in the Hindoostanee Language; and have the prospect of a Hindoostanee Congregation, coming once a week to hear me preach, which is not the case with the Bengalees. To obtain a Congregation of Hindoos, I must travel to their fairs, visit their markets, and preach in their public places of resort. I opened two Places of Worship for preaching in their bazaars; but the mammon of this world, and the fetters of superstition, will not allow any one of them to enter: of course I have again resigned them.

There are many persons here black as Natives, who trace their origin by their father's side from Europeans, who speak the Hindoostanee; and who, I trust, if the Lord bless my labours among them, will be of great service to the Natives.

The Directors state—

Besides almost daily addressing the Natives, Mr. Hill also preaches in English, on Sabbath and Thursday Evenings, to a part of the Military at the Station. Of the Soldiers, who attend these Services, he has reason to hope several have received spiritual benefit: six of them have been admitted to communion. They have manifested much liberality toward the Society; and formed, among themselves, an Auxiliary Association in its support.

Of the four Hindoo Schools and two

Mahomedan mentioned in the last Survey, one of the Mahomedan has been suspended for present economy: no particulars are given of the others, nor of the Female Schools.

The Committee of the Religious-Tract Society granted, during the year, 2300 Tracts and Books for the use of the Mission.

DINAGEPORE.

A Town in Bengal—240 miles north of Calcutta—
Inhabitants, 40,000.

BAPTIST MISSIONARY SOCIETY.

1804.

Ignatius Fernandez, *Portuguese.*
Nidheram, *Native.*

The Committee report—

Mr. Fernandez, the aged Pastor, assisted by the Native Preacher Nidheram, employs every evening of the week, besides maintaining the regular Services of the Sabbath, in giving religious instruction to his flock; and the benefits are so apparent as to attract the notice and commendation of those who have no connexion with the Missionary Cause. A whole family, consisting of eight persons, have lately thrown off caste at this Station: seven members have been added to the Church, and five more were Candidates for the same privilege.

BOGLIPORE.

A Town 240 miles north-by-west of Calcutta, and
two miles south of the Ganges.

GOSPEL PROPAGATION SOCIETY.

1825.

Thomas Christian, *Missionary.*

Mr. Christian was placed here by Bishop Heber, whose opinion and hopes respecting him were quoted at p. 411 of our last Volume. The Archdeacon of Calcutta thus speaks of the importance of this Station—

Boglipore, as a European Station, is midway between Berhampore and Dinapore, the nearest Stations where a Chaplain resides. There are only about 20 European Christians of all descriptions at Boglipore; but, westward, Monghyr is little more than 30 miles; northward, Purneah about 60; and, eastward, Malda from 70 to 80. At each of these Stations are Civil and Military Servants of Government, and in these Districts are many Families of Indigo Planters, who would occasionally visit Boglipore for the services of a Clergyman; or these Stations might be visited with little trouble and expense, in the cold season, by a Clergyman, to the great comfort of these residents and others.

With a view to the superintendence of Native Schools, Boglipore offers considerable advantages; there being no one large town, in which the inhabitants reside, but several bazaars, within a circumference of six or eight miles, containing about 15,000 people.

Boglipore is particularly interesting, as the head-quarters of the District, which includes the Rajmahal Hills, containing a population

of a totally different kind from the inhabitants of the plains. These Hills are a separate cluster, surrounded by a level cultivated country on all sides.

The Board, in their last Report, state the following views relative to the people and the Mission—

The people who inhabit these Hills are distinct from the Hindoos: their customs, religion, language, and features bear no resemblance to those who live around them. They have many religious ceremonies and are extremely superstitious, but liberal in their opinions of those who differ from them. As these people have no distinction of castes among them, the success, Mr. Christian trusts, will be great and decisive. The present obstacles exist in their language, which has no written character; and all the aids to be obtained in that country, are very insufficient to remove these difficulties: he is engaged, at present, in writing a Vocabulary, with the interpreter belonging to the Court, whose assistance the Judge with great kindness offered him: this person, though the most intelligent whom he can procure, is not very equal to the task; and can be but of little service to him in translating, which he is endeavouring to learn by writing down familiar sentences, an exercise which he hopes will give him some idea of the nature of the language. He is anxious, if possible, to go among these people in December, which is the best time for visiting them; when he purposes to establish Schools in different parts of the Hills, as aids to his higher views. He gets on so slowly with his work of preparation, that he almost fears at that time he shall fall short of the requisite qualifications; as it would be desirable to give them some portions of Scripture in their own language, which he purposes writing in the Nagree character. He has been visited by some of their Chiefs, to whom he mentioned his wishes to communicate better knowledge among them than they had hitherto received: they seemed to be pleased with this mark of consideration; and observed that they would forward his views, by directing the children of their respective villages to attend the Schools when erected.

The Hills, from their insalubrity, are only to be approached three months in the year; and his residence for the other months has been fixed at the Civil Station of Boglipore, with directions to perform the Clerical Duties of it. The Gentlemen of the Station have shewn him the kindest attentions; and, being chiefly of the Church of England, are regular in their attendance at Divine Worship. He has also received instructions to make occasional visits to the Invalid Station at Monghyr: this Station being destitute of the services of a Clergyman, the Bishop directed him to go there once a month. On leaving Calcutta, he proceeded, in the first instance, to Monghyr, when a regular attendance on the Services of the Church was observed by a number exceeding seventy. But as the facilities which offered to obtain an acquaintance with the Hill Language were greater at Boglipore, it made that of greater consequence as a settled residence.

COMMITTEE OF PUBLIC INSTRUCTION.

It was stated at p. 61 of the last Number, that the Committee appropriate 3600 rupees per annum to the support of a Government School at Bhagulpore, or Boglipoore: in a Volume published by Mr. Charles Lushington, of the Bengal Civil Service, on Religious, Charitable, and Benevolent Institutions connected with Calcutta, the Author states the allowance to be 400 rupees per month, and gives the following particulars—

This School was established by Government for the purpose of instructing the Recruits and Children of the Corps denominated Hill Rangers, in the Hindoostanee Language and the elements of Arithmetic. It is also open to the Children of the Hill Chiefs; so that there is every just reason to expect that the Institution is calculated to strengthen the efficiency of the Corps of Hill Rangers, and to promote civilization among the rude tribes from which it is embodied. The number of Pupils averages about 200: at a late Examination many exhibited a creditable proficiency. Captain Graham, with whom the project of the School originated, has compiled a Vocabulary of the language spoken by the Boglipoore Mountaineers, which is conjectured to bear a close affinity with that of the Bheels.

MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

BAPTIST MISSIONARY SOCIETY.

1816.

Andrew Leslie, *Missionary.*
Native Teachers.

Mr. Leslie, lately settled here, was soon bereaved of his Wife: she died on the 9th of April, in her twenty-second year, after a very short illness. On the state of the Mission the Committee report—

The favourable anticipations in our last Report respecting the Station at Monghyr have been fully realized. To the small Church under the care of Mr. Leslie, nine persons have been added; some of whom formed striking instances of the power of Divine Grace, in renewing those who seemed the least likely to yield to its influence. Thirteen Schools are now in operation here; the number having been lately increased at the request of Mahomedan Parents, who now permit their children to read those Christian Books, the use of which heretofore was an effectual bar to their entering the Schools. An alteration equally favourable has taken place in the general conduct of the Native Population: instead of vulgar abuse, the Brethren who itinerate among them are heard with serious attention; so that, under the Divine Blessing, we may trust that the Word of God, at Monghyr and its neighbourhood, will still grow and prevail.

Mr. Leslie, in February, gives the fol-

lowing view of the state of the people—

All the converts at this Station continue to stand fast; and I trust that I can say also, that there are signs among the people that the kingdom of God is extending. During this cold season, I was absent from home nearly eleven weeks; and, being accompanied the whole time by Native Brethren, the Gospel was declared in many a new place, and in many an ear which never heard it before. During my journey, I spent a whole week in one of the great annual assemblies of Hindoos, at a place called Hadjipoore: thousands and tens of thousands were present; and, as I had five Native Brethren with me, hundreds became acquainted with the Name of Christ: the Native Converts were employed from morning till night—and sometimes after night commenced—in telling their deluded countrymen the way of salvation; and it is gratifying to be able to tell you, that the Word of God was generally heard with considerable attention. One thing was observed by the Native Christians as particularly striking, namely, that the Brahmins and the people generally manifested very little inclination to dispute the truth of Christianity, or to argue in defence of their idolatrous system—but rather a disposition to acknowledge the excellency of the religion of Jesus, and the uselessness of Hindooism: this was conduct so entirely different from any thing that had been previously witnessed, that one of my Native Companions—a man who has preached the Gospel for the last eight or nine years—said to me, that he could not help viewing it as a sign of the speedy establishment of the Kingdom of Christ among the Hindoos universally. It was pleasing to see the zeal of the Native Christians in endeavouring to bring men to Christ; and it was no less pleasing than astonishing, to see the respect with which they were treated by their countrymen. The time certainly does appear to have come, in which God has disposed the people to listen to the Gospel message from the lips of men the most calculated to communicate it, and who must ultimately be the principal organs of its communication in these extensive countries.

DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1809.

Richard Burton, *Missionary.*

Mrs. Rowe, *Superintendent of Fem. Schools.*
Sarah Baron, *Assistant in ditto.*

Two Native Teachers.

Mr. Moore did not return to Digah, as was expected: see the last Survey. Mr. Burton, who was under the painful necessity (see p. 300 of our last volume) of quitting Sebolga in Sumatra, is settled at Digah: he lost his wife on the 1st of April, a few days before the death of Mrs. Leslie at Monghyr. The Committee report in reference to the Mission—One of the Schoolmasters employed under the direction of Mrs. Rowe, has renounced

caste and desires baptism: his wife and family, consisting of five females, regularly attend to hear the Scriptures read. In the Schools, 164 Boys are now receiving instruction; and no less than 120 Girls have enjoyed similar advantages, several of whom have appeared to be the subjects of a saving change. The number of Schools might easily be enlarged, if adequate means were provided; since prejudice has so far given way, that the native landholders come forward to solicit them.

Mr. Burton writes in May—

Our two Native Brethren preach regularly at four places on the Sabbath, and itinerate during the week. They distribute also a great number of Tracts and Testaments. I have much pleasure in them, upon the whole; and I trust that their labours are blessed: but they do not do to be left alone, they are so defective in JUDGMENT. Mrs. Rowe has full employment: the Girls give much trouble: they are difficult to collect, and difficult to keep together, even with handsome rewards. I have an attentive little Congregation at the Chapel at Dinapore, all poor people, to whom I preach on Sabbath Evenings.

BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—160 miles north-west of Calcutta, by way of Birbhoon: but, by that of Moorahedsabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

BAPTIST MISSIONARY SOCIETY.

1816.

W. Smith, *Missionary*.
Kassee, *Native Teacher*.

Mr. Smith writes—

The work of the Lord is prospering here. I find the Heathen very attentive to the Gospel. Last month I baptized a young man; and four persons gave in their names as candidates for the ordinance—a Heathen, a Mussulman, and two Roman Catholics. The good people here (referring to Missionary Brethren, from other Societies) all live in union, which is a great blessing. At the assemblies of the Heathen, we all meet together—reading, singing, speaking, and giving away books to those who apply for them or are able to read them.

The Committee state—

Voluntary drownings are less frequent than formerly; and it should appear, from an anecdote in Mr. Smith's journal, that even in this holy city and among Brahmintoo, idols are falling into disrepute. "I asked a Brahmin," he says, "why they took no notice of some stone gods lying under a wall. 'We worshipped them several years,' answered the Brahmin; 'but, not deriving any benefit, we laid them aside, knowing that they are but stones, and are not able to do good or evil.'"

CHURCH MISSIONARY SOCIETY.

1817.

T. Morris, John Adlington, *Missionaries*.
R. Stewart, *Master of Benares School*.
Noor Messech, *Native Assistant*.

Mr. Morris has suffered from fever: for a change of air he visited Calcutta, and was much benefited. He was about to enter on a new Station, at Moozufferpore, a large town in the northern part of Bahar; but the design is for the present suspended, in consequence of the removal of some of the European Gentlemen who were friendly to the object.

Mr. Adlington was admitted to Deacon's Orders, by the late Bishop Heber, on the 30th of November 1825; and reached Benares, on his return from Calcutta, on the 15th of March: he has charge of the Congregation of Native Christians at Secrole, near Benares: from 40 to 60 attend. A Monthly Prayer-Meeting is maintained. Nine Adults have been baptized at this Station, who were brought to the knowledge of the truth by the instrumentality of the Society's Missionaries.

Of the Girls' Schools no report has been received: on the state of the Boys' Schools, Archdeacon Corrie thus speaks—

Jay Narain's Charity School is in excellent order: 131 Boys are in attendance. Two Youths educated in this School were engaged in January last as Assistant English-Teachers in the Cawnpore Free-School: they give great satisfaction in their present situation; and their success, in obtaining such a comfortable provision, has had a good effect in recommending the School to the Natives. Six Youths educated in the School have, during the last year, been appointed Monitors, with an allowance sufficient to allure them to accept the situation: they receive one lesson daily themselves; and a more regular attendance of the Boys and better order in the School are effected by means of these Monitors. Six Schools have been established in different parts of the city, containing about 240 Boys: in these Schools, after the first books, the Gospels are read, and the treatise on Geography in Hinduwsee printed by the School-Book Society. The streets of Benares being mostly very narrow, the boys assemble in long verandahs, and the passers-by see and hear all that takes place: this, though unfavourable for the purposes of a School, yet causes what the Boys read to be heard by many, and sometimes a hundred people or upward will crowd around while the Boys are examined in the previous week's exercises, and their knowledge is diffused.

Mr. Adlington gives some instances, in the following extract, of the religious influence of the Benares Free-School:—

The instruction given has, I trust, not been without its blessing. The Holy Scriptures are read with pleasure in all the departments of the School, and impressions of a serious nature excited. A Bengalee Youth, who had been in the School for four or five years, was so much impressed with the daily portion of the Word of God, read in the books of the First Class in English, that he came several

times previous to his leaving Benares for Calcutta, to ask for baptism: some time before he asked for baptism, he appeared to labour under much uneasiness of mind, and evidently endeavoured to stifle his convictions: he left Benares through compulsion; as his relations sent him away to prevent him receiving any further instruction: I could not at that time administer baptism. Another Bengalee Youth, who, though never seriously impressed with religious truth, so far saw the absurdity of idolatry as to refuse compliance with the usual idolatrous customs until compelled by the authority of his father, a Brahmin, to bow to an Idol; an authority, which I was given to understand, was daily exercised. Besides two Young Men sent as Monitors to the Cawnpore Free-School, three Boys from the Persian Class were admitted as Students into the Medical College in Calcutta, and gave so much satisfaction as to induce the Managers of the College to write to Benares for more Boys of their description. A Christian Youth, who was brought up a Roman Catholic, and is now receiving instruction in Serampore College preparatory to future usefulness, ascribes his first inclination to things of a spiritual nature to the exhortations addressed to him in the Free School of Benares. The attachment of the generality of the Scholars to their Masters and Superintendants is great: this, and the hope of being made instrumental to their salvation, have often compensated both myself and others for the trouble which we have had with them.

On the state of the people Mr. Adlington says—

They are, in general, ready to listen to the Missionary's message; and it is a pleasing fact, that, though they are well known to be disposed to violence when an opportunity offers, and fail not among themselves to express their dislike of some measures of Government, yet the Missionaries who are daily among them seldom receive the least interruption from them.

The ignorance of the population of India respecting Christians is great; and it is only of late that they have found out that we have any religion. The benefits which result to them by giving information on various subjects are far from trifling: even in a political view Missionaries do great good.

LONDON MISSIONARY SOCIETY.

1820.

Matt. Thomson Adam, James Robertson,
Missionaries.

Mr. Robertson sailed from the Downs on the 20th of June. Mr. Adam's health had suffered, and he needed assistance. The Directors report—

Numerous Tracts and portions of the Scripture have been distributed at Benares and in its vicinity, some of which have circulated to remote towns and villages. Mr. Adam is of opinion, that the proportion of those who can read among the Hindoos resident in the district of Benares is not more than one in eighty or a hundred: he justly remarks,

that, among a people so circumstanced, the progress of knowledge must necessarily be slow, and infers the greater necessity for preaching, for schools to an almost indefinite extent, and, consequently, for many more Missionaries.

The Schools, which are three in number and contain 171 Boys, exhibit evidence of improvement: in all of them, the Bible is an established School-book, while the Native School-books are excluded: the higher Hindoostanee Classes have made considerable progress in the Catechism, and one class reads the Hinduwee Testament. Although, in consequence of the Scriptures being taught in the Schools, some of the people have taken away their children, yet is there a manifest decline of prejudice evinced on the part of others, who have ceased to object to the Schools on this score: while, on the other hand, the Boys manifest greater willingness to read the Scriptures and Christian Books, and more ardent thirst for knowledge in general.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.

1814.

William Bowley, *Missionary.*
Native Assistants.

Mr. Bowley, having been admitted by Bishop Heber, as stated at p. 333 of our last Volume, to Deacon's and Priest's Orders in the United Church, left Calcutta on the 10th of January, and arrived at Chunar, by land, about 460 miles, on the 8th of February. On the 17th, he opened one of the Schools, which is in the Bazaar, for Public Worship, for the special benefit of the Heathen, intending to hold Hindoostanee Service there twice a week, in addition to the Services in the Church: about 50 were present: the novelty soon attracted great crowds, especially of the higher class of the Natives: a subscription was, in consequence, opened for the erection of a Chapel and School House in the Bazaar: several converts appear to have already felt here the power of the Gospel.

The communications given at pp. 428—437 of our last Volume will have shewn the extent and the success of Mr. Bowley's labours, with the difficulties and temptations which attend awakened Natives, and the captious and sceptical spirit of some of the people.

Eight Adults received baptism in the course of a few months: of these, three were Devotees, two of whom were deeply learned in all that belongs to the Hindoo System. The Archdeacon of Calcutta writes, in June, that two more

Adults had been admitted to baptism. In allusion to the Sunday which he passed at Chunar when on his last visit to the Upper Provinces, the Archdeacon says—

The responses of the Native Congregation, in Hindoostanee, remind one of the hearty Amen with which the first Christians are said to have responded to the public prayers. On the Sunday which I passed at Chunar, about 200 attended Divine Service, of whom about 40 were unbaptized native inhabitants of the place, most of whom attend every Sabbath Day. Some of the Scholars who have received instruction in English afford the most pleasing hopes of their sincere conversion.

It appears from the last Report of the Calcutta Auxiliary, that the Schools at Chunar were six in number—one for English, one for Persian, one for Oordoo or Hindoostanee, one for Nagree Hinduwee, and two for Kythee Hinduwee: the average number of Scholars in attendance was 180. No Report of the Girls' Schools appears.

On the distribution of Tracts and Books Mr. Bowley observes—

We have been accused of being too profuse; whereas the truth is, that, with the solitary exception of Benares, we usually find the people afraid to accept them; and have often, in consequence, a great deal of trouble to introduce them.

Mr. Wilkinson visited Chunar from Gorruckpore, and thus speaks of the Congregation—

I must tell you of the gratifying scene which we witnessed. You may have some idea of our pleasure, when I tell you that nearly 100 persons partook of the Communion. Among the people, so far as a judgment can be formed of the operations of Divine Grace on the heart, the work of God is indeed evident. Our utmost expectations of what was to be witnessed here were more than realized.

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 550 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

L. Mackintosh, *Missionary*.
Rughoo, *Native*.

The Committee report—

The prospect appears to be brightening: a Church has been formed, consisting of nine members, among whom are two or three pious Europeans. Five Hindoo Youths are reading the New Testament with Mr. Mackintosh; who, besides his labours at home, has had opportunities of diffusing the Gospel very widely at the fairs and large assemblies annually held in that part of the country.

CHURCH MISSIONARY SOCIETY.

W. Greenwood, *Missionary*.

No Report has been received.

GORRUCKPORE.

A Town about 100 miles north of Benares—Inhabitants, 70,000.

CHURCH MISSIONARY SOCIETY.

1824.

Michael Wilkinson, *Missionary*.
Native Assistant.

Mr. Wilkinson makes the following report of the state of the Mission at this place:—

My more general labours consist of a regular Service among the Romish Christians, twice on Sundays; beside which a number attend at my house, at nine o'clock every morning: the Scriptures are read and expounded, and this exercise concludes with prayer. Some good, I think I may say much, has already resulted from this daily attendance.

I have administered the Lord's Supper to three persons: two were formerly of Mr. Bowley's Congregation, a converted Brahmin, and a Brahminess his Wife: she is a recent convert, and apparently very humble and sincere: the third was of the Romish Communion, and I trust is now a Christian indeed—I bless God for this instance of His mercy! Enlarged success must depend on our going among the people, and literally obliging them to hear the voice of mercy: not half-a-dozen, besides the Romish Christians, have as yet entered the walls of the Church; and, unless we seek them in markets and public places of resort, our Hindoostanee Churches will remain empty. No part of our work, therefore, can be so important as this: in visits of this kind, I always find a ready hearing, and never return from them without feeling glad that I had been.

The want of Native Assistants has led me to commence a Seminary for training Youths as Catechists and Readers of the Word of God among their countrymen.

Our Schools, with respect to the number of Boys in attendance, continue much the same; but a most marked interest seems increasing among them. The Upper School, in the centre of the town, is the most promising: the Psalms and New Testament, of Martyn's Persian Version, are regularly read and expounded: there are about 12 Boys, or rather Adults, in the upper class, whose attention in reading the Scriptures gives me very great pleasure: this School is, in fact, a little Church. Sometimes, on entering the School, observing only a small number present or some irregularity, I feel disposed to find fault, and am perhaps not a little vexed; but I invariably go away with a gladdened heart. A School formed in the lines of the Sepoys, owing to the great irregularity of attendance unavoidably occasioned by their military duties, is far less interesting than either of the others: the Scriptures are, however, read, and I trust some good may be the result. The School on the Mission Premises consists of Hindoo Boys and a few Children of Roman Christians, and every way gives me much pleasure: in this School, one of Mr. Corrie's Christian Youths is Teacher, and conducts himself with great propriety.

Mrs. Wilkinson has had a number of Girls

under instruction, some of whom read very well in the Pentateuch and Testament: Catechisms have been committed to memory; and, on the whole, they have afforded her much pleasure. A Schoolmistress having at length been procured, a Girls' School will be immediately opened in the town.

CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—9 miles south-west of Lucknow.

CHURCH MISSIONARY SOCIETY.

1825.

Peter Dilsook, *Native Teacher*.

This Native Christian has been removed from Meerut to Cawnpore. Archdeacon Corrie writes—

The Native Congregation, commenced last cold season at this Station, has continued to increase under the steady labours of the Native Catechist; who is now encouraged and supported by the presence and superintendence of the Rev. Mr. Torriano. The number attending on Sunday Worship is now about 30; and a separate Place of Worship has become necessary for their accommodation. Measures are in progress for the accomplishment of this desirable object, and also for supplying a more extended course of instruction to this increasing Congregation. There are several candidates for baptism.

The Archdeacon adds—

At Cawnpore, Meerut, and Delhi, there could be no difficulty, it is apprehended, in establishing Native Schools to almost any extent; but even if funds were forthcoming, without an European Missionary to give them constant superintendence they would answer little good purpose.

FREE-SCHOOL ASSOCIATION.

1821.

Two Native Monitors.

The appointment of these two Youths has been mentioned under the head of Benares.

The formation of this Association, in May 1821, was recorded at pp. 72, 73, of the Survey for 1822. Mr. Lushington thus speaks of it:—

The total want at Cawnpore of the means of education for children, excepting the Regimental Schools, which are not applicable to general purposes of instruction, having attracted the attention of several individuals at that Station, an Association was formed there, for the purpose of establishing the Cawnpore Free-School. During the first month of its existence, it was engaged in the instruction of above 100 pupils, without restriction as to sex or parentage: the number soon exceeded 200; when the Managing Committee, advert- ing to the precarious nature of the funds, proceeding chiefly from monthly contributions at Cawnpore and the neighbouring Stations, applied to Government for such pecuniary support as would place the Establishment on a permanent basis. The Government, with its accustomed liberality, granted an allow-

Feb. 1827.

ance of 400 rupees per mensem to the School; thus rendering it, in a great degree, independent of the fluctuating subscriptions of temporary residents.

According to the last Report within the reach of the Writer, of the number of 200 pupils many were the children of the European Warrant and Non-commissioned Officers of the different Corps and Departments of the Station; who are taught the elementary parts of Divinity, Geography, History, and Arithmetic; and, when the funds of the Institution shall admit, it is intended that they shall be instructed in Trigonometry, Mensuration, and the use of the Globes. Some of the English-Boys have also made considerable progress in the Persian Language; which circumstance promises to render them useful agents in instructing the Mahomedan and Hindoo Pupils in English, who are intermixed with them in all classes, and who are stated to flock to the School with ardour for tuition in English. This intercommunication of ideas in their respective idioms will be reciprocally useful; especially to the European Boys in the acquisition of the Native languages.

In corroboration of the Report from which the foregoing statement has been taken, the late Major-General Thomas officially represented to the Adjutant-General in the beginning of the year 1823, that "several of our Sepoys from the Corps of the Station, as well as a number of Mahomedan and Hindoo grown-up lads of the most respectable families, had become class-fellows with the English Boys in reading the Bible."

FUTTYGHUR.

A Town, 90 miles west-north-west of Lucknow, and close to Furruckabad.

BAPTIST MISSIONARY SOCIETY.

1821.

— Richards, *Missionary*.

The Committee state—

Mr. Richards has great facilities for dispersing the Scriptures, though he has been prevented by illness from exerting himself so actively as he could desire.

AGRA.

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Missionary*.

Fuez Messeeh, *Native Teacher*.

Fuez Messeeh formerly stationed at Bareilly, is now placed at Agra to assist Abdool Messeeh. Abdool's Journal for the first half of 1825 was printed at pp. 392—398, 427, 428 of our last Volume; they are marked by his characteristic simplicity; and manifest, as Archdeacon Corrie remarks, a constant reference of his mind to God. He was admitted, at the Ordination held by Bishop Heber, at the close of that year, to Deacon's and Priest's Orders in the United Church: see p. 333 of the same Volume.

M

MEERUT.

A large Town, 32 miles north-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1813.

Behadur Meeseeh, *Native Teacher*.

Some account of Bishop Heber's visit to this Station appears at p. 206 of our last Volume. The Archdeacon of Calcutta thus speaks of the Mission—

Behadur Meeseeh is daily employed in affording instruction to the Native Christians resident at this Station, and to inquirers. The Rev. Mr. Fisher, sen., in addition to his other labours, adds a Hindoostanee Service on Wednesday Mornings, which is generally well attended. He baptized a young Brahmin, a connection of Matthew Phiroodeen, the morning before I left Meerut. There were also other candidates for baptism.

BRANCH BIBLE ASSOCIATION.

Mr. Fisher writes to the Auxiliary—

I have the pleasure to tell you that the Bible is loved and resorted to, as the penitent sinner's consolation and support in many an afflicting instance; and there are many who search and see whether these things are so, from a better principle than mere curiosity. The Hospitals and Regimental Schools are well supplied from our store; and it is very satisfactory to observe, that the copies are in daily use among the poor sick soldiers.

DELHI.

Nominally an Imperial City, under its own Emperor—7 miles in circumference—surrounded by a wall of stone—Inhabitants, 300,000—40 Mosques—96 miles north-west of Calcutta, by way of Birbhoom.

BAPTIST MISSIONARY SOCIETY.

J. T. Thompson, *Missionary*.

The Committee report—

Two or three persons have been added to the Church at Delhi, under the care of Mr. Thompson; who continues to employ much of his time in itinerating through a wide extent of country, distributing Tracts and conversing about the Gospel. These exertions have at least the effect of exciting attention to the great truths of Revelation; and the statement, made by a respectable Native for himself, may be regarded as descriptive of a numerous class of his countrymen, thus partially informed—"I say truly, I have a love for the things contained in your books; but I have little faith yet: when I have more faith, I will say more to you."

CHURCH MISSIONARY SOCIETY.

Anund Meeseeh, *Native Teacher*.

Archdeacon Corrie writes—

The Society's Catechist, Anund Meeseeh, has for some time past resided in Delhi, and is now under the superintendence of the Rev. Mr. Fisher, jun. I saw Anund at Meerut in June. He spoke with great thankfulness of the general good-will now manifested toward him, by his former friends and acquaintances, in this his native city; and speaks of many of them as favourably disposed toward the Gospel.

SURAT.

A large City, on the western coast of the Peninsula, 177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, Alex. Fyvie, *Missionaries*.

Thomas Salmon, *Printer*.

Mr. and Mrs. Salmon arrived at Bombay on the 30th of October 1825; and, soon afterward, reached their destination.

On the subject of the MINISTRY the Directors report—

English Services are held at the Mission House on the morning of every Sabbath, and on Wednesday Evenings. Native Services are now held every Sabbath Forenoon, and on the evening of every Thursday.

The Missionaries add—

The School Rooms have been regularly used as places for preaching; and many other places of public resort have been visited by us, as opportunities of usefulness occurred. The number of attendants is variable; but the attention with which they listen to our message of mercy is as great, in general, as can be reasonably expected from people immersed in so much ignorance and wickedness: we believe that many of them see the folly of their own system; and we hope that the next step will be a full conviction of its sinfulness, and the misery to which all are exposed who do not believe on Christ and live to His glory.

Beside their daily labours at Surat, the Missionaries made three journeys, during the year, in different parts of the Province of Guzerat: they visited, on these occasions, 15 populous villages, and made known the Gospel to very attentive hearers.

The SCHOOLS, which are in a prosperous state, have been increased from four to six, and contain 350 Boys. The greater part of these Boys are assembled in one of the School Rooms on Sunday Mornings for religious worship and instruction: in reference to this meeting the Missionaries remark—

To be able to collect so many Heathen Children together, for the express purpose of worshipping the True God, on that day which he has sanctified and set apart for His own service, presents to those of us, who, from the commencement of the Mission, have had to struggle against the prejudices of the Teachers, Parents, and Children, a delightful degree of Missionary Progress: at the same time many of their parents and others also attend and enjoy the benefit of Christian Instruction.

From the establishment of the MISSION-PRESS in 1820 to October 1825, the following Books were printed in Guzerattee—

Genesis, 1000—Exodus, 500—Leviticus,

250—Numbers, 250—Deuteronomy, 500—Joshua to Esther, 250—Job, 500—Psalms, 1000—Proverbs, 500—Ecclesiastes, 500—Song of Solomon, 500—Isaiah to Malachi, 500—New Testament, 1000—Matthew, 1000—Mark, 3500—Luke, 1000—John, 1000—Cards for Native Schools, 10,000—Tracts and School Books, 20,000.

The Committee of the Bombay Auxiliary Bible Society thus speak on this subject—

They feel it a pleasing duty to bear testimony to the unwearied labours of the pious translators and printers. Ten years ago two individuals had to commence learning the language of Guzerat : since that period, they have translated the whole of the Old and New Testament—have learned to print—have sent out from the press a complete edition of the whole Bible and a second edition of the Four Gospels.

An English and Guzerat Vocabulary is nearly completed. Sermons, in Guzeratee, have been prepared ; and will be printed in volumes each containing 13 Sermons.

Of the circulation of Books and Tracts the Directors say—

During the past year, about 6000 portions of the Scriptures have been distributed among the Native Population, beside a larger number of Religious Tracts. During their tours, the Missionaries distributed portions of the Scriptures, &c. among those Natives that could read, who received the books with thankfulness. They have also extensively circulated among the Military at Surat, Broach, Kaira, Mhou, &c. Religious Tracts, with which they themselves had been gratuitously supplied by the Committee of the Religious-Tract Society ; who granted, during the past year, 24 reams of paper and 6000 Tracts.

The Auxiliary raised, in the year ending October 1825, the sum of 1429 rupees.

BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

Archdeacon Barnes has resigned his office, after occupying it upward of eleven years from its first institution. On occasion of his leaving Bombay, he received the warmest testimonies of respect, both from the society at large and from the Clergy of the Archdeaconry.

AUXILIARY BIBLE SOCIETY.

From the Seventh Report, which embraces two years, it appears that, in that period, there had been issued 5812 copies of the whole or parts of the Old Testament, and 5366 copies of the whole or parts of the New : from the formation of the Society, the total distribution had been 16,607 copies.

The last Report of the British and

Foreign Bible Society gives the following abstract of the proceedings of the Auxiliary for the two years—

An edition of 1000 copies of the New Testament, in *Guzeratee*, has been distributed, and a second has been commenced : the entire Bible, in this language, is also getting into circulation. A great number of copies of the Scriptures, in *Mahratta*, is now abroad ; and the demand still continues : to the American Missionaries, who continue their important labours of printing this Version, your Committee have made another grant of 5000 reams of printing paper : an edition of 5000 copies is to be put in hand : the Auxiliary will furnish the expense of printing—about 4000 rupees. Two new spheres of usefulness appear to have been opened before this Society ; the one, in distributing the *Persian* Scriptures, and 500 copies of the Book of Psalms have been sent from this country ; and the other in effecting a communication with the *Syrian* Church at Mosul, Diarbekir, &c. : the necessary arrangements have been entered into with the Syrian Bishop, Mar Athanasius, who has been visiting Bombay. From a Letter which accompanied the Report, your friends at Bombay appear to be interesting themselves about the *Abyssinian* Christians : inquiries are making through the Resident at Mocha. The *Portuguese* Scriptures have been in considerable demand : 400 copies of the Bible, in addition to Testaments, have been issued. The demand for *English* Bibles and Testaments has been comparatively small, owing to the very liberal grant made by the Hon. the Court of Directors of the East-India Company for the use of the European Soldiers in India.

When the Society was formed, eleven years ago, a copy of the Scriptures, which could be read by a Native, was with great difficulty to be procured—now they are translated into the languages commonly spoken from Goa to Ahmedabad on the coast, and in the extensive districts of the Deccan and Guzerat.

AMERICAN BOARD OF MISSIONS.

1813.

Stations.

BOMBAY—MAHIM—TANNAH.

Allen Graves, Cyrus Stone, *Missionaries*.

James Garrett, *Printer*.

Native Assistants in 35 Schools.

To the losses sustained in former years, by the death or return of the *LABOURERS*, are now to be added the deaths of the Rev. Gordon Hall and the Rev. Edmund Frost : an Obituary of Mr. Frost appeared at pp. 265, 266 of our last Volume ; and we shall take an early opportunity of giving one of Mr. Hall. At p. 637 we noticed the severe afflictions of this Mission : the following statement by the Board gives the melancholy details—

In 1813, arrived *Rev. Gordon Hall* : died

March 20, 1826—*Mrs. Hall*: now in America on a visit—*Rev. S. Nott* and *Mrs. Nott*: returned in 1815, on account of his ill health—*Rev. S. Newell*: died May 30, 1821—*Mrs. Newell*: died at the Isle of France, in 1813.

In 1816, arrived *Rev. Horatio Bardwell*, and *Mrs. Bardwell*: returned, in 1821, on account of ill health—*Rev. Allen Graves* and *Mrs. Graves*: still connected with the Mission—*Rev. John Nichols*: died Dec. 9, 1824—*Mrs. Nichols* and *Miss Philomela Thurston*: still connected with the Mission.

In 1821, arrived *Mr. James Garrett*, printer: still connected with the Mission.

In 1823, arrived *Rev. Edmund Frost*: died in October 1825—*Mrs. Frost*: still connected with the Mission.

Mr. Stone was to sail from America in October: it was expected that some other Missionaries would accompany him.

One of the Chaplains of the Company bears the following affectionate testimony to the spirit in which the Missionaries conduct their MINISTRY and their other labours—

I wish our accounts of Missionary Success in this part of the world were more cheering: as yet, the Lord seems to withhold His blessing; and, though the Labourers in the Vineyard are zealous, hard-working, praying men, yet I do not hear of one instance of real conversion among the Heathen. The Americans are instant in season and out of season, looking and waiting patiently for fruit: it has been long a seed-time with them, and it is both pleasing and surprising to see them going on, cheerfully and in faith, with so little to encourage and comfort them. What a mercy it is to know that they shall one day witness the fruit of their labours; and that the Saviour, whom they serve, shall see of the travail of His soul and shall be satisfied. One of this body of holy men, *Mr. Frost*, is now lying at the point of death: I was with him an hour yesterday: it was deeply interesting and affecting, to observe the composure and peace and quietness of spirit, which characterizes this his latter end.

The care employed by the Missionaries in translating the Scriptures was shewn at p. 296 of our last Volume: and, at pp. 297, 298, their own faithful estimate of the state and prospects of the Mission. The Treasurer of the Board, at the Monthly Concert for Prayer, held at Boston on the 2d of October, in speaking of the death of *Mr. Hall*, remarks, in reference to the success of the Mission—

If it be inquired, what has been accomplished by his exertions and those of his associates, the answer might well be made, that though no good effects were visible, it would not prove the inexpediency of the Mission: but much positive good has been done—much instruction has been given—and multitudes have been convinced of the folly of idolatry, and have declared the change which has taken place in their opinions. The first principles of morality and religion have been widely diffused. It is a very important point

gained, that the New Testament has been translated into the language of twelve millions of people; a work which had not been well executed before, and never could have been but by the establishment of a Mission.

On the subject of the SCHOOLS the last Report of the Missionaries gives the following summary—

Our number of Schools is 32. The number of children on the lists is 1750: of these, 75 are Girls and 133 Jewish Children.

During the past year, as nearly as we can calculate, 1000 have left our schools, most of them having obtained what the Natives esteem a sufficiently good school-education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that, instead of having imbibed any prejudice against us or our books, from the Christian Instruction given in our Schools, these very youths and their relatives, wherever we meet with them in the country, are of all others the most forward to receive and read, and see the Christian Scriptures and Tracts: in not a few instances, fathers earnestly solicit them for their little sons.

During the year, about 785 children have committed to memory the Ten Commandments, and 376 a Catechism of 16 small pages: a much greater number have committed to memory parts of the same.

We continue to have numerous and urgent applications for additional Schools; but shall be obliged to decline them, until we are furnished with larger funds and more fellow-labourers.

The Board remark on this statement—These facts shew how extensively Christian Knowledge might be diffused among a rising generation of Idolaters, were there only Missionaries and Funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian Instructions, what would not soon be accomplished!

In respect of Female Education, *Mrs. Nichols* wrote in April—

I have succeeded in establishing two Native-Female Schools, in which are from 60 to 65 Girls. Brahmins, of respectability, are our Teachers, not being able to get females.

A Letter of the 18th of July, from the Secretary of the Church Missionary Auxiliary, states on this subject—

The American Missionary Ladies have Ten Schools, in which are upward of 200 Females.

The extent to which the PRESS exerts a beneficial influence will be seen by the following statement of the Missionaries—

We have enjoyed ample opportunities of putting the Mahratta Scriptures into circulation. In order, as far as possible, to secure the reading of the books which we thus give away, they are forced upon no one: it is our undeviating practice to bestow them merely on those who express a desire to procure them. The children in all the Schools still

discover the greatest readiness to peruse the Sacred Volume, and a great proportion of them read it with distinctness and fluency: many of the parents have also accepted portions of the same blessed book.

EDUCATION SOCIETY.

1815.

John Morgan, *Master of Boys' Central School.*

Mrs. Morgan, *Matron of Ditto.*

Mrs. Wilson, *Mistress of Girls' School.*

From the Report delivered at the Twelfth Annual Meeting held in St. Thomas's Church on the 22d of February, it appeared that there were in the Boys' School 111 whole boarders and 136 day scholars: 19 whole boarders had been admitted during the year, 13 had left, and 4 had died: there were 11 or 12 Boys ready to leave the School, and about to be apprenticed in the Public Service. In the Girls' School there were 80 Scholars: 16 had been admitted in the year, 3 had left, and four had died. The Return of Scholars at the Out-stations and in the Regimental Schools we have not seen.

The Hon. the Governor was in the Chair, and, with other Gentlemen and the Ladies present, expressed great pleasure at the result of the Examination which took place.

A Savings' Bank was on the point of being established, for the benefit of the Young Persons who may have been educated by the Society.

This Institution has lost the unwearied services of Archdeacon Barnes, to whom it is under the highest obligation.

CHRISTIAN-KNOWLEDGE SOCIETY.

1816.

It is stated in the Report, that it is the wish and object of the Society to encourage the formation of Native Schools, but not to undertake the management of them, which it devolves on the Society for the Propagation of the Gospel: with these views, the Board have limited their operations to the granting of 500*l.* to the District Committee, to be applied to the translation of the necessary School Books and other appropriate works into the different Oriental Tongues, and to the printing and distributing of them for general use.

CHURCH MISSIONARY SOCIETY.

1820.

W. Mitchell, John Steward, *Missionaries.*

Hurry, Dakhoo, *Native Assistants.*

Mr. Kenney, whose intended return was stated in the last Survey, left Bombay on the 9th of January and arrived

at Liverpool on the 15th of June: his health had declined during the preceding year: the Society's representatives at Bombay bear a strong testimony to his exemplary conduct as a Missionary while his family circumstances and his own health allowed of his stay in India. Mr. Mitchell and Mr. Steward, with their Wives, arrived at Bombay on the 12th of July, having embarked on the 11th of March: they had maintained Public Worship on board and instructed the Sailors, whenever the weather and other circumstances would permit: an Auxiliary Society had been formed (see pp. 223, 342 of our last Volume) on the 29th of November; by the Committee of which they were put in charge of two Schools which had been kept together since Mr. Kenney left: one of them would probably be stationed in Bombay; and the other at Basseeen in the Northern Concan: in the mean time, they were to study the Mahratta Language. The Native Assistants are two Youths, who were pupils of Mr. Kenney; and were retained, on a small salary, by the Committee, for the service of the Mission.

A retrospect of proceedings in this Mission, till the formation of the Auxiliary, appears at pp. 342—344 of our last Volume.

The Auxiliary Committee give the following view of Bombay and Basseeen as Missionary Stations, and express their earnest desire of more Labourers—

Bombay has long enjoyed the labours of Missionaries, and has already numerous Schools for the instruction of the Natives. The population is great, but it is collected within a small compass; and, being for the most part commercial, the minds of the people are perpetually engaged in the hurry and turmoil of business: in addition to this, the people are of dissipated habits; and, from their long and intimate connection with Europeans, are rather used to think lightly of Christianity, from seeing many who profess it very unmindful of what they profess, and sometimes hearing sentiments expressed of disapprobation of Missionary Labours, and frequently witnessing the intemperate conduct of the lower Europeans. These representations, you will say, exhibit a people in a deplorable state, and greatly requiring the labours of the Missionary. To this we fully agree; but perhaps a Missionary is not so likely to gain the attention of people so circumstanced, as of a people whose attention is less directed and whose minds are less hurried by the bustle of a large commercial port. The Committee regard Bomba as a very important Missionary Station; but, considering the means of instruction already afforded to its population, they think that, of the few Labourers sent out, not more than one, with his Wife, should be stationed here.

For some time, the Committee have had an eye to the Northern Concan, as a Missionary Station: there are, in that Province, many considerable towns, with numerous villages dispersed throughout the country. It extends along the Coast from Bombay to Damann, comprising the country to the eastward as far as the Ghauts. In this Province is a very large population, which has never yet enjoyed the regular labours of the Missionary. It appears to the Committee, that if Basseen were made a Missionary Station, a Circle of Schools of great extent might be established and superintended, without much difficulty or interruption. Schools might also be established in the Island of Salsette, part of which could be superintended by the Bombay Station, and part by the Basseen. Thus the Society would have two Establishments, not more than 30 miles apart, of easy communication both by land and water, and their fields of labour would join. The Committee are anxious to establish this Mission in the Concan: it will be new ground for Missionary Labour; and it appears to be as promising as any that we know of in India. Each of the Stations should have two Missionaries AT LEAST to carry on the proposed plan. We trust, therefore, that the Society will be able, without much delay, to send out at least two others; one of whom should proceed to the Concan Station and the other remain in Bombay. In a former Letter the Society was requested to send out four or even six Missionaries: we would repeat this request, as there are many Stations where Missions might be established—many places where the field is quite clear and uncultivated. We should be glad if the Society would seriously endeavour to set apart other Labourers for Bombay; as we should wish, as soon as permission is given, to send Missionaries into the Deccan, in order to form Stations in the extensive country so denominated, and where no Missionary has yet preached the Gospel.

GOSPEL-PROPAGATION SOCIETY.
1825.

The District Committee, formed in May 1825, have received liberal support from the Out-stations: the Rev. S. Payne has remitted from the Southern Concan a list of contributions exceeding 700 rupees.

RELIGIOUS-TRACT SOCIETY.

The Society granted 2000 of its Publications to Messrs. Mitchell and Steward, proceeding to Bombay; and forwarded 2000 Portuguese Tracts for circulation there. It has also sent 24 reams of paper and 4500 English Tracts to the American Missionaries: these Missionaries, in writing to the Committee, thus bear their testimony to the usefulness of Tracts—

To hear a child, who never attended any of our own or other Christian Schools, and never had been particularly addressed, re-

peat, from memory, the whole of the Ten Commandments, and another repeat, in the same manner, a Hymn to Christ—to have constant requests for Tracts; and, not unfrequently, to meet with entire strangers, at a distance from our residences, who have obtained some ideas of spiritual worship and of our Blessed Saviour, and some apparent respect for both, through the medium of Tracts—are facts which teach us, that the more we can do in this respect, the more good we may expect. We would not magnify any one branch of Christian Effort to the neglect of another; but we believe that the distribution of portions of the Scriptures and other Religious Tracts does not yet receive the share of attention which its importance demands. Eternity will disclose many precious results from this work, which are now much concealed or altogether unknown.

Southern Concan.

SCOTTISH MISSIONARY SOCIETY.

BANKOTE.

On the sea coast, 60 miles south of Bombay—
Inhabitants, 5000 or 6000.

1823.

Alex. Crawford, Jas. Mitchell, *Missionaries.*

HURNEE.

South of Bankote about 15 or 14 miles—on the coast, near Severndroog—Inhabitants, 8000.

1824.

John Cooper, John Stevenson, *Missionaries.*

The Missionaries have all become sufficiently masters of Mahratta to be able to exercise their MINISTRY in that tongue. Messrs. Crawford and Mitchell preach five times at least weekly, at or near Bankote; and Messrs. Cooper and Stevenson twice weekly at Hurnee, and once a week in four villages. Besides these stated meetings, they have frequent opportunities of making known the Gospel in their neighbourhood and in their visits to the more distant Schools.

From the Report of the Bombay Corresponding Committee, delivered at the Third Annual Meeting held on the 14th of March, we obtain the following notices on this subject—

The preaching of the Gospel to the adult population, which the Missionaries regard as the principal design of the Mission, has now become, from their acquisition of the native language, much more a part of their work than it formerly was: besides occasionally visiting towns and villages at a considerable distance, they have stated meetings with the people in the villages contiguous to Hurnee and Bankote. They imagine not, they say, that this part of the work can be accomplished without, in many instances, coming into direct contact with the prejudices of the natives and the depravity of the human heart: at the same time they must confess, that, hitherto, they have by no means met with so much opposition as might have been expected.

Nriput Sing, a Native Christian who had been employed at several Stations by the Serampore Missionaries, having lately come to Bombay in the service of a pious Officer, and being left there by him as that Gentleman had to proceed into the interior, has been engaged by the Corresponding Committee to assist in the Mission.

In the last Report of the Parent Society, the SCHOOLS are said to have been 32 in number, with 1577 Scholars; but, in the Report of the Corresponding Committee, which refers to a later period, it is stated that they had increased to 42, with 1826 Scholars. On this subject the Directors say—

The Missionaries have begun to meet with some of the same difficulties as Missionaries in other parts of India experience. While the children, at first, make pleasing progress in their education, no sooner do they acquire some knowledge of reading and writing, than they appear to have reached the height of their ambition; and either abandon the school altogether, or become so careless and unsteady as to make little further improvement. Still it is gratifying to reflect, that each of the young persons who thus leave school carries along with him some portion of the Word of God in a language which he understands, and has treasured up in his memory some of its most important passages.

The Missionaries at Hurnee have endeavoured to establish Mahratta Schools among the Mussulmans, Portuguese, and Purwarees respectively; but, from the want of proper teachers, the smallness of the number of children, and other causes, they have hitherto failed in the attempt.

On Girls' Schools, they add—

The Missionaries have not yet succeeded in establishing separate Schools for Girls, either at Bankote or at Hurnee, although they have made exertions at both places for accomplishing this important object. The number of Girls in the Schools amounts, however, to 35; and it is hoped that a foundation is thus laying for the establishment of Female Schools in the Southern Concan.

The slow progress of a few Adults in one of the Schools gives occasion to the following remark—

A Hindoo Boy is a most promising subject of instruction: a Hindoo Adult, of the lower classes, is quite the reverse: he seems to have lost, in a great measure, his intellectual faculties; and it is only by the greatest exertions that he can be made to comprehend the most simple ideas.

The Mission has been liberally supplied with the Gospels, Acts, and Book of Genesis, in Mahratta, by the Bombay Auxiliary Bible Society; and, by the Christian-Knowledge Society's District Committee, with the National School Books.

BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, Adam Lillie, *Missionaries.*

Mr. and Mrs. Lillie sailed from Portsmouth on the 1st of May. The connection of the Native Teacher, Ryadass, with the Mission, has been dissolved.

The Directors state, in respect of the Native Services—

The attendance is constant, but not on the increase. A Native Youth, who was formerly in one of the Mission Schools, occasionally assists in the Services. The members of the Congregation, generally speaking, are exposed to much persecution from their Heathen connexions: the fear of similar treatment prevents others from uniting with it.

Two Brahmins and a Rajpoot, first-fruits of the Mission at Belgaum, were, in the beginning of November last, baptized at Bombay, after a satisfactory avowal of their faith in Christianity, in the presence of about 300 Natives.

One of the Company's Chaplains at Bombay thus speaks of this Baptism—

The Chapel was crowded in every part with Natives of all castes; and I think I never witnessed any thing more affecting, more encouraging, more solemn, or more calculated to call forth praise to Him, who, we hope, has redeemed these once-benighted and spiritually-desolate Heathen by His precious blood, and made them Kings and Priests unto God. The Natives present were exceedingly attentive. The different Services were in Mahratta: in this language they were most impressively and affectionately addressed by Messrs. Graves and Hall.

Of the English School, no Report has been received. The Native Schools, partly Mahratta and partly Tamul, are six in number: the Scholars are 230, with an average attendance of 190. The following complaint begins to be heard from all parts of India—

When the Boys have made such acquisitions as are deemed necessary to qualify them for profitable employment, they are often removed from the Schools; but, unhappily, in many cases, before they have been sufficiently grounded in human learning or properly imbued with religious principles.

On the distribution of the Scriptures and Tracts, the Directors state—

In the early part of last year, Mr. Taylor made a Missionary Tour to the western coast of the Peninsula: during his journey, he distributed many portions of the Scriptures and Tracts, in Mahratta and Portuguese; and, in general, found the people desirous to obtain them. Some of the inhabitants of Goa persist in reading the copies of the Scriptures, which he distributed in that city, notwithstanding the prohibition of the Catholic Archbishop.

They remark, on the Belgaum Association—

The removal of the Military from this Station on account of the Burmese War had reduced the income of this Institution, for the year 1824-5, to about 620 rupees: about 365 rupees have been received, in separate contributions, toward the support of Native Schools and the printing of Tracts.

Of a new and beneficial Institution it is said—

A building has been erected near one of the Mission Schools for the reception of poor and diseased Natives; where, together with medical and other aid, religious instruction is imparted: this institution, which is under the care of Mr. and Mrs. Taylor, is liberally supported by the contributions of charitable individuals at Belgaum. Beside the direct good done to the bodies and souls of the inmates, who, in December last, amounted to 25, this Institution has nearly put a stop to mendicancy in the place: many, who formerly subsisted by begging, are now led to maintain themselves by useful labour.

BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.

1810.

John Hands, W. Beynon, *Missionaries*.
Geo. Walton, *Superint. of Native Schools*.
B. H. Paine, *Printer*.

Mr. and Mrs. Beynon arrived at Madras Sept. 14, 1825; and, on the 27th, set out for Bellary, where they arrived in safety. Mr. and Mrs. Paine sailed from Portsmouth on the 1st of May of last year.

On the exercise and effects of the MINISTRY, the Directors report—

In consequence of the Burmese War, the English Congregation has been more fluctuating than formerly: the attendance, nevertheless, has been encouraging; and there is reason to hope that much good has been done. Of stated Canarese Services there are four, beside occasional ones, some of which are well attended. The number of Native Converts, baptized, is seven: all of them walk worthy of the Gospel, are a comfort to the Missionaries, and occasionally assist in the work of the Mission: four native candidates for baptism are receiving preparatory instruction.

In respect of the SCHOOLS, no Report of the Charity School has been received; but of the Native Schools the Directors state—

The number of these Schools is still 17; that of names on the school-register 810: the average attendance is 750: the progress of many of the Boys is very satisfactory. Prejudice against the Missions Schools and the books taught in them has greatly subsided. Applications for additional Schools are constantly received, to a compliance with which the want of adequate funds forms the chief

impediment. The attainments of Mr. G. Walton, in the Scriptures and in Canarese, enable him to address the Natives who attend the school examinations.

The PRESS is in a state of activity: since October 1823, it has issued about 38,000 Tracts. The Madras Bible Auxiliary has authorised the printing of Mr. Reeve's Canarese Translation of the Pentateuch: Mr. Hands has revised for the press to the First Book of Samuel inclusive. The Auxiliary Bible Society dispersed in various directions several hundred copies of portions of the Scriptures, and the Tract Society put into circulation about 30,000 Tracts: these Societies, with a School Society, are closely connected with the Mission, and have been liberally supported, though the number of resident Europeans has been much reduced. The Religious Tract Society granted 32 reams of paper and 9000 English Tracts.

BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

LONDON MISSIONARY SOCIETY.

1820.

Stephen Laidler, W. Campbell, *Missionaries*.
Samuel Flavel, *Native Teacher*.
Other Native Teachers.

Mr. Chambers, late of this Mission, died on the 7th of January: a short Obituary of him was given at p. 355 of our last Volume.

The English Services are continued: of the state of the Congregation no report has been received. To the Native Services at the Chapel and the Fort have been added Canarese Services in Mr. Campbell's house. On the effect of the MINISTRY the Directors state—

Pleasing evidence of success appears from time to time, both among the Tamul and Canarese People: a spirit of religious inquiry seems to have gone forth among them; and many hesitate not to express disapprobation of idolatrous worship, whether pagan or papal. Whilst some renounce Hindooism and embrace Christianity, others reject Popery and profess themselves Protestants. The number of each of these classes who have been baptized is considerable. Persecution has naturally ensued; but, in general, the Native Converts endure it with Christian fortitude and patience.

Of the Native Services Mr. Laidler says—

The number of hearers has varied from 60 to 70: seventeen have received the ordinance of baptism; six of whom were heathens, six Roman Catholics, and five Children: nine have been admitted to full communion; so

that the number of members now amounts to 35, all of whom, so far as we can judge, walk in the fear of the Lord, and adorn the Name by which they are called. Beside this Service in the Chapel, there are eight places where the Gospel is regularly preached, either on the Lord's Day or during the week: the attendance, at most, is not very numerous.

Of the influence of the Gospel in Bangalore and the surrounding Villages, the Missionaries thus speak—

Among the people, we cannot but rejoice to see a spirit of inquiry prevailing to a very considerable extent, and contemplate it as the forerunner of better and happier days than this part of the world has yet seen. Many are dissatisfied with their present abominable system, and begin to say, "That is not a good god," alluding to their gods of stocks and stones.

While such sensations have been created in Bangalore, the villages around have manifested no less concern to hear and receive the Gospel. Many of them have been visited: a great number have listened, with deep anxiety, to the good news of salvation; and not a few have received it with pleasure, and have treated its messengers with marked esteem and kindness. On these occasions, Samuel Flavel is accompanied by the Native Teachers, David, Jacob, Joseph, and some others; all of whom express their great concern for the eternal welfare of their countrymen. They enter a town or a large village: in this street there is one, in that there is another, each of them taking up his station in a different part of the place—to arrest the attention of the people—to declare what God has done for their own souls—to expose the folly and guilt of worshipping idols—and to invite them to Christ as the only medium through which sinners can approach and can be reconciled to the Living God. The attention of the people being thus excited, they retire to the choultry, where they spend the whole of the day in discussions with the Brahmins and all who come to inquire—reasoning with the people, on the dreadful danger of their idolatry and the excellence of the religion of Christ—distributing Tracts and portions of the Scriptures—and proclaiming aloud the grace and compassion of God to sinners. After thus visiting five, or ten, or fifteen villages, they return, much refreshed by their exertions, and more disposed than ever to study and to labour for the glory of God.

Mr. Laidler writes, in May, in reference to the Native Teacher, Samuel Flavel—

In December last, a considerable sensation was produced by a public discussion which took place here, between Samuel Flavel and a Roman Catholic. It was agreed that they should meet in the most convenient place which could be procured in the bazaar. The meetings were attended, in general, by 60 or 70 persons, many of whom were Heathens; and were continued for upward of a fortnight. They were conducted with decorum and good temper on both sides; and were finished, both in point of argument and conviction, much to the advantage of the cause of Truth.

Feb. 1827.

Considerable inquiry was excited by this discussion among both Roman Catholics and Heathens: the Roman Catholics, in particular, were much disquieted; and many of them began to read the Scriptures with attention.

Of the schools we collect the following notices. In that for Tamul Boys were 21 scholars; in that for Tamul Girls, 12: most of them read well. A Canerese Boys' School has been opened. On the state of the Schools Mr. Laidler writes—

The Boys give us ground to hope, that from this institution many will rise to call the Redeemer blessed. Among the few Girls who are under instruction, some have made considerable progress: but our means are limited; and, till greater exertions are made on behalf of this degraded part of the population, few, we are afraid, will be the number of those, who, in this country, will rise to be *Mothers in Israel*, and transmit to their posterity the knowledge of peace and salvation.

The Students in the SEMINARY for Native Teachers had increased to 15. Samuel Flavel assists Mr. Laidler in the work of tuition and in the general superintendence of the Seminary. The Native Teachers are among the Students. The Missionaries write—

The Students continue to give great satisfaction: their general deportment and progress in religious knowledge promise well.

The two following Stations are supplied by Native Teachers from Bangalore.

SERINGAPATAM.

Four Natives have here expressed their wish for baptism. Mr. Massie, who visited this Station on a journey from Madras, thus speaks of it—

Here, for the first time, I beheld native-built houses, in regular streets, rising to a second story, and some with a third. There are about 20,000 inhabitants, I understand, within the walls: most of them are Mussulmans, though there are also many Hindoos: there is a considerable number of Country-born people, and some Europeans, who hold situations under Government. No Chaplain officiates here, and many are desirous to be blessed with the stated means of grace. Mr. Laidler has been very attentive to the spiritual wants of these people: they are much attached to him, and contribute toward the funds of the Missionary Society. They are very desirous that a Labourer should be settled among them; not only for their own benefit, but also to assist them in their operations in behalf of the poor Natives, for whom they are very active. I met nearly twenty, and preached to them the words of eternal life.

MYSORE.

Here 15 Natives have offered themselves for baptism. Of this place, Mr. Massie says—

At Mysore, 9 miles distant from Seringa-

patam, we were received and welcomed by a young disciple, who, with all his family, was lately baptized by the Native Preacher, Samuel Flavel: he is one of the Medical Attendants of the Rajah. We met for worship in a bungalow, which the Hon. Mr. Cole, the British Resident, has most kindly given for this purpose. There were nearly thirty present.

COCHIN.

A sea-port at the southern extremity of the Province of Malabar—about 160 miles north-west of Cape Comorin.

CHURCH MISSIONARY SOCIETY. 1817.

Samuel Ridsdale, *Missionary.*
Native Assistant.

Mr. Ridsdale arrived at Cottayam on the 5th of February 1825: from the early part of June he visited Cochin weekly; and, at the beginning of last year, had removed hither.

JEW'S SOCIETY. 1821.

Michael Sargon, *Superintendent.*

The Madras Corresponding Committee state that Mr. Sargon, the Jewish Convert, proceeds satisfactorily in the education of Jewish Children; but that he seldom mentions the subject of Christianity to the Adult Jews, as he feels incompetent to meet their objections: the Committee are very urgent, therefore, for a duly-qualified Missionary, to superintend Schools, answer the cavils of the Jews, explain the prophecies, and preach the Gospel. It is the wish of the Committee to extend their operations, by means of such a Missionary, along the coast, to establish Schools in the various towns, and to give him the requisite assistance by Natives.

COTTAYAM,

Or Cotym, a Village in Travancore; about 30 miles south-east of Cochin, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY. 1817.

Benjamin Bailey, Joseph Fenn, H. Baker,
J. W. Doran, *Missionaries.*
Four Native Writers.

SCHOOLS:

W. Nurse, *Master of Grammar School.*
Shulapana Varara, Ramen Nambeyara,
Inspectors of Schools.
Forty-eight Native Schoolmasters.

COLLEGE:

Six Teachers—

Hebrew, Two Syriac, Latin, Two Sanscrit.
Thirteen Assistants and Servants.

PRINTING-OFFICE:
Five Native Youths.

Mr. Ridsdale's arrival and removal to Cochin have just been stated. Mr.

Doran arrived in April. Mr. Ryan is no longer employed in the Mission. Mr. Roberts, who had assisted in the Grammar School, is stationed at Allepie.

At Michaelmas 1825, the Students in the COLLEGE were 41, from 8 to 22 years of age. Mr. Fenn has sent home a full and accurate account of their characters and proficiency: some are very promising. The Teachers, Assistants, and Servants are at monthly salaries of from 2 to 56 rupees: the whole expenses of the College for the year appear to have been, 3236 rupees chargeable on its own resources and 1180 paid by the Society. Mr. Fenn transferred the care of the College to Mr. Doran on his arrival. On the department of Translations Mr. Fenn remarks—

The office of Translator is one of great importance. Lexicons, Grammars, Elements of the different Sciences, are immediately wanted; and works of a higher order ought to be in contemplation. The office is, at present, vacant; and, since the Translator left, the work has been at a stand. Murray's Abridgment, Clarke's Introduction, Dr. Watts's Larger Catechism, and Stillingfleet's Catechism, were in hand. There is no reason to doubt the competency of some of the Students, in two or three years, to translate any English Work.

Mr. Fenn suggests the necessity of placing the College on a more efficient footing: he says—

Here are no College Statutes—no Public Examinations—no Scholarships. The Students who enter are destitute of the first principles of knowledge; and the Officers, in general, attached to it are not of that rank and weight in the Syrian Community, which seem requisite in order to its success and prosperity.

In the GRAMMAR SCHOOL, which was under the more particular care of Mr. Ridsdale while here, there were, at the last Returns, 43 Boys, from 8 to 16 years of age. Mr. Ridsdale's Report is thus abstracted in that of the Parent Society—

The number had, for some time, been between 50 and 60; but sickness and other contingencies have reduced them. The First Class, consisting of seven, can construe Sanscrit and English into Malayalim with tolerable fluency, can write a fair hand, and appear to take great delight in their studies: they have gone through the National Society's School-Books, and have committed to memory several Catechisms and large portions of Scripture. The Boys in the Second Class, eight in number, are learning to construe Sanscrit and English into Malayalim, and are familiar with the Catechism and various portions of Scripture. The remainder of the Boys, with the exception of some recently entered, are tolerably acquainted with the Malayalim Catechism, daily read the Gospel in that language and commit portions of it to memory.

All the Boys daily attend Family Worship in Malayalim, with the Teachers and Servants of the Institution.

Mr. Ridsdale says of his Scholars—

The apathy manifested by many of them with respect to Divine Truth is distressing: yet there are some, who, I trust, begin to feel the necessity of vital religion; and I have ascertained that private prayer, which I have unceasingly enjoined, is pretty general among them.

Of the PAROCHIAL SCHOOLS Mr. Baker continues in charge: they were 47 in number, with an average attendance of 1014 Scholars. The 50 Schoolmasters have stipends amounting together to 1900 rupees per annum. Mr. Baker writes—

The children attending the Schools are nearly all Syrian: the Roman Catholics, Mahomedans, and Heathens still keep at a distance. In the Schools at Cottayam there are a few; and, in some of the others, where the Schoolmasters are Heathens, they bring one or two of their own relations: but there are not more than 40 children of other castes in all the Schools.

They are, in general, going on pretty well; but are not so well attended as could be desired: the reason is, there are but few places where there is any considerable village near the Church; and the people, for the most part, live at a distance from it: so that it has been found requisite, in two instances, to remove the School as much as two miles from the Church, in order to be near the people; and, by this means, the number of scholars has more than doubled. There is a great desire among the schoolboys to read our printed books: the Schoolmasters give them leave, sometimes, to take home St. Matthew's Gospel, to read in their families.

There appears to be but little improvement among the SYRIAN CLERGY: their minds seem to be still wholly absorbed in things which cannot profit them, instead of being occupied in promoting the spiritual welfare of their flocks. Mr. Bailey says—

There are a few, it is true, and but a few, whose minds are somewhat better disposed: but even these do not exert themselves to the best of their ability. May it please God to pour upon them from on high the sacred and enlivening influences of His Holy Spirit—to remove all blindness, ignorance, and superstition from their minds—to enlighten their understandings with the light of Divine Truth—and to clothe them with the garments of salvation! Our prayers and intercessions at the Throne of Grace, as well as our exertions, on their behalf, are still much, much required; and I trust that they who make mention of the Name of the Lord will give Him no rest until He bring about this most desirable reformation.

Mr. Bailey, who conducts the PRESS, has been much occupied, during the last year, in the preparation of Malayalim Types; and he has now a sufficient num-

ber ready to enable him to commence printing. Nearly a thousand steel punches had been cut, and considerably more than another thousand would be requisite in order to a complete fount. He writes on this subject—

It cannot, of course, be expected that these types will be quite so correct and beautiful as we wish to have them; as it is the first attempt to cut and cast types here, and particularly as the persons employed in cutting them had no previous experience in the art.

The Missionaries are looking for an experienced Printer from England: such a man would be a valuable acquisition to the Mission: there will be abundance of work for another press or two when the Scriptures are ready. Mr. Bailey has been prevented by the preparation of the types from making much progress in his revision of the Malayalim Translation.

The whole expense of the Mission chargeable on the Society, for the year ending at Michaelmas 1825, appears to have been 17,267 rupees, and consisted of the following particulars: Missionaries' Salaries, 6125—Allowances to Missionaries for their Children, 1094—College, 1180—Grammar School, 2274—Parochial Schools, 3136—Printing Office, 712—Writers, 240—Extra and contingent Expenses, 2506.

We gave some account, at pp. 478—481 of our last Volume, of the troubles which have arisen among the Syrians, from the proceedings of Mar Athanasius of Antioch; and, at pp. 553—555, a Letter from Bishop Heber to him, recommendatory of Mr. Doran. We are grieved to learn, what however might be expected, that these troubles have given occasion to ill-disposed men to do mischief.

ALLEPIE.

A Town on the coast of Travancore, between 30 and 40 miles south-by-east of Cochin—in a District containing upward of 40,000 inhabitants, of 21 miles from north to south, and 3 miles from east to west.

CHURCH MISSIONARY SOCIETY.

1817.

Joseph Roberts, *English Schoolmaster.*

Sandappen, *Native Reader.*

Six Native Assistants.

This Mission has suffered much loss in the death of Mrs. Norton, after little more than a year's active labour, on the 15th of January: see p. 352 of our last Volume. Mr. Norton, with his two Sons, arrived on a visit home in the month of June. Mr. Roberts removed to Allepie from Cottayam in August 1825. The Committee thus speak of

the state of the Mission just before Mrs. Norton's death—

Divine Service is performed at this Station every Sunday Morning, at eight o'clock, by the Catechist, in Tamul: at half-past ten, Mr. Norton officiates in English; and, at five in the evening, in Malayalim. There are also some Services on the Evenings in the week, and an English Prayer-Meeting on Saturday Evening. About 30 persons, two or three Europeans and the rest Country-born, attend the English Services; and from 50 to 60 the Malayalim and Tamul. The average number of Communicants is 14.

In the Sunday School under Mrs. Norton's care, there are 40 Scholars; and about a dozen young persons of both sexes attend her daily for instruction: besides these, she has nine or ten Native Girls whom she teaches; and is thus fully occupied from nine in the morning till three in the afternoon. The Roman-Catholic Clergy have endeavoured to prevent the children from coming to Mrs. Norton, and some few have, in consequence, left; but the number has been made up by others.

There are, besides, three other Schools, of which Mr. Roberts and two Native Teachers have charge.

In the English School there were 66 Boys with an average attendance of 54; in two Malayalim and Tamul Schools, 86 Boys with an average attendance of 70.

Mr. Norton has finished the Translation of the Liturgy into Malayalim; and has been latterly employed, in London, in revising it for the press.

The expenditure on account of this Mission, for the year ending at Michaelmas 1825, was 2817 rupees; being 2013 for Salaries, 139 for Church Expenses, 119 for Schools, and 546 for Natives' Salaries and Contingencies.

QUILON,

Or Coulan—a Town on the coast of Travancore, 88 miles north-west of Cape Comorin—Inhabitants, 80,000.

LONDON MISSIONARY SOCIETY.

1831.

H. Ashton, *Assistant Missionary.*
Three Native Readers.

Mr. Crow's health suffered such a serious relapse that he was obliged to return home: he sailed, with Mrs. Crow, in the Windsor Castle, from Bombay, on the 29th of March: but being detained three months at Mauritius, by the injury which the vessel had sustained in a gale, they did not reach home till the 12th of December; having left Mauritius, on the 5th of September, in the Barrosa, Captain Hutchinson. Mr. Crow's loss is sincerely lamented. Mr. Ashton removed from Nagercoil to take charge of the Station. Mr. James Charles Thompson has been appointed by the Directors to proceed as Missionary to Quilon.

An Adult Native was baptized by Mr. Crow, a few months before his departure from the Mission. Mr. Mault writes from Nagercoil—

Mr. Ashton has collected a small Congregation of about twenty persons, who meet at the Mission House for worship on the Sabbath, and some of them on other occasions. The Readers, besides visiting the bazaars and public places in Quilon, itinerate to the neighbouring villages. The Schools contain nearly 300 children, and Mr. Ashton reports that they are in an improving state.

NAGERCOIL.

A place of considerable extent, at the southern extremity of Travancore and of the Ghauts.

LONDON MISSIONARY SOCIETY.

1803.

Charles Mault, *Missionary.*

—Cumberland, *Assistant.*

Thirty-three Native Readers.

Mr. Mead removed, on account of his health, to Combaconum; where he has established a Mission. Mr. Ashton's removal to Quilon has been mentioned. Mr. William Miller has been appointed by the Directors to proceed to this Mission.

Mr. Mault writes in reference to the CONGREGATIONS—

In most places, they are on the increase, though nearly 200 of our people have been cut off by the late visitation of the cholera morbus. In the midst of these ravages, I hope the kingdom of Christ has been steadily advancing, and that the awful event has been sanctified to a few. At two Heathen Villages, in the Western Branch of the Mission, small Congregations have been lately raised: some of the people, in one of these villages, formerly made a profession, but soon relapsed into idolatry: in the other, the Gospel is, for the first time, making its entrance.

Mr. John Venning, of St. Petersburg, has presented 1500 rubles toward the erection of Chapels.

Of the NATIVE READERS Mr. Mault says—

They continue to give in a weekly report of their labours; and some of them are more abundant in them than formerly. The conduct of these gives me great satisfaction, as well as their attainments in Divine Knowledge. They are *instant in season and out of season*, seeking opportunities of doing good—not confining their labours to people professing Christianity; but going from house to house and from village to village, calling all to repentance. To secure a general hearing in the places which they visit, various methods are adopted: some, on reaching a village, take their stand in the most public situation, where many soon collect around them, and listen attentively to the truths of the Gospel, and receive with readiness the Tracts with which the Readers are furnished to distribute on such occasions: others, when they arrive at a new village, go to the house of some one

with whom they are acquainted or to whom they have been recommended, and tell him that they have an important message to deliver, and request him to collect his neighbours that they also may hear it. The plan promises to be attended with the most pleasing results.

The Youths in the SEMINARY were 40 in number, but several of these have been appointed Readers to Congregations recently formed. Mr. Mault thus speaks of this Institution—

As all the senior young men of promise in the Seminary have been appointed to fill up situations in the Mission as Readers or Schoolmasters, most of those now on the establishment are young, and several of them but recently admitted. Many of them are lads of ability; and would soon make proficiency in any branch of knowledge, were they under proper tuition. When I consider the many Congregations in the neighbourhood that are to be supplied with teachers, the many openings in providence for the diffusion of knowledge, and the adaptation of pious and well-instructed Natives for the work of Pastors and Evangelists, I feel deeply anxious that a suitable person should be appointed to take charge of this important establishment.

The Directors remark on the SCHOOLS—

The number of Boys' Schools is increased to 49, and that of the Scholars to upward of 1400: the attendance is improved; and the Boys, generally speaking, advance in learning: some of the Schools are situated in the midst of a population exclusively Heathen, but all of them are placed under the same school-regulations: no school is opened, under the superintendence of the Mission, but on the condition that the children admitted receive instruction in the Scriptures. The Girls' School is in a flourishing state: the number of Scholars is increased from 27 to 40: some of them have nearly completed their education: on their leaving school, an equal number of new scholars will be admitted: some of the Girls manifest considerable intellectual capacity. A new School Room has been erected near the Mission House, the expense of which will be defrayed by local means.

Mrs. Mault thus writes, in February, on the state of the Girls' School—

Of the children at present in the School, 21 are supported by friends in England, and bear the names desired by their respective benefactors: the remaining 19 depend for support upon the School of Industry. This is formed of those Girls who have made some progress in learning. As soon as a girl can read tolerably well, she is admitted into the Working School, to work half the day: the first object of this School is to aid in the support and increase of the establishment: the second is to qualify those who are diligent and spend their full time (four years) in the School, to obtain their living after they are dismissed. The first of these objects has hitherto been found advantageous: how far the latter will succeed, time will develop. As the apparel of the Hindoo is very simple, and as no Europeans reside near us, but little scope

is afforded for needle-work, though some have been taught it. The attention of the children has been principally directed to the making of lace, and some have made sufficient progress to take charge of the juniors: the lace, at convenient periods, is forwarded to the adjacent Civil and Military Stations, for the inspection of the Ladies; and no difficulty has been hitherto experienced in disposing of it.

It will afford the Contributors satisfaction to learn that the objects of their support are, without an exception, very attentive children, and, according to their standing, have made great proficiency in learning. Many of them can read very well, and have committed to memory Dr. Watts's First Catechism; another larger Catechism, similar to Dr. Brown's; a little book on the First Principles of Religion; Christ's Sermon on the Mount; and St. Paul's Epistles to the Romans, Colossians, and Thessalonians; and are now learning those to Timothy.

Mr. Mault thus speaks, in March, of the labours of the PRESS—

During the past year, the Press has been fully employed: 33,500 Tracts have been printed by the Tract Society, most of which are in circulation: in addition to these, several thousands have been published by the Mission and private individuals. We have had every encouragement to pursue this branch of our labour with vigour, for the Tracts have been the means of diffusing much light among the Christian Congregations, and of arousing some adults to learn to read, who had not enjoyed the advantages of education in their youth. They have also been the means of bringing a few Heathens to see their state as sinners, and to inquire after the way of salvation.

My hours of leisure at home have been occupied in the composition of native works; the principal of which are on the following subjects—the Evil of Lying—the Persecutions of the People of God—the Fulfilment of Prophecy relating to the Destruction of Jerusalem—the Misimprovement of Time—Justification; besides a few small treatises for the use of our Schools, some of which have been published by the Tract Society and the others by the Mission.

The Religious-Tract Society granted 24 reams of paper and 6500 English Tracts, for the use of the Nagercoil and Palamcottah Tract Society. That Society is publishing the Apostolical Epistles, in the form of Tracts, for the use of the large Christian Population around.

Tinnevely.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—Inhabitants, 700,000.

PALAMCOTTAH.

A Town about three miles from that of Tinnevely—33 westward from the Sea, and 55 miles east-north-east from Cape Comorin—Inhabitants, 9400.

CHRISTIAN KNOWLEDGE SOCIETY.

1800.

No Report has appeared.

CHURCH MISSIONARY SOCIETY.

1820.

C. T. E. Rhenius, Bernhard Schmid,
Missionaries.Robert Lyon, *Superintendent of Schools.*
Mrs. Schnarré, *Superintendent of Female
Schools.**Thirty-four Native Teachers and Assistants.*

Very copious details of the proceedings in this Mission appeared at pp. 344, 345, 481—505 of our last Volume. The Missionaries have sent home full and accurate Returns, from which we are enabled to collect various additional particulars.

The rapid progress of Christianity in this District, manifested by more than a thousand families casting away their idols, discovers the abundant blessing of God on the MINISTRY of the Word, and has awakened great thankfulness to Him as the Giver of all Good.

The head-quarters of the Mission are at Mooroogenkooritchy, near to Palamcottah; where there are two Mission Houses—three bungalow dwellings—and a Place of Worship, of raw bricks with a thatched roof, 50 feet by 29, and 8 high. At Chikirasengramam, a mile and a half westward, is a School House, 30 feet by 10; and, at Tinnevely, three miles westward, a Place of Worship, 30 feet by 15, and 10 high. At the Mission Chapel, the Missionaries have about 170 hearers, at the School House about 30, and at Tinnevely from 8 to 80. Of the Stations in the country, connected with the head-quarters of the Mission, they give the following particulars—

Tiroopoolangoody; 20 miles south east: formed in 1823: with 5 Villages attached: under Titus, Catechist: 47 families—*Arooloor*; 20 miles south: 1823: with 10 Villages: Prakashen, Catechist: 89 families—*Satangkoolam*; 27 miles south: 1824: with 5 Villages: Masillamany, Catechist: 89 families—*Pandarpooram*; 27 miles south: 1825: with 9 Villages: Aisodian, Catechist: 129 families—*Sanmoogupooram*; 25 miles south-east: 1825: with 11 Villages: Seeneevasagen, Catechist: 96 families—*Soleikoodiyiroopoo*; 20 miles south-east: 1825: with 16 Villages: Michael, Catechist; with an Assistant: 140 families—*Kaloogooilley*; 20 miles south: 1825: with 10 Villages: Christian, Catechist: 70 families—*Secadivally*; 25 miles south-east: 1824: with 10 Villages: Daniel, Catechist; with an Assistant: 208 families—*Poodoopatcherry*; 18 miles south-east: 1825: with 10 Villages: Paradesi, Catechist: 44 families—*Kannandiviley*; 25 miles south-east: 1825: with 9 Villages: Soosey, Catechist: 22 families—*Terookoolam*; 25 miles south: 1825: with 6 Villages: Vedamoottoo, Catechist: 67 families—*Kovindacadu*; 15 miles south-west: 1825: with 10 Villages: Mootteyen, Catechist: 42 families—*Kanabadinadenoor*;

30 miles north-west: 1824: Rayapen, Schoolmaster: 6 families.

At several of these Stations, Places of Worship are erected: at others, the School Houses are used for that purpose.

The Missionaries estimate the people under their charge at about 4300, including children: about 30 families are Soodras and about 30 Parriars: the rest are Shanars, or cultivators of the palmyra-tree, a caste between the Soodras and the Parriars. The Missionaries thus speak of their outward circumstances—

There are many poor people in these Congregations, who live by their daily labour: and many are merchants, or proprietors of lands and palmyra-trees, and are generally in comfortable circumstances: others are carpenters, smiths, goldsmiths, weavers, physicians, &c.

The number baptized since the commencement of the Mission, including children, is 59: to these must be added 73, formerly baptized in other Missions or received from the Roman-Catholic Church; making a total of 132 baptized. A number of Adults are under preparation for Baptism. Of the state of the people the Missionaries say—

The conduct of most of those who have been baptized is worthy of their profession. The unbaptized are such as have renounced idolatry, and placed themselves under Christian Instruction: the attention of many, both men and women, and their desire to know the Lord and His ways, are very pleasing. The turning of their Idols out of their temples, and the devoting of those temples to the worship of the only True God and to Him whom He hath sent—their breaking to pieces of other Idols—their burning of the various utensils used in Idolatrous Worship—their delivering up to us of objects of superstition, and the peculiar dresses which the Devotees of Satan used when professedly possessed of him—their conviction of the wickedness and folly of Idolatry—and their desire and readiness to renounce the customs connected with Idolatry and to adopt such as become Christians—these things are truly remarkable. Thus far darkness has receded, and light has sprung up among them.

The Missionaries add some remarks, which shew that they very justly appreciate the condition of the people:—

How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the Congregations, there are at least some who have begun to experience this work of God. We have many instances of their teachableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath Day holy. There are, indeed, still many shades in them; but we cannot

wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn: besides, among so many, there will be such as turn to Christianity only because others do, or in expectation of worldly advantages. Under these circumstances, it cannot well be otherwise, than that evil should appear in these Congregations; and that their old sins should occasionally break out, and require much of our patience and care. It was so in the Apostolic Churches: hence the various reproofs and admonitions contained in the Apostolic Epistles: they suit exactly, in many respects, the state of these new Churches. The new Congregations, like every other Congregation, are like a large hospital, in which persons labour under various sicknesses: it is the great and glorious work of Christianity to heal them. Happy are they that have come under its influence! May the Great Physician and Shepherd and Bishop of their souls give them His Holy Spirit, and be health and cure to them, according to His gracious promise!

That the Teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God: we desire that they may be particularly remembered in the prayers of all our Christian Friends. The people have many and various afflictions to endure from their Heathen Neighbours and Superiors: may the Lord preserve them in all their trials, and strengthen them to stand fast unto the end!

The SCHOOLS were 14 for Boys, with 381 Scholars, with an average attendance of 283; and one for Girls, with 20 Scholars: of the state of the Schools the Missionaries say—

They continue to give us satisfaction and encouragement. Most of the children attend with pleasure; and like our religious books, which they request, in many instances, with much importunity. Several of the Boys, who have left the School for some employment, continue to petition us for new Tracts.

In the MALE SEMINARY, there were 34 Students, from 8 to 17 years of age; and, in the FEMALE, 32 Girls, of from 7 to 17 years: of the two Seminaries the Missionaries thus speak—

The Divine Blessing appears to be continued to the Youths' Seminary. During the year, five of the Students have been appointed Teachers in the New Congregations: they pass one week of every month at Palamcottah, that they may have an opportunity of pursuing their studies in Theology.

All the Girls in the Female Seminary learn ciphering, after the native method: a few write on ollas, and all on sand. With the exception of three, all can read, and have committed to memory the Doctrinal Catechism, of 29 pages.

No PRESS is established in this Mission; but the Missionaries contribute very largely to the preparation and cir-

culatation of its productions. They have not less than Twenty-seven different Works, more than half of which are in the Press or ready: a few of these are Tracts, but most of them are Books, and one is a Body of Divinity in three volumes: they take a wide range of useful and important subjects. The Epistles to the Colossians and to the Romans, of Mr. Rhenius's revision, have issued from the Press; and he has completed the Second Epistle to the Corinthians. The Missionaries sent a list of Forty-six School-Books, Tracts, and other Books, used or circulated by them; from a Tract of 5 pages to a Volume of 312: of these, 31 were written or translated by the Missionaries, chiefly by Mr. Rhenius: 16 were published by the Society, 13 by the Madras Tract Society, and 17 by the Nagercoil and Palamcottah Tract Society. On the circulation of Tracts, which has amounted to between 9000 and 10,000, the Missionaries state—

The Seminarists were especially engaged in it, during the first half-year—going upon the high roads, and to the idolatrous festivals of the Heathen in various directions, in order to read and distribute Tracts among them. As, on such occasions, people come together from all parts of the District, Tracts were carried by them home to their villages, in all directions; and we have instances of their having been kept and used, by meeting with persons, long after, who spoke about them and wished for other Tracts. Many have been excited to come to us and ask for books, as they wished to be well acquainted with Christianity: not a few Brahmins were of the number. The Seminarists were now and then ridiculed, and sometimes in danger of being ill-treated; but, on the whole, the Tracts, and those who read and distributed them, were well received. Some persons even paid for Tracts: and, in several instances, people of one village asked our young men to go to others, where the inhabitants would be glad to hear them and to receive such books.

The expenditure for this Mission, for the year ending at Michaelmas 1825, amounted to 11,542 rupees; being 3984 for Salaries of Missionaries—940, for Native Servants and Assistants—2940, for the Seminaries—1476, for the Schools—and 2202, for travelling, building, and contingencies. Local Contributions, &c. amounted to 700 rupees.

NEGAPATAM.

A Seaport in the Province of Tanjore, 48 miles east of the Capital.—Inhabitants, 30,000.

WELEYAN MISSIONARY SOCIETY.

1821.

James Mowat, *Missionary*.

Mr. Mowat writes, in June—

Our work is as encouraging as at any

former period. We have opened a New School, in a village about four miles distant, at the request of the inhabitants: the children immediately entered on reading the Scriptures and committing the Catechisms to memory: the number of Scholars in all the Schools is 194: we continue our usual visitation: the Schools are as prosperous as we can expect, one excepted.

Mr. José J. Martens has been appointed to assist in this Mission: he preaches in Portuguese. The Members are 34.

TRICHINOLOGY.

A fortified Town, south-west of Madras, 268 miles travelling distance.

CHRISTIAN-KNOWLEDGE SOCIETY,
1766.

David Rosen, *Missionary*:
with *Country Priests*.

The death of Bishop Heber at this Station made, as may well be supposed, a very deep impression: from the Appendix to the Sermon on this melancholy event, preached by the Rev. Thomas Robinson, we extract the following statement—

There is a Church in the Fort, capable of containing 1500 or 2000 persons, but requiring considerable repairs; and a house for the residence of the Missionary, with small School Rooms for Tamil and English. The present number of the Congregation is 490 persons; and it is melancholy to find this number annually decreasing, entirely from the want of a resident European Missionary, and the necessary establishment of Catechists and Schoolmasters, for which the funds have hitherto been utterly inadequate: the whole income of the Mission appears to be about 30 rupees per month. There can hardly be desired a field of greater promise than this interesting Congregation. Labourers only are wanting to make it realise, to the fullest extent, the hopes of its first founder and of its last friend. It was his Lordship's intention to place here a Resident Missionary with as little delay as possible; and to make other arrangements for their future prosperity: and the Author rejoices in the hope, that these intentions will not be altogether frustrated: he records with great thankfulness, that the appeal which he took the liberty of making on this occasion, to the liberality of the British Inhabitants of Trichinopoly, was nobly answered on the following morning; when a Meeting was convened at the Church for this object.

At the Meeting to which Mr. Robinson refers, held on the 10th of April, Major-General Hall in the Chair, a subscription was opened in aid of the Trichinopoly Mission, and liberally supported.

COMBACONUM.

A populous Town, about 20 miles north-east of Tanjore.

LONDON MISSIONARY SOCIETY.
1825.

Charles Mead, *Missionary*.
Six Native Readers.

Mr. Mead, who removed hither from Nagercoil for health, being much recovered, engaged, with Native Readers from his former Station, in Missionary Labours, under much encouragement from the European residents. The Directors state—

At Combaconum and in adjacent villages, Nine Schools have been commenced—five Tamul, one Tamul and Gentoo or Telooqoo, one Sanscrit and Gentoo, and two English: the children, in number 355, make encouraging progress. A small Place of Worship, for Native Preaching, has been opened at one of the villages. The Teachers itinerate in the surrounding country, publicly read the Scriptures to the people, converse with them on their contents, and inspect the Schools: on their return, they, respectively, present reports of their proceedings to Mr. Mead, who, when they are at Combaconum, promotes their theological and other studies.

MAYAVERAM.

A large Town, of about 10,000 Inhabitants—21 miles north-east of Combaconum, and 10 west of Tranquebar.

CHURCH MISSIONARY SOCIETY.
1819—1825.

G. Theophilus Bärenbrück, *Missionary*.
John Devasagayam, *Native Teacher*.

Three *Native School-Inspectors*.

Five *Native Readers*.

Native Assistants in a Seminary and in
Thirty-two Schools.

The Society has had a School at Mayaveram since 1819; which was visited, with many others, from Tranquebar. The head-quarters of its School-Establishment had been at Tranquebar from the year 1816; but are now removed to Mayaveram. The Mission Premises lie between Mayaveram and the village of Coinadoo: the foundation-stone of the buildings was laid on the 10th of June 1825.

Mr. Bärenbrück had spent the greater part of the year 1824 at Combaconum, not without a blessing on his labours: in April and June 1825, he admitted to baptism, before he left Tranquebar, Nine Adults, most of whom were the fruits of his labours when at Combaconum, and had come to him to Tranquebar for baptism. On one of these occasions some Children also were baptized, in reference to whom Mr. Bärenbrück feelingly says—

I was very much affected during the act of Baptism, on seeing two of these dear little ones, four and six years of age, kneel down before the font; and, though some of the bystanders wished them to stand up, they were not to be moved, but held their folded hands upward, apparently with much devotion, which affected me to tears. I wished I could

have had leisure to draw this beautiful picture, it so strongly reminded me of the words of our Blessed Lord—*Except ye be converted, and become as little children, ye cannot enter the Kingdom of Heaven.*

At Michaelmas 1825, the Schools under Mr. Bärenbrück's superintendence were 32 in number, and contained 1623 Scholars; consisting of 118 Protestant Christians, 61 Brahmins, 1388 Soodras, 51 Mahomedans, and 5 Parriars. The Seminary for training Native Teachers had 13 Youths from 12 to 21 years of age. Unavoidable attention to the buildings at Mayaveram had interrupted his regular visitation of the Schools.

The expenditure of the year had been 6109 rupees; being 1750 for Missionary's Salary, 480 for the Seminary, 2833 for the Schools, and 1039 for Contingencies.

SADRAS.

A Dutch Settlement, on the sea-coast, 47 miles south of Madras—inhabitants, 4000 or 5000—upward of 30 Pagodas.

NETHERLANDS MISSIONARY SOCIETY.

1823.

J. C. T. Winkler, *Missionary.*
Native Assistant.

The Society's representatives at Chinsurah write in July 1825—

Mr. Winkler has been very ill again; but has recovered his health, and is now so far advanced in Tamil as to be able to address the Congregation in that language. On New-Year's Day he received five catechumens as members of the Church; and administered, on the following day, the Sacrament to 17 persons. He has collected 190 rupees for the Schools; which serves to defray, if not all, at least a part of the expenses attending them.

The Boys' School is conducted regularly; and Mr. Winkler thinks of establishing a Girls' School. Mrs. Regel, the widow of the late Resident, has offered to superintend it.

VEPERY.

A Village near Madras.

CHRISTIAN-KNOWLEDGE SOCIETY.

1727.

J. P. Rottler, D.D. Laur. Peter Haubroe, *Missionaries.*

The Annual Examination of the Schools took place on the 24th of December 1825: the Tamil School had 64 Boys and 47 Girls: the English Classes consisted of 140 Boys and 77 Girls. The Examination was held in the New Church, which was opened for the occasion; and afforded great satisfaction to Lady Munro, the Archdeacon, Sir Ralph Palmer, and other Ladies and Gentlemen who attended.

MADRAS.

The Second of the British Precidencies in India—on the east coast of the Peninsula—inhabitants, 300,000—1080 miles from Calcutta, and 770 miles from Bombay.

Feb. 1827.

AUXILIARY BIBLE SOCIETY.

1820.

From the last Report of the Parent Society we extract the following particulars:—

Through the medium of the Madras Auxiliary, the Colombo Society has been supplied by your Committee with 1500 *Tamil* New-Testaments, 1500 copies of St. Luke, and 500 of Matthew, Mark, John, and the Acts, respectively: the remaining 1000 of each of these last-named portions were about to be despatched to Ceylon, at the date of the latest communications. The Madras Committee have, in addition, sent, for the use of the different Schools around Jaffna, a good supply of their revised edition of St. Matthew's Gospel; the whole of which, 10,000 copies, it is added, has nearly been distributed.

The Pentateuch, in the *Carnataca*, translated by the Rev. Mr. Reeve, has been adopted by the Committee after the most careful examination.

Your Committee have received from Madras, with sincere pleasure, an application for 1200 *English* Bibles and Testaments.

Of their distributions they observe, that they have laid it down as a rule, that some consideration should be demanded for every copy, to be regulated, not by its cost to the Society, but solely in relation to the means of the applicant. The effect of this regulation, at a place where the late scarcity had been felt with peculiar severity, is not a little remarkable—"Within two weeks," a correspondent writes, "more than 140 books have been distributed to Protestants, Roman Catholics, and Heathens, and nearly the whole of them was sold." The numbers distributed during the past year have been as follows—1282 in ten different European Languages, and 3219 in ten Native.

It has been one main object of the Madras Committee to supply the Native Schools with portions of the Sacred Volume; a measure on which Sir Charles Grey, in his Speech at their Anniversary Meeting, makes the following just observation—"Nor is it possible that any despicable or trifling effect should be the ultimate result of pouring, annually, into the mass of Native Population, some thousands of Young Persons who have had a glimpse, however imperfect, of the darkness and emptiness of Idolatry, and to whom an opportunity has been given of thinking with the European in matters of religion."

CHRISTIAN-KNOWLEDGE SOCIETY.

The Board state in their last Report—Grants have been made to the Madras Committee, who have transmitted, by their late Secretary, Mr. Clarke, a very full and gratifying account of their proceedings during the year 1825. The completion of the New Church at Vepery, and the excellent condition of the Native Schools at that Station, are described in the most satisfactory terms. The Committee earnestly recommend that the School-house at Cuddalore, which had been recently visited by Mr. Haubroe, should be repaired and enlarged: a grant of 1000 has been made to them for this purpose.

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A further sum of 500*l.* is placed at their disposal. They have been recommended, likewise, in the first place, to put all the old Mission Schools in a state of complete repair and efficiency, as far as relates to school houses and premises—in the second, to extend their help to the ancient ally of the Society for Promoting Christian Knowledge, the Danish Mission at Tranquebar, which is evidently labouring under a great want of funds—and, in the third, to avail themselves of any opportunity which may arise of opening a communication with the Syrian Christians in Travancore, and tendering the assistance of the Society in aid of their scholastic institutions.

The Bishop of Calcutta has informed the Society that the Church of England, from its adherence to the apostolic institution of Episcopacy, is gradually acquiring great influence with the Christians of different oriental stocks—the Greek, the Syrian, and the Armenian. His Lordship has endeavoured to further this desirable intercourse, by corresponding with the Syrian Bishop, and by disposing of small proportions of the Society's vote of credit in presents to Armenian and Syrian Clergymen; and a Youth of the latter race is now under education in Bishop's College. The Society therefore trusts that an effectual opening may be obtained for the conveyance of its aid to the Schools in Travancore; and it has promised to confirm the grants for that purpose, which may be recommended by the Bishop of Calcutta and the Madras Committee.

It will have appeared from p. 595 of our last Volume, that, among the Resolutions passed by the Society in consequence of Bishop Heber's death, it was determined, that 2000*l.* should be placed at the disposal of the Madras Committee, and a further sum not exceeding 500*l.* should be expended out of the Native-School Fund, in promotion of objects in the South-India Missions recommended by the late Bishop.

GOSPEL-PROPAGATION SOCIETY.

1826.

A District Committee was formed for the Archdeaconry of Madras, on the 15th of May, at a Meeting held for the purpose in St. George's Church; the Venerable Archdeacon Vaughan in the Chair. This was in fulfilment of the design of Bishop Heber; who intended to propose such a Committee, on his return from visiting the Missions on the coast, as those Missions are to be henceforth under the direction of the Society.

CHURCH MISSIONARY SOCIETY.

1815.

James Ridsdale, W. Sawyer, *Missionaries.*
Native Teachers and Assistants.

The usual communications relative to

this Mission have not been received: some notices in reference to its general state are all that we can now offer: these are, however, very encouraging. The Committee report—

The Rev. James Ridsdale and the Rev. W. Sawyer continue their labours; Mr. Ridsdale having charge of the English Department, and Mr. Sawyer of the Native. Mr. Ridsdale's English Congregation had so much increased, that the Church became insufficient for its accommodation; and it was in contemplation to enlarge it.

There are some encouraging circumstances connected with the Seminary, which is under Mr. Sawyer's care. The difficulties which had been experienced, with reference to Caste, have been overcome, and the Students are going on well. Some have died, exhibiting evidences of piety, which have favourably impressed the minds of the surviving Students.

The Europeans resident at the various Stations near Madras contribute, in most instances, to the support of the Schools. Female Schools have also been established, which contain about 200 Scholars, and are likely to be supported by subscriptions obtained on the spot.

Mr. Ridsdale writes, in March—

It has pleased our Heavenly Master to give us much encouragement in the various branches of our Mission. I have great reason to believe, that a deep and broad foundation is laying in the Tamul Labours of my dear Colleague Sawyer: he is devoted to his work. Our several Congregations are all on the increase.

In the interesting work of Female Education, we have unexpected success. Our Native-Girls' Schools are four in number, and contain 130 Children: our English-Girls' Schools are three in number, and contain about 120. The first Public Examination of our Female Schools took place in the Mission Church on the 31st of December. We have raised a separate Fund for this important work, for which I have collected upward of 1500 rupees. We are on the point of beginning a Central Girls' School, under Mrs. Ridsdale's immediate care; into which we intend to collect the most proficient Girls from the different Schools, in order to give them a superior education, that they may be employed as Schoolmistresses. If a Separate Fund is raised in England for Female Education, we hope that Madras will not be forgotten. The fields are already white unto the harvest!

The applications made to me from all parts of Southern India for Religious Books are so numerous, that it is quite painful to be unable to supply them.

LONDON MISSIONARY SOCIETY.

1805.

Edmund Crisp, John Massie, W. Taylor, *Missionaries.*

Teruchelroy, Nimmo, *Native Teachers.*

Mr. Crisp and Mr. Massie have suffered much from indisposition; but both

have derived benefit—Mr. Crisp, by re-tiring to Royapettah; and Mr. Massie, by travelling: the Directors state—

Mr. Massie has visited, among other places, Poonamallee, Tripassoor, Arcot, Chittoor, Bangalore, Seringapatam, and Mysore; and, more recently, Bombay and Surat: in these journeys, he has endeavoured to combine useful Missionary Labours with due regard to the object immediately in view.

Of the **ENGLISH SERVICES** the Directors report—

Messrs. Crisp and Taylor preach, alternately, at the Chapels in Black Town and at Pursawaukum (Vepery): the Black Town Congregation, which, from local circumstances, had for a time declined, has revived, and presents a decidedly improved attendance. In each Congregation more seriousness and spirituality are manifest: additions are, from time to time, made to the Church. The prayer-meetings on Sabbath Evenings are fully attended: a prayer-meeting on Saturday Evenings has been commenced. The Missionaries preach alternately at Fort St. George, where from 60 to 100 of the Militia attend: the soldiers hold prayer-meetings stately among themselves: several of them exhibit satisfactory evidence of piety.

They speak thus of the **NATIVE SERVICES**—

Tamul Services are continued, on alternate Thursdays, in Black Town and at Pursawaukum, respectively; and, at Pursawaukum, on Tuesday Evenings. Mr. Taylor has commenced preaching in Tamul. Teruchelroy and Nimmo are constantly and usefully engaged. A member at Pursawaukum Chapel has opened his house at Royapooran for worship in Tamul: Mr. Crisp preaches there every alternate week: the Congregation consists of Heathens and Roman Catholics, chiefly Heathens: at the close of the Services, which have excited considerable attention in the place, numerous applications are made for the Scriptures and Tracts. The Missionaries continue to avail themselves of the opportunities afforded, by their inspecting visits to the Schools, to address the parents of the children on religious subjects.

On the **SCHOOLS**, the Directors report—

The average attendance in the *English Free-Schools* is 80 Boys and 60 Girls: the Girls' School has been re-organized on the British System: many of the Scholars improve, both in attendance and learning. Three of the *Native Schools* have been given up in consequence of small attendance, and three opened at other places: of those recently established, is a Hindoostanee School at Royapettah, which contains nearly 60 Mahomedan Boys. The aggregate number of Boys in the Hindoo Schools is about 600. The course of instruction is entirely under the regulation of the Missionaries: a few Native Books are read; but the leading objects are the communication of Christian Knowledge and the implantation of Christian Principles: the New Testament is a standard book in all the Schools. Many of the scholars, in the different Schools, evince a knowledge and

approbation of Divine Truth. A plan of more frequent inspection and examination, lately adopted, appears calculated to raise the Schools to a state of far greater improvement than has been hitherto attained. These Schools are entirely dependent for their support on subscriptions at Madras; but removals by death, and otherwise, have occasioned a considerable diminution in their annual amount. The Youths in the *Central School* are 21, of whom 10 are Mahomedans and the rest Hindoos: the public countenance, at Madras, of this Institution, formed for the exclusive purpose of preparing Native Youths for the office of Schoolmaster, has not been such as was at first anticipated, and the Missionaries are obliged to look to Europe for its support: the annual expense of maintaining, clothing, and educating each Youth, is about 71. sterling.

TRACT ASSOCIATION.

1818.

From the Seventh Report, delivered at the Annual Meeting held on the 7th of January of last year, we collect the following particulars of the Tracts printed in the preceding year—

Tamul: Swartz's Dialogue on the Attributes of God and the Works of Creation, 5000—First and Fourth Chapters of Mrs. Sherwood's Indian Pilgrim, against Polytheism, 5000—the Second and Fourth Chapters, against Mahomedanism, 2000—Scripture Extracts, 2000—Doctrine of the Soul, 5000—Stewart on Prayer for the Holy Spirit, 500—The Treasure, 5000—The Last Judgment, 10,000—The Incarnation of Christ, 10,000. *Teloogoo*: The New Birth, 5000—Spiritual Instruction, 8000—History of Joseph, 1000. *Portuguese*: Cooper's Sermon on the Foolish Bargain; Matt. xvi, 26: copies, 2000—James Byrne, 3000—The Great Promise of the Gospel, 2000.

These make a Total of 65,500; which is upward of 20,000, in eleven months, more than those printed in the Sixth Year.

The Issues had been as follows—English, 20,000—Portuguese, 2688—other European Languages, 291—Tamul, 31,097—English and Tamul, 693—Teloogoo, 2250.

This Total of 57,019 was more than double that of the Sixth Year; and carried the Issues, from the formation of the Society on Michaelmas Day 1818, to 137,535.

The Receipts of the Year were 1959. rupees, and the Expenditure 2135.

On the distribution and effect of the Tracts the Committee remark—

The most important and considerable mode of distribution continues to be by those who are travelling from place to place. The Tracts are occasionally regarded with jealousy for a time, but afterward received; and often, at last, much desired and highly valued. The arrival of a Missionary in a place is now very generally recognised by the people as the

signal of their being supplied with books, which will *shew unto them a more excellent way*; and, by means of Tracts so distributed, Christianity is at this moment brought into contact with the Native Mind to an indefinite extent. This is never regarded as a vain work, it is never considered lost labour, but by those to whose notice the facts of the case have not come, or who do not take pains to ascertain the effects really produced.

WESLEYAN MISSIONARY SOCIETY.

1817.

Robert Carver, Elijah Hoole, T. J. Williamson,
Missionaries.

The Society has 164 Members connected with Madras and 34 with Negapatam: of these two places the Committee thus speak jointly—

The Stations of Madras and Negapatam are in prosperity: the small Societies, composed, among others, of sincere converts from the Native Population, afford great satisfaction: the Schools, though attended with greater difficulties than in Ceylon, have produced considerable good; and the visits of the Missionaries into various parts of the surrounding country, where they have employed themselves in preaching the Gospel, in conversation, and in circulating the Scriptures and Religious Tracts in various languages, have at different times produced great impression.

Mr. Hoole writes, on returning, in March, from one of these Journeys—

I arrived in Madras, after an absence of thirty days; and here record my joy and gratitude at what I have seen of the grace of God in different parts of this Heathen Land, and the pleasure which I have felt in the opportunities that I have had of declaring to thousands of Pagans and Mahomedans *the truth as it is in Jesus*. The heaven is working silently, but perceptibly, a change in the views and feelings of a great portion of the vast population of this country. Some hundreds have thrown off the yoke of Hindooism; but a much larger number are convinced of the folly and sin of Idolatry, although their hearts are not sufficiently affected by the truth to lead them to forego those social and civil privileges, from which they would be immediately excluded if they took the name of Christian. A removal of such impediments would immediately add thousands to the outward Christian Church; but let us rather pray for such an outpouring of God's Holy Spirit, that, in the face of all opposition and danger, men may be led to *join themselves to the Lord in an everlasting covenant*.

The Committee add—

In every place, more or less encouragement has been afforded to perseverance: fields of labour are open, which the fewness of the number of the Missionaries will not allow them to enter; and their Letters to the Committee are filled with pressing entreaties for an additional supply of Labourers.

Of the Schools the Missionaries say—

The School Department has been increased a little; not, however, according to the nu-

merous applications made by Natives to be instructed, but as our limited means would allow. We were entreated repeatedly to establish Schools in a very populous part of Black Town; and, at length, with some fear, on account of our funds, we did place one School more on our list, which contains now upward of 100 children; but we were under the painful necessity of refusing admittance to upward of 300, who might have been formed into Schools in the neighbourhood of the other. The Boys at this School exhibit a great spirit of industry, and commit to memory portions of the Scriptures, Catechisms, and other Books which are put into their hands. This point is also very suitable, from whence to distribute the Holy Scriptures and Religious Tracts: some thousands of several publications have been dispersed, during the past four months.

The Missionaries speak with deep regret of the death of Bishop Heber, who had won their hearts, as he had those of other Missionaries, by his liberal regard to their labours. Of an interview with His Excellency the Governor, Mr. Carver writes, in March—

At our District Meeting, it appeared a proper period for the Brethren, collectively, to be introduced to the notice of Government, that their labours in this Presidency might have the public sanction of its countenance and authority. The Governor, Sir Thomas Munro, received us in a manner highly honourable to himself, and creditable and gratifying to us: he inquired into the nature of our labours, and the manner in which we endeavoured to make known the Gospel among the people—expressed the great satisfaction which such efforts gave him, observing that if they became good Christians they would become good subjects—spoke highly of School Establishments for Youth—and assured us of the impartial protection of Government, and wished us success in our attempts to become beneficial to the Natives.

Mr. Mowat, on visiting Madras from Negapatam, bears an honourable testimony to the character and labours of the various Missionaries:—

The intercourse which I had with the Missionaries of other Societies, and the different opportunities which I had of witnessing their labours and their co-operation in plans of extensive usefulness, have left this impression on my mind, that the Missionaries, without an exception, so far as my knowledge extends, are men of piety, feeling a real interest in the welfare of the various classes of men around them, but more especially in that of the Natives—that they are exerting themselves in a variety of useful plans, and engaging their whole energies in very extensive labours; which are, without doubt, connected with great moral and religious results, and preparatory to events, not very far distant, affecting the many tribes of India in an extensive manner, and fraught with the greatest blessings to Society and with ceaseless glory and praise to the Redeemer of the Human Race.

The Receipts of the Auxiliary, from its establishment in 1819 to the end of 1824, were 10,346 rupees; and, in 1825, upward of 4000.

The Government of Madras is following the example of the Supreme Government, in respect of Native Education. A Committee has been appointed, similar to the Committee of Public Instruction at Calcutta, for the general improvement of the education of the Natives. It is in contemplation to endow Schools in various parts of the Provinces under this Presidency, and to establish an Institution at Madras for the preparation of Teachers. Besides instruction in Arabic and Sanscrit, in addition to the vernacular tongues, English will be taught, as opening to the Natives access to European Science.

PULLICAT.

A Dutch Settlement, on the sea-coast, 25 miles north of Madras.

NETHERLANDS MISSIONARY SOCIETY.
1821.

John Kindlinger, John Lewis Irion,
Missionaries.

The Missionaries labour with success. They have three flourishing Schools—Tamil, Portuguese, and Dutch: in these they daily catechize the children. Mrs. Irion has established a Girls' School, in which she has 32 Scholars under constant instruction.

NELLORE.

A Town in the Carnatic, 102 miles north-north-west of Madras.

CHURCH MISSIONARY SOCIETY.
1824.

The Rev. J. F. Beddy, after little more than a twelvemonths' residence at this New Station, was obliged, by his own and Mrs. Beddy's ill health, to return home: Mrs. Beddy and their infant child died on the voyage. He had opened two English Services on the Sunday, and had established a Telooogo School: a Congregation of from 12 to 20 persons attended. Convenient premises had been purchased by the Society, and the Station is considered as highly eligible for a Mission. The European Gentlemen will gladly countenance and support a faithful Labourer, when one can be provided.

CUDDAPAH.

The Capital of a District of that name: which extends, from north to south 220 miles, and from east to west 60 miles; and contained, by a late census, 1,094,000 inhabitants—travelling distance of the town north-east from Madras, 153 miles.

LONDON MISSIONARY SOCIETY.

1822.

William Howell, *Missionary.*
Native Assistants.

Mr. Howell's health has suffered from the excessive heat, the thermometer having been occasionally at nearly 110 degrees.

The Directors report—

The Native Services are continued nearly as formerly. On the first of October the number of adults, who have been baptized by Mr. Howell, amounted to 152; that of candidates for baptism was 14: subsequently, he baptized a family consisting of seven persons. His Church, which had increased to 13, has been reduced to 8, in consequence of removals to other parts of India. The Native Families, that attend Christian Worship, meet from time to time at Mr. Howell's house, for religious conversation. A Native Catechist, in the service of the Mission, who has received the name of Paul Burder, itinerates among the villages round Cuddapah, publicly reads the Scriptures, and, according to his ability, explains them to the people.

Of the Christian Village mentioned in the last Survey the Directors state—

Nearly 30 houses have been erected: the Native Converts compose a population of 130 persons. The building of the Chapel is considerably advanced, and the whole of the estimated expense (2000 rupees) has been subscribed, by European residents, chiefly on the spot. One of the Telooogo Schools is situated in this village, and is designed exclusively for the children belonging to it: it has been placed under the superintendence of a converted Brahmin, who bears the name of Martin Luther: the number of scholars is 30: their improvement is very encouraging.

Of the Schools it is reported—

They have been increased to six—five Telooogo and one Tamil: the number of Boys is about 200: the Schools are entirely supported by European residents. There are two Hindoostanee Schools, separately supported by two Gentlemen at the Station. Some of the Youths have been impressed with the wickedness and folly of Idolatry.

VIZAGAPATAM.

A Sea-port, 483 miles north-east of Madras, and 557 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.
1805.

John Gordon, James Dawson, *Missionaries.*

The Directors report on Public Worship—

Six English Services are held weekly; and, apparently, not without fruit. Native Services are held every day, in one of the School Rooms: the attendance is of the most fluctuating character; amounting sometimes to a hundred, at other times sinking below ten: the versatility of the Natives, and their insensibleness to the solemnity of Divine Worship, render it impossible to observe the desirable order of Christian Services: the Missionary is obliged to vary the mode of arresting the attention of his auditors, and of inculcating truth according to the peculiar circumstances of the case.

The Boys' Schools are increased to 9,

with an average attendance of 304: these are all Teloo goo Schools; with the exception of one of 42 Boys held at the Court House, where the Scholars are instructed in English: in the Native-Female School, 35 Girls are under instruction: of these Ten Schools, four are supported by the Society, and six by local contributions. The English residents and Natives chiefly maintain two Orphan Schools, one of 30 Boys and the other of 42 Girls, instituted for the benefit of the orphan children of Europeans and descendants of Europeans. The state of the different Schools is very encouraging.

In reference to the Scriptures and Tracts the Directors report—

Mr. Gordon is proceeding with the Teloo goo Old Testament, as expeditiously as his other engagements in the Mission and a due regard to the accuracy of the translation will allow. He has completed Genesis, Exodus, Isaiah, Jeremiah, and Lamentations: the whole of these books has been repeatedly revised. The translations of Ezekiel and Malachi are in progress.

Of the Teloo goo New-Testament about 100 copies have been distributed during the year; of Tracts, in various languages, upward of 2000. As copies are not given to any who do not shew a measure of earnestness to possess them, it is presumed that they are, in general, read by the applicants: that those given to the Schoolmasters and to Youths in the Schools are read, is evinced by frequent inquiries respecting their contents. The principal part of the copies put into circulation are conveyed to a distance by Natives from the country, who visit Vizagapatam: few of the Natives on the spot apply for them.

CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

The following Stations were mentioned in this Division of the last Survey; but are omitted in the present, no Reports having been received respecting them—*Mymensing, Moorshedabad, Jungypore, Furruckabad, Buxar, Lucknow, Henricepore, Agmeer, Tellicherry, Tanjore, Tranquebar, Vepery, Midnapore*: the Stations of *Culna* and *Mayaveram* have been added in the present Survey; and *Soory* has been substituted for *Birbhoom*.

Ceylon.

Cingalese Division.

COLOMBO.

The Capital of the Island—Inhabitants, 50,000. In the last Report of an Auxiliary Wesleyan Society at Colombo we find the following gratifying information:—The religious state of Colombo is very encouraging. The union that exists among Christians of all denominations is most remarkable: we often meet together at one an-

GENERAL BAPTIST MISSIONS.

1822.

C. Lacey, *Missionary*.
Abraham, *Native Teacher*.
Native Assistants.

JUGGERNAUT,

Or, Pooree Juggernaut—a Town near the Great Temple of Juggernaut, on the coast of Orissa, south of Cuttack.

GENERAL BAPTIST MISSIONS.

1824.

William Bampton, *Missionary*.

Mr. Peggs has returned home on account of health: he arrived at the end of April. We regret that the details of the proceedings at these Stations have not reached us. At pp. 350, 351 of our last Volume will be found an affecting description, by Mr. Peggs, of the appalling scenes which take place at Juggernaut: on the utility of Tracts the Missionaries say—

The Province, in which Divine Providence has placed us, contains somewhere about One Million One Hundred Thousand Inhabitants; that is, taking it in its widest limits, partly under the Bengal and partly under the Madras Governments. Among this great number, there are a great proportion who can read: and, probably, more learn to read here, on account of the vicinity of the famous Temple of Juggernaut; for this influences the learning, trade, and agriculture of the Province, and particularly that part near the Town of Juggernaut.

But, in requesting your assistance, we have principally had an eye to the immense number of Pilgrims who annually resort to Juggernaut: this number is always great; but fluctuates considerably, according to the time when the Festival commences. This year (1825) it commenced as early as the 18th of June; and there were not less than Two Hundred and Sixty Thousand Pilgrims, from all parts of this immense Continent; and the opportunity of preaching and distributing the Gospel was great. Many, who came to worship a block of wood, took back with them the Word of Life.

other's houses, for the express purpose of holding religious intercourse; and, on these occasions, all distinctions are lost in the firm conviction that we are all the lovers and followers of the same Master, and that the object of our ambition is to see who will be most like Him in humility, deadness to the world, resignation to the Divine Will, and extensive usefulness. Indeed it may be said with truth of the little flock of Christ in this place, that *great grace rests upon them all*.

AUXILIARY BIBLE SOCIETY.

1812.

The Thirteenth Annual Meeting was held Jan. 19, 1826; His Excellency the Governor in the Chair. It appeared, from the Report, that 1000 copies of the Quarto Edition of the Cingalese Bible had been completed, by printing 500 copies of the Psalms and Proverbs, which were wanted for that purpose. The revision of the Cingalese Scriptures for a second edition had been carried to the end of Exodus: the whole was to be submitted to European Gentlemen and Natives, the most learned in the language. The Committee undertake, at the request of the Parent Committee, to facilitate the printing of Mr. Tolfrey's Pali New-Testament. The distributions of the year had amounted to 460 copies, and the stock on hand to 3961: this stock consisted of Bibles, Testaments, and Portions of Scripture, in English, Portuguese, Cingalese, Tamul, Arabic, Malay, and Hindoostanee. The united Branches of Galle and Tangalle and the Jaffna Branch were proceeding with diligence: in the Jaffna Branch, in particular, the Tamul Native Associations had increased both their contributions and their demand for the Scriptures, which the Committee consider to be

— the truest evidence that the spirit of inquiry after Religious Truth, which has sprung up among the Natives in that populous district, is gradually extending.

The demand for the Tamul Scriptures far exceeding the means of supply within the reach of the Colombo Auxiliary, the Parent Committee have ordered the supply of 500 Bibles and 500 Testaments from other quarters; and it appears, from the following extract of a Letter from Mr. Clough, in April, that a further supply is under preparation on the spot—

The Committee of the Auxiliary have it in contemplation to print an edition of the Scriptures in Tamul, in consequence of the very great demand which there is in all quarters for them in that language. We are commencing the Book of Genesis; 3000 copies, as a specimen: if this be approved, the work will then go regularly on. Our new font of Tamul type, which has been laid by for so many years, will now come into full use.

The printing of the Indo-Portuguese New Testament, in London, has been completed.

Some statements by Mr. Fox, in proof of the beneficial influence of the Scriptures in Ceylon, will be found at pp. 278, 279 of our last Volume.

RELIGIOUS-TRACT SOCIETY.

The Society granted 2000 Tracts to two Church Missionaries proceeding to Ceylon—to the Jaffna Religious-Tract Society, 24 reams of paper, and 3000 English Tracts—and the same to the Wesleyan Missionaries at Colombo, which grant they transferred to an Auxiliary Society, formed at that place in the latter part of 1825.

One of the distributors in the Jaffna District speaks thus of the wants of the Tamul Population in those parts—

Most of the Tracts which have passed through my hands have been distributed at the Temples, and many more might have been circulated. At the late Festivals in our vicinity no Tracts have been given away, THERE BEING NONE TO GIVE. At the great Temple, last year, about 1500 Tracts were put into the hands of those who were returning home from the festival, and more were called for. The reading population of the district is rapidly increasing, by means of the Schools of the different Missions, which are now nearly 70 in number, and contain about 3000 Children: it is therefore of the utmost importance that great efforts be made to obtain suitable supplies of books.

CHRISTIAN-KNOWLEDGE SOCIETY.

1816.

The Board report—

The Native Schools in Ceylon are supported for the most part by the Local Government; and the Bishop of Calcutta has suggested a plan by which they may be placed on the most efficient footing, and prove a beneficial example to the rest of India. Whether his Lordship's recommendation and advice will be adopted by His Majesty's Government is not yet ascertained: but there is every ground to hope, that so salutary and practical an undertaking will not be allowed to languish. The Society has testified its readiness to assist in the good work, by granting 500*l.* to its Committee at Ceylon; and requesting them, at the recommendation of the Bishop, to employ it in the translation and printing of books selected by his Lordship for the use of Schools and Native Teachers. An institution for the specific purpose of educating such Teachers, who might afterward become Catechists, and in some cases be admitted into Holy Orders, is also strongly recommended by the Bishop of Calcutta: the Society has assured his Lordship of its readiness to act according to his advice to the full extent of its means, and has requested him to furnish them with an estimate of the cost at which such an Establishment might be maintained.

The late Bishop Heber's suggestions relative to Ceylon, here referred to, will be found at p. 351 of our last Volume.

BAPTIST MISSIONARY SOCIETY.

1812.

James Chater, Hendrick Siers, *Missionaries.*
Native Assistants.

Mr. Chater, in January of last year, gives the following view of the Mission both at Colombo and at its dependent Station of Hanwell—

Our Congregations at the Fort and the Grand Pass continue very small. In the Pettah the attendance is better: on Sabbath Evenings we have frequently about 100 hearers: formerly there were seldom more than 50. No addition has been made to our little Church since I wrote to you last: our number at present is 18: it was 20, but two of them have been excluded: the number of members at Hanwell is 6. The Congregation at Hanwell still continues small; but, with some things that have occurred there, I have felt much gratified: our friend the Modeliar has long been a constant and attentive hearer, and I trust there is reason to believe that the Word has reached his heart: this is a very gratifying occurrence; for the whole Corle (or County) is much swayed by the influence of the Modeliar: to strengthen the hands of Br. Siers, I am going to send him one of our members from Colombo, whose whole work is to be going from house to house and village to village, to converse with persons about the concerns of their souls.

I have tried one of our most approved Schoolmasters, as a Cingalese Reader in the villages. His success in collecting hearers has exceeded my most sanguine expectation: in the evening from 80 to upward of 100 persons assembled to hear him. I have been to preach at three of the villages; and, on a very rainy evening, found 82 met together: formerly I visited and preached at one of these villages once a fortnight, for a long time, and never had more than 5 or 6 grown persons to hear.

Our Schools, on the whole, are in much more promising circumstances, than they were at the commencement of the last year: in the Six Schools on the Colombo Station, the number of Boys is 190; a new and promising school has commenced this month, containing 40 Boys: on visiting it for the first time, I found a very decent Congregation assembled to hear preaching: next month I have to commence another school, which will contain 50 Boys. The Hanwell Schools are three in number, and average more than 30 Boys each. The number of Girls in the two Female Schools is upward of 50, but about that number attend regularly: the Girls promise to out-strip the Boys in learning to read and in reciting catechisms.

CHURCH MISSIONARY SOCIETY. 1818.

The Seventh Annual Meeting of the Missionaries took place at Cotta, on the 5th and following days of September 1825; and was attended by the whole number except Mr. Mayor, who was detained at home by indisposition.

Mr. Selkirk and Mr. Trimnell (see the last Survey) landed at Trincomalee on the 20th of July; the vessel not being able, through contrary winds, to

make the land either at Colombo or Point de Galle. Mrs. Selkirk had been safely delivered of a daughter off the Cape. The Rev. Joseph Bailey embarked, on his return to Ceylon, on the 5th of May: he was to occupy his former Station at Cotta, with Mr. Lambrick, who was to be joined by Mr. Selkirk also; while Mr. Trimnell would aid Mr. Browning in his labours at Kandy. On the arrival of all these parties at their destination, there would be engaged, at the Society's Four Stations, Nine English Missionaries, of whom six are married: these are assisted by 26 Natives; and have under their care 26 Schools, containing 822 Boys, 119 Girls, and 35 Youths and Adults.

Mr. Lambrick writes, in November 1825, in reference to himself and Mr. Knight, with Mr. and Mrs. Mayor and Mr. and Mrs. Ward, Mr. Baker of Cottayam, and Mr. and Mrs. Bärenbruck of Mayaveram—

The little band of Nine Missionaries, which sailed from England together within a few days of eight years ago, are, I believe, every one at his or her post at this moment. This is a very remarkable fact. It cannot be expected that we shall be able to say this much longer. May the first which shall be removed, and each in turn afterward, be received with, *Come, thou blessed!*

The Missionaries had the benefit of their late Diocesan's presence and counsel: of the paternal interest which he took in all their concerns, they speak in the warmest terms of regard: details on this subject at pp. 555—560 of our last Volume will have been read with much pleasure.

WESLEYAN MISSIONARY SOCIETY. GENERAL VIEW OF THE CEYLON MISSION. *Missionaries and Assistants.*

Cingalese Division.	
Bourne, Alfred	Sutherland, James
Bridgnell, William	
Clough, Benjamin	Anthonyez, John
Gogerly, Dan. John	Goonatilakee, W.
Hardy, Rob. Spence	Lalman, W. H.
Hume, Alexander	Perera, Daniel
M'Kenny, John	Pollier, John Adrian
Stoup, Richard	Wijesingha, DonCorn.
Tamil Division.	
George, John	Stead, Abraham
Percival, Peter	Hunter, John
Roberts, Joseph	Katta, John

Many Native Teachers and Assistants.

Mr. Callaway, mentioned in the list of last year, landed in England in June: Mr. George and Mr. Percival, with their Wives, sailed for Ceylon in May: of the other variations from the last list no account has appeared.

The Committee speak of the Native Assistant-Missionaries as a most useful class of Labourers; and add, that, besides the European and Native Missionaries, the Society has a numerous establishment of Native Superintendents of Schools, converted Schoolmasters and Catechists.

On the health of the Missionaries Mr. Clough writes—

All our Brethren are in good health. What a mercy is this! for the island has been visited with a succession of epidemics, which have made sad havoc among the inhabitants of all classes, both Native and European, and thousands have fallen victims. But God has in mercy screened our dear Brethren.

Some evidence appears, at pp. 610, 611 of our last Volume, of the growth of Christianity among the Heathen in this Island: on this subject the Committee state—

The extension of Schools and regular Divine Service into a great number of the villages and secluded parts of the country, has been followed by the introduction of Meetings for Prayer in the Native Huts; which are conducted by the pious Natives, and Native Assistant Missionaries, and Schoolmasters, to a very considerable extent, in the country round three of the Stations. These meetings for social prayer are attended by many of the Natives, and promise the best results: and who indeed can reflect without devout thanksgiving, on the delightful fact, that so many of these little companies, composed of persons formerly idolaters and worshippers of demons or living in the neglect of every form of worship, are now regularly congregated, in places where Satan had his seat, to hear the words of Gospel Truth—to offer their praises to Christ—and, in smaller companies and in their more retired dwellings, to pray with and for one another, to Him, who hath said in His own inspired Word, *And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be saved!*

The Schools have suffered much, during the past year, from the prevalence of epidemic sicknesses: but, since their commencement, about 20,000 children have passed through them, instructed in the principles of Christianity; and none of them have been known to turn back to Idolatry, though connected with families still Heathen.

So great an impression is indeed making upon idolatry in this island, by the joint efforts of those who are engaged in the diffusion of Christianity through its different classes of inhabitants, that it is not too much to expect that the time is very near, when the whole island will be rescued from the superstitions of Buddhism and its dark and polluting system of Demon Worship.

The number of Members throughout the Island is 439: they are situated as follows—

Colombo and Colpetty, 87—Negombo and Chilaw, 72—Kornegalle, 5—Caltura, Ben-

totte, and Pantura, 75—Galle and Amlam-goddy, 11—Matura and Belligam, 97—Batticaloa, 14—Trincomalee, 8—Jaffna and Point Pedro, 70.

The Committee, in the last Report, give the following Return of the Schools; 73 in number, and containing 2572 Boys and 516 Girls—

Colombo: 6 Schools: 342 Boys: 33 Girls
Negombo: 9 Schools: 338 Boys: 150 Girls—Kornegalle: 7 Schools: 187 Boys: 1 Girl—Caltura: 7 Schools: 292 Boys: 90 Girls—Galle: 10 Schools: 369 Boys: 112 Girls—Matura: 8 Schools: 279 Boys: 100 Girls—Batticaloa: 7 Schools: 200 Boys—Trincomalee: 4 Schools: 130 Boys—Jaffna and Point Pedro: 15 Schools: 435 Boys: 30 Girls.

The following later and more general Return shews an increase at the Six Cingalese Stations of 176 Boys and 44 Girls—

There are 47 Schools under the direction of the Missionaries of the South, containing 2513 Children, 530 of whom are Girls; to which may be added 27 Schools on the Stations in the North of the island, including Madras and Negapatam, containing about 1500 Children. The entire number of Schools under the direction of the Mission is, therefore, 74; containing 4113 Children.

The Committee remark—

By the Letters most recently received from the Brethren on these Stations, we rejoice to perceive that the highest objects proposed by the Christian Church, in sending forth the Gospel to the Heathen, are here, as well as elsewhere, in the course of gracious and progressive accomplishment; particularly in the many instances which they record of the dying experience of their converts, and of their peaceful and triumphant entrance into the eternal rest of God.

COLOMBO STATION.

The Missionaries state—

We have, in some degree, prosperity in all our borders. Our Congregations, English, Portuguese, and Cingalese, have been, taking the average for the year, respectable and encouraging. We have now at the Mission House three Classes—one, Cingalese and Portuguese; and two, English. Several of our young Members among the Cingalese have either become weary in well doing or have removed from the Circuit.

In the Report of an Auxiliary formed at Colombo it is said—

Colombo Station continues to excite great interest in the minds of the Missionaries; and their attention during the year has been particularly directed toward the improvement of the Schools. They have adopted a new plan in reference to the pay of Masters; which is, to allow them seven fanams per month for each Boy where English only is taught, nine where the children learn both English and Cingalese, and four for Boys who are only instructed in Cingalese: this plan is found to have a most excellent effect, both in increasing the number of Scholars and in securing their regular attendance. The Schools on this Sta-

tion are much indebted to the great attention which they have received from Mr. Exley. The Mission Institution, with the Colpetty and New-Bazaar Schools, have been modelled by him according to the British System, so far as has been found practicable in this country.

Mr. Exley, here mentioned, accompanied Mr. Clough on his return; but how far he is connected with the Mission is not stated. Of the Mission Institution or Academy, here spoken of and in the last Survey, Mr. Clough writes, in April—

The opening was delayed by unavoidable circumstances. I should have felt more satisfaction in the undertaking, had our Brethren in the Madras District been able to co-operate with us. Br. Roberts, the Chairman of the Tamul District, has been able fully to enter into our views; and has contributed some pupils, though not the full quota of the District: but, from the specimen of Native Youth which he has sent, and the character of those whom he intends at no very distant period to send, I feel confident that we shall soon have a race of fine Native Tamul Youth, ready and prepared to go forth to fill up places of usefulness in the work of God in that extensive region.

NEGOMBO.

Twenty miles north of Colombo—Inhabitants, 15,000.

WESLEYAN MISSIONARY SOCIETY.

The Committee report—

The interests of vital religion are exceedingly low in the town of Negombo and its immediate vicinity. The Congregations are very small; and the number of those, who from the commencement of the Mission were regular in their attendance on the Means of Grace, have been gradually reduced by death: yet we rejoice in knowing that they have been removed to the Church Triumphant. But, although there is not much prospect of immediate usefulness in that part of the Circuit, an indirect benefit has been conferred: a higher tone of morals has been induced; and the rays of Divine Light spread over the Catholic Population, through the medium of our flourishing Schools, cannot fail, by the gracious influences of the Holy Spirit, of producing some good. At present, in several instances, the Holy Scriptures are carefully read in private, by individuals who are deterred from attending our Ministry by the menaces of the Priest.

Mr. Gogerly writes, in January of last year—

A review of the circumstances of this Station during the past year affords many reasons for gratitude to the Great Head of the Church, mingled with others for humility and increasing diligence. The Congregations in every place, excepting the town of Negombo, have been considerably increased. Into three Villages the preaching of the Gospel has been introduced; and the Word of God has been received with attention and apparent profit: 22 adults have been admitted on trial, and give evidence of their desire to flee from

the wrath to come. It must not, however, be disguised, that the work is but in its infancy; and that these Young Converts need constantly to be watched over with the most tender solicitude, and fed with the milk of the Word. The work of grace appears to be deepening in some of those who have been longer members of Society; and they have all continued, so far as we have had opportunities of observing them, to walk worthy of their high calling.

It is with peculiar pleasure that I observe the Females beginning to occupy their proper place, and to become among the foremost to dedicate themselves to the service of God. They generally form the larger part of our Congregations; in many instances, accompanied by their husbands and children. I feel much pleasure in holding forth the Word of Life in these villages, among a simple people, removed in a great measure from foreign influence, and scarcely ever visited by a white man except the Missionary. Br. Cornelius Wijesingha labours among them with zeal, prudence, and success.

In April Mr. Gogerly adds—

Little variation has been noticed in the Congregations: they receive the Word preached with deep attention: we perceive some of the first-fruits of our labours, and continue in hope of eventually reaping an abundant harvest. The country being divided into small villages, removed from one another by intervening rice-fields, it is seldom that our Congregations exceed 100 or 150 persons.

KORNEGALLE.

The chief town in the Seven Corles, or Districts, of the Kandian Territory—about 25 miles north-west of Kandy, and 60 north-east of Colombo.

WESLEYAN MISSIONARY SOCIETY.

1821.

This Station has had many and great difficulties to encounter: it is stated in the Colombo Report—

Our friends are aware of the difficulties which are to be calculated on, in endeavouring to establish a Mission in the interior. They have unexpectedly been found to be very great indeed at this Station; which, when first occupied, was one of the most healthy in the Kandian Country, and presented a Missionary prospect of great promise: but the ravages of disease have operated so unfavourably on our infant institutions, as to have rendered it exceedingly difficult to keep them in operation. The place is now healthy, and has the advantage of the residence of a Missionary and an Assistant.

The Parent Committee say—

The prospects of usefulness in the Seven Corles are as encouraging as can be expected in a country professedly Heathen, considering the confined means possessed of communicating religious instruction during the past year. The few members whom we have in that district, being Schoolmasters, are necessarily separated much from one another. Although much ground may not have been gained during the year, yet it is satisfactory to know that none has been lost, but that some progress is perceptible.

Mr. Hume, who occupies this Station, writes, in the beginning of March, from Rillegalle, in the vicinity, amidst the Kandian Hills, where the first Kandian Schools was formed—

I thought of attempting to introduce Prayer Meetings here among the Natives, but there are some very considerable obstacles in the way. The huts, though pretty numerous around, are all considerably detached from one another. The only time in which our meeting could be held is the evening; and then it is highly dangerous to be out of doors between even one hut and another, as, after sun-set, the elephants stroll about in numbers, in all directions, so that no one can stir out without the most imminent danger. A considerable number of the Natives are every year destroyed by these huge animals: the poor people are so easily intimidated, that often, when they might escape from the danger, their fear completely overcomes them, on meeting one of these creatures; and they fall down as if shot, and are trampled to death or torne limb from limb.

He adds, in reference to the Priests—

A great change has taken place in the priesthood of Kandy. Europeans are not now, on visiting the temples, required to take off their shoes, &c. The influence of the priests is on the decline.

KANDY.

About 80 miles east-north-east of Colombo—consists of ten or twelve Streets, laid out with considerable taste by the late King.

CHURCH MISSIONARY SOCIETY.

1818.

T. Browning, G. Conybeare Trimmell, *Missionaries.*

Don Hendrick Wiresinha, *School Visitor.*
Eleven Native Assistants in Eight Schools.

Mr. and Mrs. Trimmell reached Kandy, from Trincomalee, on the 2d of August.

In the exercise of his MINISTRY, Mr. Browning has continued under much discouragement. Various particulars of his proceedings appear at pp. 562, 563 of our last Volume. Bishop Heber confirmed, in September 1825, seven persons out of his Congregation. The New School-House, mentioned in the last Survey, was opened with Divine Service on the 19th of January 1826: besides Sunday Services, Mr. Browning has a Cingalese Service on Wednesday Evenings, and one in Portuguese on Thursday Evenings. The attendance at Public Worship had previously been small: many of the Scholars were kept away by their Parents: few Adult Heathen could be prevailed on to attend; and, of the Prisoners, though some listen to the Word, others are indifferent and callous; but he continues to avail himself of this and other opportunities to make

known the Gospel. Sickness having again disabled the Chaplain, it again devolved on Mr. Browning, early in last year, to take such part of his duty as could be done without material injury to his own: on this subject, and on the general state of his labours, he writes at the end of May—

The Officers and Soldiers listen very attentively to the Word; as do some of the sick in the Hospital, whom I visit in the week. I regret much not having been able to preach at the Prison since I undertook the English Duty; as the Prisoners have no leisure to hear in the week, and as I have none to meet with them on the Sabbath.

The Services in Portuguese and Cingalese are attended by a few Protestant Christians: but their number is very variable; sometimes only three or four adults; and, at others, twenty or thirty in the Cingalese. Some of the Modeliars and Mohandirams have also attended more regularly, since there has been a decent place for them to assemble in; but no means that I can use will induce the Kandians to come; at least for more than once or so, as prompted by curiosity. I sent out the Schoolmaster last Sunday, while the bell was ringing, to those who live near, to invite them to come; but they would not: they asked what profit they should get by going to hear a Sermon. Finding that no Adults attended the Services on Wednesday and Thursday Evenings, I dispensed with preaching; and now read the Prayers, and catechize the children on the History of the Bible and the leading Truths of Christianity: by beginning these Services an hour before the usual time of closing the School, the attendance of most of the children is secured; for, though they are not compelled to remain, yet they generally do—that is, the Cingalese Boys on the Wednesday, and the Portuguese on the Thursday. Several also of the Headmen's Sons, who come to School to learn English, are, by this means, brought to engage in Christian Worship, who would not venture to come on the Sunday for the express purpose: in this way it may be hoped that some good will be effected—that their prejudices against our religion will, in time, wear away—and that the truths of the Gospel, becoming familiar to them, will, through the blessing of God, enlighten their minds: they will not kneel with the other children at prayers; but they do not object to take a book and join in the Service.

We have not, as yet, the Liturgy printed in the style of language which we use; but I have a number of copies written out for the use of the children and others who attend: these are eagerly solicited by some of the Native Christians, to use in their families. We have lately been enabled to add much to the liveliness of our Services by introducing singing; through the kindness of Lieutenant Oldershaw, of the Royal Engineers, who, with his Lady, has taken the trouble to teach our School Children to sing. It is delightful to hear these Youths, many of them still Heathens, praising the Lord, while they sing in their own tongue, "From

all that dwell below the skies, &c." And the satisfactory answers, which many of them gave to questions put to them at the Catechetical Lectures, prove that they have acquired a theoretical knowledge of the Way of Salvation. May they become children of God by faith in Christ Jesus!

Here is an extensive field; and, though it is not inviting, by any wish on the part of the people to be instructed in Christianity, yet I conceive that the Gospel might be preached to nearly all the interior, without much opposition, if a sufficient number of Missionaries could be sent out for the purpose.

At the end of July, the **SCHOOLS** had considerably increased. Besides the Kandy English and Cingalese School and the Kandy Malabar School, there were Six in the country: the Scholars were 243. In all, the Scriptures are read; and, where the Masters are professed Christians, prayers are daily offered at the opening and closing of the Schools. Monthly Examinations take place; when the number of Lessons learnt during the month is put on record, and a mulct in case of failure enforced with very good effect both on the Masters and the Scholars. The Governor has promised employment to such Boys at Kandy as make competent acquisitions in English: this patronage of His Excellency is of great service to the School.

COTTA.

A Village about six miles south-east of Colombo—4500 inhabitants, and situated in a well-peopled district.

CHURCH MISSIONARY SOCIETY.

1822.

S. Lambrick, Joseph Bailey, James Selkirk, Missionaries.

Two Native Assistants.

Native Assistants in Eight Schools.

The state of this Mission was noticed at pp. 561, 562 of our last Volume. Mr. Lambrick laments that he sees as yet but little fruit of his **MINISTRY**. By assiduous visiting from house to house he greatly increased his Congregation for a time; and the increase in part, indeed, continues: but he writes in his latest communication—

I wish I could report any favourable symptoms of spiritual improvement among the people to cheer your heart with brighter prospects; but truth will not permit it: they appear as dull and insensible as ever. I go out among them, and they give me a hearing; not always, I fear, a patient one, though they endeavour to keep up the appearance of it. Pray for us, Dear Friends in England; as we know you do: but pray with more and more fervency, that the Spirit may be poured out upon us from on high. This, and only this, is what we want!

The **SCHOOLS** have increased to 8, containing 168 Boys and 19 Girls. The plan of requiring a certain number of lessons has here also proved beneficial in its operation. Bishop Heber examined the different Schools, and expressed much pleasure in the progress of the Children; and announced, on the occasion, his intention of giving a Benefaction to the Society of 200 rix-dollars, and directed that the children should have a dinner provided at his expense.

The **PRINTING DEPARTMENT** is coming into action. A second Press has been obtained, by an arrangement in which the Bishop concurred, of transferring to the Society one which was intended for Bishop's College, on the Society's defraying the expense of supplying one for the College, which has been done. Several pieces, in Cingalese and in English, have been printed. St. Matthew's Gospel, of Mr. Lambrick's Version, has been circulated; and he was about to put to press either the Book of Genesis or the Acts of the Apostles.

For the touching description, which here follows, of Bishop Heber's first interview at Cotta with the Society's Missionaries, we are indebted to the Bishop's Chaplain, the Rev. Thomas Robinson—

Every day teems with interest, in this highly-favoured Island. At day-break this morning, I attended his Lordship to Cotta, six miles from Colombo—the principal Church Missionary Station; where they are intending to establish a Christian Institution for the Island. The resident Missionary there now is Mr. Lambrick; an excellent, active, vigorous man, formerly a private Tutor at Eton, and now more honourably employed. It happens that four other Missionaries from the other Stations, Nellore, Baddagame, and Kandy, are now there, for their annual consultation on the affairs of the Mission. His Lordship was received, on entering, by the five Missionaries present; and Mr. Lambrick read an Address in the name of all, most touchingly and admirably worded, expressive of their joy at ranging themselves under his paternal authority, their gratitude for his kindness, and their thankfulness for his present visit and at seeing a Friend and Protector and Father in their lawful Superior; then laying before him the account of their state and prospects. I assure you this Address was neither read nor heard without tears. The Bishop (who had had no intimation of their purpose) returned a most kind and affectionate answer, as you may easily believe—attaching to himself still more strongly the hearts which were already his own. His utterance was ready, and only checked by the strong emotion of the time.

The scene was to me, an honoured spec-

tator of the whole, most beautiful. We were embowered in the sequestered woods of Ceylon, in the midst of a Heathen Population; and yet here was a transaction worthy of an Apostolic Age—a Christian Bishop, his heart full of love, and full of zeal for the Cause of His Divine Master, received in his proper character by a body of Missionaries of his own Church, who, with full confidence and affection, ranged themselves under his authority as his servants and fellow-labourers—men of devoted piety, of sober wisdom, whose labours were at that moment before us, and whose reward is in heaven.

At twelve o'clock we returned home, the Bishop rejoicing in what he had seen, and I rejoicing in the privilege of sharing his joy. May every Missionary Station exhibit the same beautiful sight, of zeal and Church order strengthening and adorning each other! It realized my ideas of true Missionary Labours.

CALTURA.

A Village about 27 miles south of Colombo.
WESLEYAN MISSIONARY SOCIETY.

Mr. Hume, who was at this Station for some time, gave the following encouraging view of the work—

In and about Caltura, our Prayer Meetings have spread a wide and gracious influence: almost every house is open to us for the purposes of prayer and exhortation. The deep seriousness and fixed attention, which have visibly rested upon the countenances of the native groupes that attend these evening meetings, have assured us that the Spirit of Grace was applying to their hearts the truths which they were hearing. Our Congregations continue steady in their attendance: our Classes, too, give us great satisfaction: our Sacramental Seasons have been times of refreshing from the presence of the Lord.

At Bentotte, our work, from various causes, does not keep pace with the other parts of the Circuit. It lies far from us; and requires the constant and zealous efforts and holy example of a Missionary, or an Assistant Missionary, resident there.

At Pantura, our work cheers us greatly: there is here a great and effectual door opened for the preaching of the Gospel, and the fairest prospect of extensive good: a high degree of interest is felt by number about religion; and many are, in a greater or less degree, concerned about their salvation. The Congregations are large, and receive the truth with glad hearts: they talk of what they hear by the way and in their houses; and the observations, which they often make on what they have heard, shew the impression which truth has made on their minds. The residence of our Assistant Brother here has been of great utility, as he has spent almost every evening in religious services in the native huts round the village, and has kept alive the good feelings excited by more public services.

I was lately witness to a very interesting circumstance, which will shew how truth operates where least expected. On walking out one evening, three or four weeks ago, I saw a groupe of people assembled a little way from the door of a native hut: I went through curiosity to inquire the cause, and was surprised

and pleased to hear a Boy, of about 13 years of age, reading the Third Chapter of the Gospel by St. John to three brothers and his mother, while the people without were attentively listening. I passed the door one evening since, and heard the same Boy reading an evening prayer. Many very interesting things of a somewhat similar nature have come within my notice, and demonstrate that our labours have not been in vain.

In April, Mr. M'Kenny gives the following view of the course of labour—

The regular work of the Circuit claims all our time and strength. On the Sabbath we have, in the Caltura Chapel, preaching in Portuguese at nine o'clock, in English at noon, Cingalese at four, and a Prayer-Meeting at seven in the evening; besides preaching in five places in the country, in Cingalese—Monday: Men's Class—Tuesday: Women's Class—Wednesday: Portuguese Prayer-Meetings, in private houses; and the Children's Class—Thursday: preaching, in Cingalese—Friday: Prayer-Meetings, in Cingalese Houses, four miles from Caltura—Saturday: Schoolmasters' Meeting, and Prayer-Meetings in the Cingalese Houses in the village of Caltura.

Some of the Native Assistants are sent among the people to read the Scriptures; and the course of domestic visitation is kept up, with great advantage, by the Missionaries: on this subject Mr. M'Kenny writes—

We feel increasingly the importance of Native Visitation, and intend to carry it on with additional vigour. The morning is the most favourable time: our plan is to leave home about six o'clock, at least three mornings in the week: the reception which we meet with is, on the whole, pleasing: all treat us with respect and true politeness, for the lowest Native knows how to be polite. By going early, we generally find the Master of the cottage at home: on being made acquainted with the object of our visit, he readily calls out his wife and children to the verandah of the house, to hear what we have to say; at the same time affording us chairs, and making us as comfortable as his circumstances admit. We visit from seven to ten families every morning, and have only a few minutes to walk from the Mission House until we get into the midst of the Native Population. We have already seen the good effects, particularly as a means of increasing our Congregations.

BADDAGAME.

A Village 12 or 13 miles from Galle.
CHURCH MISSIONARY SOCIETY.
1819.

Robert Mayor, Benj. Ward, *Missionaries*.
Fred. Loret, *Assistant English Master*.
Elias, Abraham, *Native Assistants*.
Native Assistants in Schools.

A full account of the proceedings at this Station appeared at pp. 563—568 of our last Volume: the Ministry and its effects, the spirit in which its labours are conducted, the visits paid to the people, the disappointment of hopes con-

cerning some Kandian Priests and Bartimeus a professed Convert, the state and prospects of the Schools, the visit of Bishop Heber, and the condition of the Natives—on all these topics information is there given.

From some recent communications by Mr. Ward we shall extract further particulars: he writes on the 6th of March—

There has been a good deal of sickness in the neighbourhood, of late. Much of Br. Mayor's time is taken up in attending to those who apply to him, and their applications have been more numerous of late than formerly; from which we hope we may infer that the people are losing their confidence in their devilish ceremonies. We do not, however, yet perceive any increase of desire in them to hear the truth: there seems, indeed, a general feeling among them that Buddhism is fast declining. Most of the Youths supported by the Society are, I believe, thoroughly convinced of the truth of the Christian Religion; so much so, as to hate idolatry, *that abominable thing which the Lord hateth*; and their conversation with their relations and others seems productive of the most beneficial consequences: there is, besides, a pretty general impression that their connection with us makes them wiser and better than others. Oh that the Spirit from on high may be poured out upon us! *then many would run to and fro, and knowledge would be increased.*

We are about to establish another School, in a village three miles north-east of this, on the banks of the river: and there are two or three other places in the same direction, where we may probably have Schools when proper persons are to be found to undertake them.

Our Schools are all visited twice, and in some cases three times, a week, by our Young People; which, together with our own visits, will be productive, I trust, of a gradual improvement in the rising generation. We have never before possessed the means which we now do for the accomplishment of this important object.

Yesterday, after Morning Service, I made an attempt at the formation of a Sunday School in the Church: we had five Reading Classes, one of which was composed of Adults; and three Classes learning the Ten Commandments and Catechism by dictation. The Teachers are chosen from the most proficient Boys in our School here. May the Lord give His blessing to this attempt also, to make known His Holy Name among this benighted people!

In June he sends the following satisfactory report of the Beneficiaries supported by friends—

During the last two months or more, we have had a good deal of sickness in the neighbourhood; principally dysentery. One of our Boarding Scholars has fallen a victim to it; and another was brought to the brink of the grave, but, through the blessing of God, I trust, is now recovered: as soon as he became convalescent, he was taken home by

his parents, where he has since remained: I am very thankful to God for his recovery: he is one of our most promising little Boys. The other who died, is now, I doubt not, enjoying the advantages of his connection with this establishment, in beholding the face of that Blessed Saviour in whom he trusted; and who was peculiarly gracious to him in his last hours: we have drawn up a short Memoir of him. A little Boy in the Village also, who was a very regular attendant at School, and who had made a considerable progress in reading the Scriptures and in committing to memory the Catechisms, died of the same disease: his superstitious parents had recourse to their usual devilish ceremonies: he was a very humble and peaceable child, and I cannot but hope to meet him in heaven.

Our number is now reduced to 12. Respecting most of them I am increasingly satisfied: they are growing, I trust, in grace and in the knowledge of our Lord and Saviour Jesus Christ. I have before informed you of my devoting Saturday Evenings for the purpose of giving them private religious instruction: to prepare for these seasons, I sometimes give them, in the morning, a subject on which to examine themselves. About three weeks ago, I requested them to examine themselves, whether they were now in their natural state of sin, or whether they had reason to think that they were brought into a state of grace through Jesus Christ: when we met in the evening, several of them referred, with much feeling, to the sins in which they lived before they heard the Gospel; and, comparing their state of mind then with the desire which they now have to do the will of God and to obtain the salvation of their souls, they hoped that they might say that they had been brought into a new state; yet, when they recollected how often they still sinned against God and failed in doing those things which they wished to do, they hesitated in saying positively that it was so: I repeated the words of St. Paul—*The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would*: these words appeared exactly to describe the state of their minds. I exhorted them to be diligent in private prayer and meditation. On another evening, being too unwell to say much to them, I encouraged them to speak to me on the state of their own minds: they all confessed their own weakness—some, that they knew not how to pray, nor what to pray for—others, that they could not keep the Word of God in their minds—others, that, though they prayed and read the Scriptures, yet they often felt the working of sin: I directed them to the gracious promises of God, made to the poor and needy.

Of the Sunday School he writes—

We continue our Sunday School: the attendance, indeed, is not so large as it was at first; the novelty of the thing attracting many, who have now discontinued their attendance. This was to be expected: nevertheless, there are in general a number sufficient to encourage us to proceed; and it is evidently a means of imparting much instruction to those who do attend with regularity.

On the state of the people, he remarks—Our Congregations have been small of late, on account of the sickness which has prevailed in the neighbourhood. The disease is considered infectious; and, as several persons connected with us had been attacked by it, for several Sundays scarcely any but our own people attended Divine Service. Indeed, there is still an awful indifference among the people, in regard to the things which concern their immortal souls. It is an humiliating consideration, and one which I hope has its due effect upon us, that, after six years' labour, we should see so little change, or perhaps no change at all, among them, generally speaking. There are, I hope, a few solitary exceptions, over whom we can, in some measure, rejoice; but, in general, the mass of the population, even of this village, are as grossly ignorant, and as entirely given up to their absurd and foolish superstitions, as they ever were. We have sometimes been willing to hope, that they were themselves beginning to see the folly and unprofitableness of their ceremonies: a little while, however, has proved that those hopes were ill-founded—when, on an occasion like the present, alarmed by an awful dispensation of sickness, almost the whole village assemble together for the observance of a childish ceremony, to invoke some one of their numerous deities for the removal of the common calamity.

Mr. Ward's health was, at the time of his writing, so feeble, that he was occasionally almost totally disabled for labour.

GALLE.

A Town 75 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

It is stated of this Mission—

The Members of our Congregation in the Fort seem to be generally improving in religious knowledge; and, in many, an outward reformation of conduct has been effected. As it respects the Cingalese, we do not feel at liberty to speak with much confidence, as we have so often been deceived by what we thought promising appearances among them: there are some, however, concerning whom we are not without hope.

Mr. Stoup writes, Jan. 20, 1826—

The Sabbath is more revered than formerly, though there is still room to wish that it were more strictly observed; yet we are happy to see that in and near the towns where Europeans reside, there is generally a partial cessation of worldly business, and more of those who are nominally Christians attend some Places of Worship. I think it may be said with respect to Galle, that there is as little business going forward in it on a Sunday, as in the generality of country towns in England.

On the general influence of Christianity in the Island, he further says—

The tone of moral feeling has been greatly raised among the various classes, both European and Native, since the residence of Christian Missionaries among them. This I have often heard remarked by persons long resi-

dent in the country, and well qualified, from their extensive acquaintance with its society, to make such an observation. The knowledge of Christian Doctrine is gradually spreading among the Natives, and especially those of the higher classes; and though it may be said of many of them, that *they fear the Lord and serve their own gods*, yet we doubt not but this knowledge will eventually clear away the darkness of superstition and paganism from their minds, and *shine more and more unto the perfect day*.

In the same Letter he thus speaks of the Scholars—

On the second instant I had all the children of the neighbouring Schools assembled in Galle Chapel, when I preached to them from John iii. 16. The children were all remarkably neat and clean, and behaved in a very orderly manner. The Chapel was quite filled: they read the responses of the Liturgy aloud and very distinctly. How delightful to hear from the lips of Heathen Children, "We praise Thee, O God! we acknowledge Thee to be the Lord! All the earth doth worship Thee, the Father Everlasting!"

MATURA.

A Village 100 miles south-south-east of Colombo.
WESLEYAN MISSIONARY SOCIETY.

Mr. Sutherland, in January of last year, thus speaks of the Members and Communicants—

Those whom we consider Members of our Society continue to walk worthy of their profession. Of three Classes, containing 29 adult members, 18 are Communicants, who, I have every reason to think, to the extent of their ability and information, perform the duties, respect the institutions, and value the privileges of Christianity.

The following more detailed statement will shew the nature of the discipline adopted in the Society's Missions:—

On this Station, there are three Classes of Adults containing 29 Members, and six Classes of Children containing 68. Of the Adult Classes, one meets at the Mission House, and contains 13 Members, and is the oldest Class on the Station: the Members of this Class are, in general, well informed on religious subjects; and all give the utmost satisfaction by the consistency of their conduct. Another Adult Class meets at Wessagam, which contains 8 Members, and is the next in order of time: the Members of this Class are all Cingalese inhabitants of the village: the statement made of their views by the Members sufficiently shews, that, if they be not deeply acquainted with religion, they have availed themselves of opportunities of elementary instruction; as, on the general topics of Christianity, they can give satisfactory answers, and their conduct is strictly correct, as I have ascertained from particular inquiries. The Third Class, consisting of 8 Members, was formed in the beginning of the year: it is met about one mile from the Mission House: the members of it belong exclusively to one family, who attend very

regularly; and, I believe, openly avow among their Heathen Neighbours the profession of Christianity. I believe them all to be sensible of the necessity of being saved, and, according to their information, desirous of conforming to the precepts of the Gospel.

As to the Children's Classes, they can be looked on only as companies of Catechumens; and I have been accustomed, in meeting these Classes, simply to enlarge on the Questions and Answers in the Catechisms which they learn. On the whole, I have every reason to believe that they are daily acquiring religious instruction, which will, we trust, bring forth fruit unto life eternal.

On the general state of the Mission Mr. Sutherland adds—

Our Congregations have in no instance decreased since our last communication those assembling at our Schools in the country, although not large, continue to animate us in our Missionary Excursions; and we have the satisfaction of adding, that, at Belligam particularly, an increase has lately been observed in the attendance of Cingalese Females at our Places of Worship. The attendance at our Portuguese Service on Sunday Evening is, however, liable to considerable fluctuation; in consequence of the occasional removal and return of the individuals connected with the Cutchery of the district.

In the families of those, however, who are not affected by such changes, the Prayer Meetings have been regularly and uniformly held. We soon expect to increase their number among the Cingalese as well as Dutch Inhabitants, but forbear expressing any confident anticipations of success. Those already established have, we trust, been the means of impressing the most valuable truths on the minds of many, who otherwise must have continued destitute of every means of religious instruction; and, in the hope that those which we intend to establish will be similarly useful, we find our encouragement to persevere.

A signal triumph of the Gospel over Buddhism has been witnessed, in the baptism at Matura, in July, of a Priest of Buddha, second in rank in the Island; whose conversion is to be traced chiefly, as a means, to the reading of the New Testament.

Camul Division.

BATTICALOA.

A Town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

TRINCOMALEE.

A Town on the north-east coast.
WESLEYAN MISSIONARY SOCIETY.

No Reports have appeared.

TILLIPALLY.

1816.

H. Woodward, *Missionary*.
Nicholas Permander, *Native Preacher*.

BATTICOTTA.

1817.

B. C. Meigs, Daniel Poor, *Missionaries*.
Gabriel Tissera, *Native Preacher*.

OQDOOVILLE.

1820.

Miron Winslow, *Missionary*.

PANDITERIPO.

1820.

John Scudder, M. D. *Missionary*.

MANEPY.

1821.

Levi Spaulding, *Missionary*.

The distances of these Stations from the town of Jaffnapatam are as follows:—*Manepy*, 4½ miles, north-by-west—*Oodoville*, 3 miles, north—*Batticotta*, 7 miles, north-by-west—*Panditeripo*, 9 miles, north-west—*Tillipally*, 9 miles, north.

AMERICAN BOARD OF MISSIONS.

The following statement has appeared relative to the LABOURERS sent out to this quarter:—

In 1816: *Rev. James Richards*: died Aug. 3, 1823—*Mrs. Richards*: died April 26, 1825—*Rev. Benj. C. Meigs, Mrs. Meigs*, and *Rev. Daniel Poor*: still connected with the Mission—*Mrs. Poor*: died May 7, 1821—*Rev. Edward Warren*: died Aug. 11, 1818.

In 1819: *Rev. Miron Winslow and Mrs. Winslow*: still connected with the Mission; but had visited Calcutta, where they arrived Nov. 27, 1825, for the restoration of Mrs. Winslow's health—*Rev. Levi Spaulding, Mrs. Spaulding*, and *Rev. H. Woodward*: still connected with the Mission—*Mrs. Woodward*: died Nov. 24, 1825—*Dr. John Scudder and Mrs. Scudder*: still connected with the Mission.

A notice on the afflictions and mercies of the Mission appears at p. 574 of our last Volume.

Mr. Meigs, in January of last year, gives an encouraging view of the success of the work: he writes—

The members of all our Stations form but one Church: including our own number, we count more than 100 Communicants: the number of native members is about 80: it is an interesting sight to behold them all surrounding the Table of the Lord, and commemorating the dying love of the Redeemer.

Out of 53, the number of scholars now at Batticotta, 24 are members of the Church; and give us as good evidence of vital piety as the same number of Communicants ordinarily do in our Churches in America. The Lord has greatly blessed us in our work, and to His Name be all the praise and the glory for ever! We have had, for about two months past, very considerable manifestations of the Lord's spiritual presence with us: the Members of the Church have been greatly aroused and comforted; and several awakened, and I trust converted.

On the spirit of contentment and love which prevails he adds—

We are all happy in our work, and all live very happily together: we have frequent meetings for prayer and praise; and no root of bitterness among us to trouble us. We are quite retired from the noise and bustle of the world; and pursue our appropriate work in quietness and peace, with none to molest us or make us afraid. We have now been many years on Heathen Ground; and we can say,

if we know our own hearts, that we love our work, and would not exchange it for a kingdom. We have no desire to be in the land of our fathers again. We desire to ascribe thanksgiving and praise to Him, who has conferred upon us the unspeakable privilege, that to the Gentiles we may preach Christ.

The Missionary Prayer-Meetings, which are held monthly, are productive of great benefit to the whole body of Labourers. In connection with the religious exercises of the day, the occurrences at each Station are reported; and one of the Missionaries delivers an Address, on some particular subject which furnishes matter for subsequent discussion: that of the Address at the first Meeting was on "Brotherly Love;" that at the last Meeting of which we have seen an account was on "Broken Vows;" both, we have reason to know, produced salutary and abiding effects on the Brethren. On the influence of these Meetings in the maintenance of mutual charity, Mr. Meigs writes—

They have proved one great means of preserving all denominations here in love and harmony: an unusual degree of friendship has subsisted among all the Missionaries in this district for the last ten years. The Missionaries both at Madras and Colombo have adopted our plan with respect to the Prayer Meetings, with much pleasure and profit to themselves.

The BENEFICIARY CHILDREN were, at the last dates which we have seen, 145 Boys and 30 Girls. The FREE-SCHOOLS were 60 in number, with between 2000 and 3000 Scholars, of both sexes. The better to qualify the most promising Boys brought up in these Schools for a further advance, an ACADEMY has been opened at Tillipally, under Mr. Woodward: in January of last year there were in this Preparatory Seminary 120 of the Beneficiary Boys. A class of 19 were leaving the Academy for the Boys' CENTRAL SCHOOL at Batticotta, under Mr. Poor, which would then contain upward of 60 Youths: this School is considered as the germ of the intended COLLEGE: most of the Youths, divided into two classes, are pursuing the studies intended for the first and second years of the College Course: in reference to the College it is stated by the Board—

Suites of plain low Rooms, sufficiently large for the Boys to eat, sleep, and study in; with a neat College Edifice, for Hall, Lecture-rooms, Library, &c. and a small Chapel, are needed. Through the generosity of several Gentlemen in Ceylon and Madras, the Missionaries have been able to commence, and have now nearly finished, two sets of rooms for the Students, containing three rooms

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each; and one large and handsome room for a Hall, and other purposes, until a College Edifice may be built. These are all situated on the Church or Government lands at Batticotta.

On the effects of the Schools, and the evidence which they afford of the Divine Blessing, the Missionaries state—

We are training up a READING POPULATION; and it is very noticeable, even now, when we go among the people to distribute Tracts, that the Young Men who have been educated in our Schools are by far the most eager to receive them, and the most able to read them with understanding. In the Central School at Batticotta, there are now 22, who give good evidence that they are born from above: most of these possess talents which would not disgrace the Ministry. These, with a number of Boys in the School at Tillipally, and others who are helpers in the Mission, are the fruits of that system on which we have acted. To the Lord be all the praise for the work accomplished!

Several of our Schoolmasters are Members of our Church. Besides the Weekly Meeting we have regularly a Quarterly Meeting with all the Schoolmasters connected with all our Stations, about 60 in number. Mr. Knight of Nellore also meets with us with his Schoolmasters, making in all above 70. We meet alternately at our several Stations, and spend several hours with them in prayer, reading the Scriptures, and suitable exhortations. By far the greatest part of this number now profess to be convinced of the truth of Christianity and the folly of Heathenism. A few of them are, I trust, truly converted persons; and several others, with more or less earnestness, are inquiring after the right way to heaven. A few years ago they were ALL FIRM in their attachment to the superstitions of their fathers. We have had many very interesting and truly affecting meetings with them. Were it not for that *fear of man which bringeth a snare*, most of them, I have no doubt, would wish to be called Christians; and would as well deserve the name as vast multitudes in Christian Countries.

Mr. Winslow, on the 4th of July 1825, drew the following contrast, in illustration of the beneficial influence of the labours at Oodooville, which may be considered as applicable to the whole Mission:—

Five years ago to-day, in connection with Br. and Sr. Spaulding, we took up our abode in this house; which had then neither floors, doors, nor windows: but we were happy, because it was OUR HOME AMONG THE HEATHEN; nor has this Home become less dear, by having been made somewhat more comfortable, and by having become more like a Missionary Station. Then, we had no Boarding School, only two Native Free-Schools, no suitable place for preaching, and none about us who wished to hear—now, there is a Female Boarding-School, Thirteen Native Free-Schools, a decent Place for Public Worship, a respectable Congregation, and a little Church of Converts.

The change in the moral aspect at the Station is, therefore, a little like that in its na-

Q

tural scenery. When, four months previous to taking up our residence here, we first visited the place, it was all grown over with briars and thorns, in which the serpent and scorpion lay concealed: the old broken-down walls of the Church and House were the resort of owls and bats, and the supposed residence of evil spirits: the natives around feared to come near the ruins; and the stranger quickened his step, and cast a hasty glance at them in passing by. But let the contributors to this Mission consider the change which their charity has effected—the stones revived out of the heaps of rubbish—the ruins rebuilt—the place, like the other Stations of the Mission, resorted to by multitudes to be benefited in a variety of ways, the sick for healing, the poor for charity, the ignorant for instruction, and many for other purposes which bring them for a short time at least within the sound of the Gospel.

JAFFNA.

The Capital of the District of Jaffna.

WESLEYAN MISSIONARY SOCIETY.

The prevalence of cholera among the Natives has hindered the work in this quarter. Four Adult Converts have died, giving the fullest testimony that they departed in the Lord.

NELLORE.

Near Jaffna—Population 5000 or 6000.

CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, W. Adley, *Missionaries.*

Three Native Assistants.

Native Assistants in Eleven Schools.

Mr. Knight has paid a visit to Madras. The work of the MINISTRY has been continued at Nellore and at Jaffna; and a new Service, on Wednesday Afternoons, has been added at Nellore. It will have been seen at pp. 568—572, among other details relative to this Station, that there is good ground of hope respecting a number of the Youths and others connected with the Mission. The latest intelligence confirms and enlarges these views: Mr. Adley writes—

The first month of this year (1826) has been a time of special mercy. Four persons connected with the Station are among those who have been awakened: they have continued to manifest such a knowledge of their need of Christ as the only Saviour, with such a deep concern for the salvation of their souls, that they have been admitted as Candidates for Baptism. Eight or ten of the elder Boys also, who evince anxiety respecting their eternal welfare, are assembled once a week for further instruction and prayer.

One of the Candidates for Baptism

being cook to the Beneficiary Children, Mr. Adley writes—

I need scarcely say, that it is truly delightful to see a part of our Cook-house, which, from the trials that we have had with some of the servants, may almost literally be said to have been a *den of thieves*, now converted into a *house of prayer*: four or more of the servants meet there two or three evenings in the week to read the Scriptures, and for conversation and prayer.

In the latter part of 1825, the cholera resumed its ravages, and again dispersed the SCHOOLS: they were recovering from the effects of the attack in the earlier part of that year, and were 8 in number, containing 280 Boys and 25 or 30 Girls.

Mr. and Mrs. Adley have had charge of the BENEFICIARY CHILDREN, from September 1825: they were 18 in number; but, as promising children offered, they have been increased to 29. They find this to be a very interesting and encouraging field of labour: about a third of the whole number profess to be inquiring the way to Heaven. Mr. Adley gives the Boys instruction in English. On Saturday Evenings, he meets the Boys and the Servants of the Mission, for religious instruction and prayer, especially reminding them of the prayers continually offered up by their friends in England on their behalf.

Mr. Adley allows a few Boys, sons of some of the chief Natives, to learn with the different classes in the Schools, on condition of their attending at Church and committing Scripture Lessons to memory: he writes on this subject—

The Lord's Supper was administered for the first time at this Station, on the first Sunday in February. Four Natives, who had been previously baptized at St. John's Church in Jaffna, communicated. The whole Congregation were allowed to stay, that they might witness the solemn and edifying Ordinance.

I have thus increased a little the Sabbath Congregation; and bring under the Means of Grace a number that would otherwise be destitute of them. May He, who giveth the increase, sanctify and bless these means; and make these Youths instrumental in carrying the light of truth to the darkened habitations and benighted minds of their parents and relations!

The PRESS has been employed in printing Tracts, some thousands of which have been distributed.

Indian Archipelago.

NEARLY the whole of this Division of the Survey is under the authority of the King of the Netherlands. Baron Van der Capellen, who had been Governor General of Netherlands India for ten years, addressed the Members and Officers of

the Government in Batavia, on resigning his authority, in an able Speech, in which he took a comprehensive view of the state of the principal Islands and of his own administration. From this Speech we shall collect some particulars for the information of our Readers.

Let us cast a glance on our possessions. The *Molucca Islands* and the Government of *Macassar* both require a fostering hand: with patient and good management the result will be favourable. The Island of *Timor* has been hitherto of little importance: it possesses resources, however, which have not yet been opened. The west coast of *Borneo*, occupied by us since 1818, has given me great care: invited by the Native Princes to occupy our old station among them, to guard them against piracies, and to protect them, the Government yielded to their wishes: *Banjerassin* is perfectly quiet; and its newly-elected Sultan shews attachment to the Government. *Rhio* has become of more consequence since the cession of our establishments on the Peninsula of Malacca, and the acknowledgment of the neighbouring Foreign Settlement of Singapore. The west coast of *Sumatra* has assumed a different appearance since the cession of the English Possessions to our Kings: Padang and its dependencies, during the late years, required great sacrifices from us; the war with the fanatical *Padies* being unavoidable for the preservation of our possessions: the union of *Bencoolen* and its dependencies has rendered new measures necessary; and the whole administration of the west coast has been placed under one Police Officer: the Kingdom of *Palembang* enjoys now, after the dethroning of the faithless and ungrateful Sultan, perfect tranquillity. The Island of *Banca*, quiet within, continues to provide our stores from its rich tin mines with that metal.

The relations of this Government with those of the other European Nations are perfectly friendly. The principle and mode of the late transfer of possessions, in consequence of a Treaty recently concluded between our King and His Majesty the King of Great Britain, offer the clearest evidence of the reciprocal desire of accommodation with which these measures have been carried into effect; and lead us confidently to anticipate that the pacific spirit, in which the Treaty has been concluded, will never be departed from.

The Native Population has, everywhere and as much as the Government has been able, been treated with mildness; and, where it was necessary, with energy. The constant care of the Government to promote the knowledge of the native languages and that of their manners and customs, among those of the Officers who were in continual communication with the Natives, combined with severity against all extortion and ill-treatment, has been productive of the most beneficial consequences. The instruction of the Children had been entirely neglected: now we congratulate ourselves on good and suitable Institutions for Elementary Instruction, being the first step toward reformation and civilisation. Steam-boats will soon improve and shorten the difficult communication between the different parts of *Netherlands India*: when these vessels shall have been introduced, then first the scattered parts of the Archipelago will become a whole; and by these vessels, armed, Piracy, that scourge of trade and navigation, will be, in a great measure, annihilated.

Prosperity reigns among the Natives everywhere, except where the fatal insurrection of *Djocojo Karta* spreads its baneful influence: that rebellious Prince has become faithless to his own Court and to the Government; and has raised an insurrection in the heart of *Java*: however much the rebels may have lost, however considerably their means may have been curtailed, the sword cannot be sheathed before their principal Chiefs have been subdued. This rebellion once quelled, let assistance be rendered from Europe and the Supreme Government of *Netherlands India*, and calmness, wisdom, and energy pervade the measures to be taken, and it cannot fail but the clearest days will again, as of old, shine over *Java* and *Netherlands India*.

Sumatra.

The most westerly of the *Sunda Isles*—1050 miles long, by 165 average breadth—Inhabitants 3,000,000—restored to the Dutch, by the British, in April 1825.

NETHERLANDS BIBLE SOCIETY.

It is stated in the last Report of the British and Foreign Bible Society, in reference to a communication from a late able and zealous friend—

Your Committee have to acknowledge the kindness of Sir Thomas Stamford Raffles, in having addressed his sentiments to them at considerable length, in writing, relative to the *Sumatran Bible Society*, and to the opening prospects of the Institution in these eastern parts of the world. He informs your Committee, that, at the commencement of the Society, few were found able to read: Schools have, however, been established by the Missionaries, education has been extended with considerable success, and the way has been prepared for the reception of the Sacred Volume on the coast of *Sumatra*. A transfer

of the island has taken place to the Dutch Government; and the *Netherlands Bible Society*, on being applied to by your Committee, has cheerfully taken that at *Sumatra* under its wing. A Version in the *Batta Language* is preparing by Mr. Burton, a Missionary, which will also be adopted by the same friends; while the low Malay, translated by the Rev. Mr. Robinson, will probably be transferred to the College at Singapore, the *Netherlands Society* not being prepared to undertake this together with the other.

NETHERLANDS MISSIONARY SOCIETY.

The Society is turning its attention to this Island; as it now opens to its Missionaries, under the *Netherlands Government*, a favourable prospect of usefulness. Two Missionaries were to proceed to *Sumatra*, and to act as circumstances might open the way.

BENCOOLEN.

Or Fort Marlborough—on the south-west coast.

BAPTIST MISSIONARY SOCIETY.
1819.

Nath. M. Ward, *Missionary.*

On Mr. Robinson's removal to Bengal, noticed in the last Survey, Mr. Ward began diligently to prepare a continuation of the new version of the Scriptures into Malay which had occupied much of Mr. Robinson's time. Mr. Ward superintends the Schools, and circulates the Scriptures and Tracts: it is probable, however, that the transfer of our Settlements in Sumatra to the Netherlands Government will lead to his quitting the Island.

SEBOLGA.

A Village at the Bay of Tapanooly—about as far distant, north-west from Padang, as that port is from Beancoolen—situated among the Bataks or Bataks.

BAPTIST MISSIONARY SOCIETY.
1822.

Richard Burton, *Missionary.*

It was intimated in the last Survey, that Mr. Burton would probably be obliged to leave this Station; and, at pp. 300, 574, that the progress of the Insurgents had compelled him to remove with his family: he reached Serampore at the end of August 1835; and proceeded afterward to Digah, where he lost Mrs. Burton. It is stated by the Committee—

The timid Bataks, among whom he had been stationed, had all determined to become Mussulmans, when their invaders took possession of their country. At the period of his quitting Sebolga, Mr. Burton was engaged in compiling a Dictionary, English, Malay, and Batak, having previously completed his translation of the Gospel of St. John.

PADANG.

About 300 miles north-west of Bencoolen.

BAPTIST MISSIONARY SOCIETY.
1821.

Charles Evans, *Missionary.*

The Committee report—

Padang being the seat of European Power, Mr. Evans has not been exposed to the same dangers as Mr. Burton. By the Members of Government he has been treated with much personal respect; and they have shewn themselves friendly to the work of education: but in compliance with the obstinate prejudices of the Natives, such restrictions have been laid on the higher and nobler object of a Christian Missionary—the direct promulgation of the Gospel—that the Committee have deemed it incumbent on them to direct Mr. Evans also to proceed to Bengal, and unite with his brethren in cultivating that more promising field.

Java.

A Dutch Island, between the sixth and ninth degrees of South Latitude—600 miles long by 95 average breadth—population, in 1815, estimated at 4,396,611; of whom 81,518 were Chinese.

BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 332,015; of whom 92,391 were Chinese.

LONDON MISSIONARY SOCIETY.
1814—revived 1819.

Walter H. Medhurst, *Missionary.*
Native Assistants.

The Deputation from the Society, Messrs. Tyerman and Bennet, spent, in 1825, nearly two months in Java, from the middle of July till the early part of September, on their way from New South-Wales to the Ultra-Ganges Missions. They announce the death of Mr. Diering, of whom the Directors say—

His gratuitous services, during the last four years, have been, in the opinion of Mr. Medhurst, who had the best opportunities of witnessing his zealous efforts, equivalent to those of a regular Missionary. Mr. Diering also liberally contributed toward the support of the Mission. His death, which took place on the 15th of August last, was remarkably peaceful and happy.

Mr. Medhurst bears to Mr. Diering the following affectionate and honourable testimony—

No one can lament more feelingly than I do, the sad, the irreparable loss of our zealous friend Diering. *We took sweet counsel together, and walked to the House of God in company.* We journeyed into the Villages, and visited the Heathen Markets and Fairs, where we aided each other in collecting the crowds, and addressing them on the all-important doctrines of the Gospel. I have seen him standing up, without either fear or shame, before a mixed multitude of Dutch, Portuguese, Chinese, and Malays; and exhorting them, in earnest strains, to repent and believe in Christ. His chief object seemed to be to exalt the Saviour; and, from all the nice disquisitions which the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and inquire if they knew how their sins could be blotted out. He argued well with the Mahomedan Opponents; and, keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering: and, considering what he has done in preaching for me so often when worn out with fatigue, I cannot refrain from expressing my unfeigned gratitude for his assistance.

The Mission Premises, at Waltevreden, a village about three miles from Batavia, are thus described by the Deputation—

The Missionary Compound, or enclosure, is situated in a healthy part, containing about an acre. Beside the comfortable Mission House occupied by Mr. Medhurst, there is

another House, formerly occupied by the late Mr. Slater and family; and another Building, which serves for the printing establishment, and the dwellings of the Chinese employed in the office, &c. The Chapel, surrounded by a verandah, and having two apartments attached to it, stands in the centre of the compound: these two apartments serve as Depositories for books; and afford accommodation for a small School, consisting of Boys in the employ of the Mission.

Of Mr. Medhurst's labours in the MINISTRY they thus speak—

On Sundays, sometimes Mr. Medhurst goes early in the morning to preach on board some one or other of the English or American Ships, which are frequently lying in the Roads. At eleven, he has Public Worship in the Mission Chapel: on which occasion he reads the English Liturgy, and preaches a Sermon to such English as may be present; but the attendance is small. Occasionally, he visits that part of Batavia where the Chinese chiefly reside, called the Chinese Camp; and converses with such as he finds within shops, houses, &c. and sometimes gives away Chinese Tracts.

On the Sabbath Evening, he has a Malay Service in the Chapel, at which the Malays in his employ are expected to attend, but others are seldom present. The Chinese who are in Mr. Medhurst's service understand Malay, and are also expected to be present, but no other Chinese can be induced to attend Public Worship. Every evening, before his own family-worship, he has a meeting for reading the Scriptures, singing, and prayer, in Malay, with those who are in the service of the Mission.

There is also preaching on Friday Evenings at the Malay Bungalow mentioned in the last Survey: but, of the effects of this and the other Native Services, Mr. Medhurst gives a faithful but melancholy account—

It is difficult to say what good may be done in removing objections, and correcting mistakes in the minds of individuals; and what influence *precept upon precept* may have in weakening their attachment to their former superstitions, and preparing them for the reception of the Gospel: but, as yet, no outward indications of it have appeared in the amended lives of any, or the inquiries of a single person about what he must do to be saved. The doctrines of grace, plainly and faithfully enforced, have in most places proved the *power of God unto salvation*: how is it then that they seem to fail of their effect here? and how is it that numbers of Chinese and Malays have for years sat under the regular preaching of the Word, in this as well as in other stations of the Ultra-Ganges Missions, and so few, if any, seem savingly and permanently affected by what they hear? Oh for the *early and latter rain*!—the outpouring of God's Spirit, and the influences of His grace; that the Word may be made effectual, and that after so much planting and watering the blessed increase may be vouchsafed!

The English Service Mr. Medhurst turns to the best account in reference to his Mission: he writes—

It being with me a matter of conscience to make the English Service as much as possible subservient to Missionary Purposes, I have for the last four or five months employed myself in expounding the Ten Commandments; and in composing a set of Lectures, treating on the nature, design, and use of the Moral Law, our condemnation under it, and the means of our deliverance from it: these I have rendered into Chinese, regularly, as I preached them. They are now brought to a close; and form a treatise on the Moral Law, in twenty sections, and of about 200 pages. Besides rendering my English Discourse into Chinese for the press, I preach from the same subject, both in Chinese and Malay, several times in the week, and disseminate the same truths in different languages in various places; till the subject is completely familiar, and I am enabled to write on it with greater ease and freedom. Thus, I hope, the preparation and preaching of Discourses in English will not tend to interrupt, but further the work among the Heathen; at the same time that it helps partially to the support of the Mission, and affords an opportunity of doing some good to the souls of our countrymen resident in these parts.

The Deputation add—

When we came to Batavia, Mr. Medhurst was accommodated with a room in the Store of Mr. Diering, situated in a very public part of the place; where he usually spent the hotter portion of the day, and where sick Chinese applied to him for medicines. In consequence of Mr. Diering's decease, Mr. Medhurst has been obliged to look out for some other place, where he can sit during the heat of the day, and receive visits from such as are disposed to call: he has selected, for this purpose, a place in the midst of what is called the "China Camp," which is exceedingly populous. Often, when he learns that there are any particular festivals among the Chinese, he visits the temples and converses with the people and priests; which here he can do with the utmost freedom, as we have frequently witnessed. The priests converse very cheerfully on the principles of their own religion and those of Christianity, and readily accept Chinese Tracts.

Of these visits Mr. Medhurst says—

Owing to the small attendance on the stated Services of the Mission, I have endeavoured to be more frequent and more earnest in occasional labours; spending a portion of each day in going about from house to house, reasoning and conversing with the people. In the China Camp I still continue my rounds; always carrying a few Tracts in my pocket, and seeking for opportunities of engaging the Chinese in religious discourse. My object and character are by this time so well known, that they immediately recognise me on entering their dwellings, saying, "This is the man who goes about exhorting people: wherever he goes he is sure to tell us something about religion."

Of the schools the Directors report—

The aggregate number of Scholars in the Schools, now amounting to four, is about 50; and the annual expense about 200 dollars. The Boys read the Native School-books, in conjunction with those of the Mission. Mr. Medhurst stately examines the children, particularly in reference to their proficiency in Christian Knowledge.

The Press has occupied a great portion of Mr. Medhurst's time. He is actively employed in preparing and circulating Chinese Tracts; and has recently adopted the plan of issuing Tracts which have a special reference to the festivals and customs of the Natives: these Tracts have excited very great attention. The "Chinese Magazine" is printed monthly, to the extent of 3000 copies: the Treatise on the Moral Law, mentioned before, was first published in the successive Numbers of the Magazine, and then collected and issued as a separate work, the same blocks serving both purposes: this economical plan is adopted by Mr. Jowett, at Malta, in respect of his Periodical Work "The Friend of Man." Since the establishment of the Press at Batavia, from 60 to 70,000 Tracts have been printed. Mr. Medhurst being of opinion that the Lithographic Press is well adapted to Chinese Printing, a Press of that description has been sent out to him.

The Deputation accompanied Mr. Medhurst on a journey of about 800 miles, of which they thus speak—

Learning that the population is very great on the chief road, passing from west to east, and that Mr. Medhurst had frequently meditated an extensive tour through the island which he had not yet performed, and that openings of great importance would be found for Missionaries at Samarang and Solo, we determined to visit these places.

Samarang is distant 320 miles from Batavia, and Solo is 65 miles beyond Samarang.

The variety, beauty, and fertility of the country through which we passed excited the most lively pleasure; and we have to acknowledge the very obliging civilities which all the residents at the sub-governments shewed to us, both going and returning. They condescended also to express their regret, that, owing to the state of war and alarm, they were unable to afford us greater facilities for seeing the country. At Solo, which is a large, handsome, and populous city, being the residence of the Emperor of that division of the island, we had the honour to partake of a public breakfast in the "Cratan," or imperial palace, with the Emperor, the Princes, Officers of State, &c., the arrangements of which were exceedingly interesting. For this honour we were indebted to the kind offices of the Lieut.-Governor, General De Kok, and the Resident.

While on this excursion, and during our stay in this island, we have met with innumerable objects to excite feelings of interest and delight—we have been, as Christians, deeply and painfully affected. Among an immense population, consisting of Chinese, Malaya, and Javanese, who respectively appear to us industrious, ingenious, and well-behaved, both in the upper and lower ranks, there is not one, that we have seen, among hundreds of thousands of these different nations, whom we could consider as a Christian. We have also suffered additional pain by finding so little, so very little, serious religion among the Europeans, of any country, whom we have met with in these parts.

NETHERLANDS MISSIONARY SOCIETY.

J. Starnink, *Missionary*.

Mr. Starnink (see p. 156 of the last Survey) had laboured with success in the Moluccas, when he was called to take charge of a Malay Village, about 15 miles from Batavia: the Deputation say—

At this village all the inhabitants profess Christianity, and are chiefly the descendants of Portuguese. There is a very good Church for them to meet in, beside a School-house. We visited this village, in company with Mr. Starnink: he preached a Sermon on the Love of God, and we could not but rejoice in the dawn of light which is rising on this privileged spot.

The Deputation add—

The Dutch Missionaries in Batavia have summoned a Meeting of the various Officers and Committee of the Society; and invited us to meet them, in order, as they obligingly expressed themselves, that we might learn what they had done, and that we might ask such information or communicate such as we judged proper. They expressed a desire to extend their exertions.

SALATIGA.

About 40 miles inland from Samarang.

BAPTIST MISSIONARY SOCIETY.

Samarang, 1816—Salatiga, 1833.

Gottlob Bruckner, *Missionary*.

The Deputation of the London Missionary Society thus speak of this laborious Missionary—

At Samarang we saw the Rev. Mr. Bruckner, who had just arrived with his family from Salatiga, in consequence of the alarm of war and rebellion in that neighbourhood. We found him a pious, humble man, desirous of doing good to the souls of men: but he has almost ceased to hope that he shall ever effect any by preaching to the Javanese; for, after so many years of labour, he says he can get none of them to listen: he has been, however, in the habit of conversing with the Natives on religious subjects, as often as opportunity would allow. He has made a translation of the New Testament into Javanese, and compiled a Javanese and Dutch Dictionary, both of which are highly valuable works; and he has been officially desired to come to Batavia, to superintend the printing of them.

Amboyna.

A Dutch Island, lying off the south-west coast of Ceram—52 miles by 10—in 1796, the Inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, Missionary.

The number of native converts from Paganism and Mahomedanism, who are candidates for baptism, is considerable. In Mr. Kam's Native Seminary there are 18 Young Men under preparatory instruction for the office of Native Teacher: of the Malay School no account has been received. Mr. Kam's Malay translation of the first volume of the Rev. Mr. Burder's Village Sermons is ready for circulation.

The Governor-General, who not long ago visited Amboyna, accompanied by his Lady and the Governor of the Moluccas, has inspected Mr. Kam's Missionary Establishment, and expressed himself much satisfied, particularly with his Chapel and Printing-office. His Excellency has ordered Mr. Kam a monthly allowance of 600 Java Rupees toward defraying his travelling expenses. Mr. Kam has been a tour round a part of the coast of Amboyna, accompanied by a Missionary of the Netherlands Society, who has been appointed to a station on the more western side of the island.

NETHERLANDS MISSIONARY SOCIETY.

The last Annual Meeting of this Society was held at Rotterdam, on the 20th of July: from the Letters and Journals which have appeared, we shall collect the most recent notices relative to the different Stations, taking them in alphabetical order; but we have still to regret (see pp. 95, 96 of the Survey for 1825) that a well-digested Report of the Society's proceedings does not appear.

AMBOYNA: Kam and Hellendoorn, *Missionaries*—Mr. Hellendoorn, who was at Padang, in Sumatra, assists Mr. Kam, in Amboyna, particularly in the superintendence of Schools: he accompanied Mr. Kam, in 1825, in a circuit among the Islands; as Mr. Vonk had done in 1824: they were received, on both occasions, in many places, with joy: inquiries were made into the state of the Congregations and Schools, the Sacraments were administered, and the Word was preached.

BANDA: J. Finn, *Missionary*—Mr. Finn has been active in this insalubrious island; but the state of his health would soon require his removal. He laments greatly over the low character of the Native Christians: some, however, strengthen his hands.

BOURO: John Ferd. Bormeister, late *Missionary*—Recent intelligence states the death of Mr. Bormeister: very satisfactory testi-

monials of his diligence had been previously received; and the Directors were about to assign him a more promising field of labour, as he had little success at Bourou. He stated that one means of usefulness was wanting—the Malay Scriptures in a dialect intelligible to the body of the people; the High Malay not being at all understood by them. Bourou is divided into ten parts, which are under a King and nine Chiefs, who are all Mahomedans, and are under a Dutch Resident: the people will not submit to be circumcised as Mahomedans, and yet do not venture to embrace Christianity: the Mahomedans are much more obedient to the Koran, than professed Christians to the Gospel. There were eight Candidates for the Lord's Supper.

CELEBES: Daniel Mueller, J. J. Baehr, *Missionaries*—Mr. Mueller is on the east coast of the island: besides his work as a Missionary, he is Minister of a Dutch Congregation in Menado, and receives his salary from Government. Mr. Baehr is stationed at Macassar, on the south-west coast: he arrived (see p. 157 of the Volume for 1824) at Batavia, with Mr. Knecht, in April 1823: Mr. Knecht died on the 3d of August following: after staying some time at Amboyna, Mr. Baehr proceeded to Macassar, where he labours in the true spirit of a Missionary.

CERAM: Akersloth, *Missionary*—It was from this island that Mr. Starnink removed, as already mentioned, to the vicinity of Batavia: all the four Villages, where the idols (see p. 156 of the last Survey) were destroyed, were in Ceram, and had been under the care of the Missionaries. In twelve months, the Scholars had increased from a very few to 150.

KAYBOBO: J. C. Vonk, *Missionary*—Mr. Vonk was appointed to proceed to this Station, where he would find much to be done.

TERNATE: Jungmichel, *Missionary*—Mr. Jungmichel is much esteemed; but is prevented, by the weak state of his health, from being so active as he desires.

TIMOR: Le Brunn, *Missionary*—Mr. Le Brunn, from time to time, takes voyages, at his own expense, to the neighbouring Islands. He gains ground, and is gathering the fruit of his labours. An Auxiliary established by him is increasing in funds, which are devoted chiefly to the formation of Schools. By his exertions and the powerful support of the Resident Mr. Hazaart and others, he has established an Asylum for Orphans. He has also received permission to preach the Gospel to the Slaves.

The Directors state that there is a wide field of labour in the Islands which are not subject to the Netherlands Government; and as they hope to send, ere long, Eight of the Students of their Seminary to the Indian Archipelago, it was expected that two or three of them might be spared for these Islands.

Australasia and Polynesia.

New South-Wales.

Sir Thomas Brisbane landed in March, on his return from New South-Wales: his successor in the Government of the Colony, Lieut. General Darling, reached the Colony in December preceding. Sir Thomas had been uniformly favourable to all attempts to benefit the Natives within the influence of his authority. To the Grant of 10,000 acres of land, stated at p. 157 of the last Survey to have been made to the London Missionary Society, two have been added—one, of the same quantity, to the Church Missionary Society; and another to the Wesleyan Missionary Society, of double the quantity from the consideration of its more extensive establishment in the Colony. These Grants are all to be applied to the benefit of the Aborigines of New South-Wales.

In the last Report of the Wesleyan Missionary Society, the following testimony is borne to the Labourers and to the Governors in both New South-Wales and Van Diemen's Land—

These Colonies present an edifying example of religious liberality among the Ministers of different denominations; who all labour in unity of spirit, though in separate departments, to bring the population under that moral influence, which the zealous and persevering diffusion and application of Evangelical Truth alone can effect. The late and present Governors of these Colonies have also, in succession, greatly distinguished themselves, by their liberal patronage of every means by which religion and good order might be promoted; and to their exertions the prospects of improvements of every kind, and the advancement of the importance and influence of those distant Colonies year after year, are greatly due.

AUXILIARY BIBLE SOCIETY.

The Parent Committee report—From New South-Wales the sum of 200*l.* has been remitted; and the Secretary, in announcing this contribution, says that 4680 copies of the Scriptures have been circulated by the Society; and, of the Ninth Report, which may be shortly expected, he adds, "it is indeed, upon the whole, rather encouraging: the increased collections made in some of the districts afford great pleasure and enliven our hopes." From a Missionary, recently at Sidney, a request has been received for some Bibles and Testaments. "The persons whom I have in view," he writes, "cannot purchase: they are principally Prisoners of the Crown, sent into the wilderness to keep their masters' flocks and herds. Without society, without any possibility of attending the means of grace, even were those means in existence

among them, how much these poor herdsmen need the word of salvation to be sent among them!" This request led to a grant being made to the Society of 1100 Bibles and Testaments, and the Missionary was referred to its Committee.

CHURCH MISSIONARY SOCIETY.

His Excellency Governor Darling has accepted the office of Patron of the Auxiliary. Besides the Auxiliary, a Corresponding Committee has been formed, of which the Rev. Samuel Marsden is President and the Rev. Richard Hill Secretary: the other Members are, the Hon. Alexander M'Leay, Saxe Bannister, Esq. (Attorney General), and the Rev. W. Cowper. The Auxiliary will charge itself with cherishing among the Colonists an interest in the Society's objects, and with raising funds in its support: the Corresponding Committee propose—

1. To collect, and supply to the Society, as may be required, information on subjects of a Missionary Nature; particularly on the most desirable stations for Missionaries, and the means of rendering Missions in Australasia effectual—
2. To act as friends and patrons of the Society's Missionaries, to correspond with and assist them in the supply of their wants, and to be the medium of communication with the Society at home—
3. To watch over the Society's Missions and Schools, whether in New South-Wales, New Zealand, or any other part of Australasia, and to aid them with their influence.

No attempt has yet been made by the Society among the ABORIGINES, no proper person having been found for the purpose. This want may probably be supplied either by the Rev. James Norman or Mr. James Lisk, who sailed, with their wives, in October: it having been found that they could not return to Sierra Leone with any prospect of adequate health, their destination was changed for the South Seas: Mr. Norman was admitted to Holy Orders by the Bishop of London. The Aborigines are in a state of great degradation, and have been much injured by their intercourse with Europeans: the thinking and conscientious people of the Colony feel that these first possessors of the soil have the very strongest claim on those who have planted themselves on their shores, and will liberally support such efforts as shall be made to bring them into possession of the enjoyments of civilized life and the higher blessings of Christianity. Sir Thomas Brisbane, in the grants of land to be occupied for the express benefit of these

people, has laid, it may be hoped, a sure foundation for the permanent and successful exertions of the different Societies.

The building intended by Mr. Marsden for the **NEW-ZEALAND SEMINARY** is now ready. In February it had been for some time occupied by the New Zealanders and the family of Mr. Shepherd: he was about to return to New Zealand, his eyes having been much benefited. Some of the New Zealanders also, who had left their island with Mr. Marsden and had resided at Parramatta more than two years, were about to return. Mr. Marsden contemplates the education of the Missionaries' children at this Seminary, as well as that of some young New-Zealand Chiefs: of the necessity of preserving female children, in particular, from the early contamination of native pollution, he speaks very strongly, as he had seen the most fatal and irreclaimable effects of such contamination: on this subject, however, the Rev. W. Williams, who conferred at large thereon with Mr. Marsden, thus speaks—

The children are now become numerous; and the time of the parents is too much diverted from their work, by attending even partially to the education of their children: this evil has been sensibly felt in Otaheite, and has led the Missionaries there to commit their children to the care of one of their body. The children of the Missionaries would be prevented, by being placed in the Seminary, from witnessing scenes which may be injurious to their minds, and would enjoy the advantages of being educated in a civilized country: on the other hand, much less expense would be incurred if they were educated in New Zealand, while the evils arising from too much intimacy with the Natives would be lessened were the children collected in one School and placed under constant superintendence: they would be able also frequently to visit their parents, and would be watched over by them at all times; whereas, if sent to the Colony, they must be separated from them for five or six years: in New Zealand, moreover, the children would attain as familiar a knowledge of the native language as of their mother tongue.

Mr. Shepherd diligently applied himself, while in the Colony, to further acquisitions in the New-Zealand Language: he had collected between 3000 and 4000 words for a Vocabulary. In May, Mr. W. Hall had been more than twelve months in the Colony; and was then living, with his family, at the Seminary: his health was a little better, but he was quite incapable of labour. The Rev. W. Williams and Mr. James Hamlin, with their Wives, reached Sydney Dec. 17, 1825; and sailed for New Zealand on the 18th of March.

Feb. 1827.

LONDON MISSIONARY SOCIETY.

Launcelot E. Threlkeld,
Missionary to the Aborigines.

The Directors report—

Mr. Threlkeld proceeded, with his family, in the former part of 1825, to Newcastle; where he purposed to reside, till a house which was building for his reception at Reid's Mistake should be completed, when it was his intention to remove thither, with a view to his labours among the Aborigines in that vicinity. In the mean time, he will be chiefly engaged in the study of their language, the attainment of which, from its affinity to the Tahitian, with which he is familiar, will be comparatively easy to him: he has already so far prosecuted his inquiries, as to enable him to make an attempt toward the formation of one of the dialects of the Aborigines into a written language: he has also collected a considerable number of words for a Vocabulary.

Mr. Threlkeld has visited the scene of his intended labours, which is situated about 20 miles from Newcastle; and has been since informed that the Natives are earnestly waiting for his return, to take up his abode among them. As they are without clothing, he proposed to them, that, instead of eating the skins of animals, as was their practice, they should, in future, give them in barter for articles of apparel: the people were pleased with the idea; and there is some ground to hope that they will not be indisposed to adopt this first step to civilization.

NATIVE INSTITUTION.

No Report has reached us.

RELIGIOUS TRACT SOCIETY.

It is stated in the last Report—

The Australian Religious-Tract Society has received a further grant of 8000 Publications; and 1500 have been granted, for the use of the Prisoners in the Gaol at Newcastle; and for the Stock-keepers, who constantly live with their herds in the wilderness, and never have an opportunity of listening to the truths of the Gospel from the living voice.

WESLEYAN MISSIONARY SOCIETY.

John Harper, *Missionary to the Aborigines.*

Of Mr. Harper's appointment, mention was made in the last Survey: nothing is said of Mr. Walker, who had been labouring among the Aborigines; but the Committee report—

The former attempt made by the Committee to bring the Black Natives under instruction has not been so successful as they at one time hoped: their unsettled habits, and the vices which they had acquired by intercourse with the lower classes of the Colonists, together with a difference of opinion which arose among the Brethren respecting the manner of prosecuting this work, have all proved unfriendly to the enterprise; but the recent discoveries, which have been made in the interior and distant parts of the Colony, have brought to the knowledge of the Colonists tribes more numerous, and placed more out

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of the reach of those counteracting circumstances to which allusion has been made. Among the Natives of Wellington, a Mission has been commenced; and a Young Man has been sent from the Society at Sydney, to commence this service.

From Mr. Harper, who is the Missionary here alluded to, the following account of the Aborigines near Wellington has been received—

It is impossible to state, with any degree of precision, the number of Natives in this neighbourhood; but it certainly is not considerable. There are five tribes, besides the Bathurst Tribe, viz. — the Murrilong, the Nury, the Bendjang, the Mudjee, and the Myawl: the usual places of resort of some of these tribes are many miles from Wellington; but, occasionally, they all visit this spot. How large these tribes may be, it is hazardous to conjecture; a whole tribe having, perhaps, never been seen together: they are generally divided into groupes of 60 or 70. They are in general taller, stouter, and more athletic than the Blacks nearer the Colony; and they evince some superiority of intellect: in point of ignorance and behaviour, however, they are on the same level. They are perpetually itinerating from place to place; either as prompted by caprice, or in search of food. They build no houses, and their only covering is opossum skins; but they generally go naked, and even in cold and wet weather they sleep on the bare ground, without shelter, in the open air, with only a fire by their side to keep them warm. They live on kangaroos, emus, opossums, snakes, fish, &c. of which kinds of food there is always a plentiful supply: the women are not invited to partake of the animals procured by their husbands; but are left to seek their own subsistence, which chiefly consists of large grubs, found at the roots of young trees.

They have some notion of a Supreme Being, whom they call MURROBERAI; and who, they believe, produces the thunder and lightning. But they pay him no worship; and seem never to think of him but when it thunders, and then their only sentiment is that of terror. They have also some idea of a future state of existence: they believe that though they "tumble down"—the expression which they use for dying—they shall "rise up again;" but it will be as human beings in this world: they think, however, that their future condition will be affected by their conduct in the present state; and that he, who has killed most of his fellow-men, will rise up under the most adverse circumstances. Murder seems to be the only crime, which they apprehend will be visited with punishment hereafter. These sentiments, however, defective and obscure as they are, have but little practical influence: they appear, indeed, never to advert to them but when questioned about them.

They frequently express an earnest desire to have some person to instruct them in agriculture and to build houses.

The Committee add—

Either the Natives of New Holland must

become utterly extinct, or that melancholy result must be averted by the introduction of Christianity among them. It may be hoped, that this is in the design of the Common Parent of all the tribes and nations of men: and that Christianity may, here, also, have the triumph of arresting the progress of depopulation and death; and of exhibiting some of these tribes, the most depraved and hopeless certainly of human beings, among the monuments of its mercy and saving health.

New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

Bay of Islands.

A large Bay on the north-east coast of the northern islands.

CHURCH MISSIONARY SOCIETY.

Stations and Labourers.

RANGHEEHOO, on the north side of the Bay: 1815: John King, James Shepherd, *Assistants*—KIDDEEKIDDEE, on a river which falls into the Bay, on the west side: 1819: James Kemp, G. Clarke, James Hamlin, *Assistants*—PYHEA, in Marsden's Vale, on the south side of the Bay, about 16 miles to the south-eastward of Kiddeekiddee, and about 10 miles across the Bay southward from Rangheehoo: 1823: H. Williams, W. Williams, *Missionaries*: W. Fairburn, Richard Davis, C. Davis, W. Puckey, W. Puckey, jun. *Assistants*—KAUAKAUA, about 10 miles south of Pyhea, on the bank of a beautiful river which falls into the Bay at Pyhea: 1825.

The Rev. Henry Williams visited New South-Wales, in the beginning of March, in his new vessel, which is named the "Herald:" he there found his brother the Rev. W. Williams and his companions about to proceed to their destination; and returned with them, and Mr. Shepherd, in the Sir George Osborne; reaching the Bay of Islands on Lady Day. Mr. Shepherd occupies Mr. W. Hall's house at Rangheehoo: Mr. Hamlin and his Wife joined Mr. Kemp and Mr. Clarke: the Rev. W. Williams and Mrs. Williams took up their residence with his brother, till he should make some proficiency in the language.

Mr. Marsden suggests the establishment of a Hospital with a House, when circumstances will admit of it, on the west end of the Island of Motooroa, which lies, as may be seen in the Map of the Bay at p. 250 of our Volume for 1822, off the mouth of the Kiddeekiddee River: he thus explains his design:—

The island is the common resort of the Natives of different Tribes, when passing to and from the southward. The house will be convenient for the Missionaries occasionally to hold their Meetings in. It would be particularly convenient for the Natives to resort to, at

appointed times, for medical assistance; and, on this point of land, the Rev. W. Williams might have a Hospital for the Natives, as all would have access to it by water. In stormy weather, the Missionaries could put up there for the night, when on their passage from one Settlement to another; instead of lying exposed on the sea-beach, which has often been the case with myself when I was in the Bay.

The Obituary of Christian Ranghi, at pp. 185—188, of our last Volume, will have strengthened the expectation of a future spiritual harvest in New Zealand. Too, of whom a Portrait and some further account were given at pp. 303, 304, though he had enjoyed more advantages than his brother-chief Ranghi, died, though not without hope, yet under a cloud. That the aspect of things, however, is brightening in New Zealand will appear evident from the communications quoted at pp. 611—619, which cannot be read without thankfulness by any who have sympathized in the trials of this Mission.

Mr. H. Williams returned, as we have stated, from New South-Wales with his Brother, leaving the "Herald" at Sydney. Mr. Marsden writes at the end of May—

The Schooner "Herald" sailed last week for New Zealand with supplies. She is a fine vessel, about 60 tons measurement, and will answer all the purposes of the Mission. A merchant in Sydney offered 1000*l.* for her.

Mr. Williams thus speaks of the services in which the "Herald" may be employed, and the benefits which may be expected from her—

The stores have generally been landed in a scandalous condition—cases and casks broken open, and the contents wasted and materially damaged, and consequently exposed to the crews and Natives: all this we hope will be remedied by our vessel.

Were she to go once in two years to the Colony, it would be sufficient: in the alternate summer, we might visit various parts of the coast, to the mutual advantage of ourselves and the Natives; and thus open a wide field for Missionary Exertion. Intercourse by her might, with the greatest ease, be maintained along the coast to the southward; and she might always procure a sufficient quantity of native food for the supply of the Schools, and at little expense, which has not yet been the case, as the shipping draw away the produce of this part of the Island. It will be well to have one or two Englishmen to belong to her: the remainder of her crew we can ourselves form, with the assistance of Natives.

A body of Englishmen are endeavouring to establish themselves, it is understood, for commercial purposes, on the Gambier River, at Shukeangha, on the

west side of the Island: if they should succeed, they may perhaps draw away the shipping from the Bay; and would thus be of advantage to the Mission.

Mr. Marsden thus speaks of the influence of the Mission upon the Natives—

The prospect brightens among the Natives. I have no doubt of final success. Much has been done already. But Nations do not easily forsake their gods—not so readily as those, who are favoured with the knowledge of the True God, forsake Him!

When I consider that not a single murder, under any circumstances, has been committed in New Zealand, from the North Cape to the River Thames, on any European, since the Missionaries first landed to the present time, I think that this alone is a great object, where murders of every kind were so common before. God will bless His own work, and New Zealanders will see His salvation!

Mr. Kemp writes, at the end of 1825, in reference to the state of Agriculture among the Natives—

Shunghee and two other Chiefs have grown a little wheat the last year; and if they return home in time, they will sow some more for the next season. I yet hope to see the New Zealanders growing wheat in a more extensive way for themselves, and enjoying the comforts of civilized life; but this I look for to be the effect of the Gospel: when once that is faithfully preached among them, then we may expect to see them rise in civilization. *For the grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:* and I doubt not but it will have this effect on the hearts of the New Zealanders, when applied by the Spirit sent down from on high.

RANGHEEHOO.

In the latter part of 1825, Mr. King thus speaks of the Natives and of the School—

Since Mr. Hall left this place, the Natives have behaved quietly toward us, and are very desirous that another family should come to live with us. Though there are no evident marks of true conversion to God, yet His Word, I trust, is conveying light and knowledge to their minds, and it will prosper according to His will.

I have taught eight Boys to read: they are capable of reading the Bible, were it translated into their tongue. Some of them can read with ease all the Dialogues contained in the Grammar of their language: they are also learning to spell, and write, and form sentences on their slates: they are taught from time to time the way of death by sin, and the way of life by Jesus Christ.

KIDDEEKIDEE.

On the improving state of the Natives, Mr. Clarke writes at the beginning of last year—

Considerable attention is paid by the Natives living with us to religious instruction, with a regular attendance on the means of grace, and a far more consistent behaviour.

Mr. Kemp thus speaks of their neighbours—

Our visits among the Natives on the Sunday are encouraging: they are generally more attentive when we go to their places, than they are when at our Settlement. The Chiefs manifest a pleasure and delight in seeing us, and generally are very attentive to what we say: they often ask questions about our Religion. We see a much greater spirit of inquiry among them, and a greater desire to be taught those things which make for their eternal peace, than ever we saw.

In March Mr. Clarke adds—

We continue to visit the Natives at their villages; but, having Schools, Public Store, Cultivation, and many other secular matters to attend to, beside our own families, we lament that we cannot oftener be out among the Natives, to impart religious instruction to them.

In the beginning of last year Mr. Clarke gives a good account of the Schools: he writes—

We have 22 Boys and Girls under a course of regular instruction; and I often feel my soul refreshed in this part of my work. Eight of the Boys and Girls are reading the Dialogues in the Grammar, and most of the others are making pleasing progress: there is a determination among the children to learn to read and write.

My two senior Boys have been with me about 16 months: they are quite masters of reading and writing; and would be able to read any part of the Word of God were it translated into their language. I do indulge the hope, that these two Boys will be made blessings to their countrymen.

Mrs. Clarke and Mrs. Kemp have each several Native Girls residing in the family, who are trained up in domestic employments, and to whom they give religious instruction. Mrs. Clarke has also a School five days in the week, which ten or twelve other Girls attend. One of Mrs. Kemp's Girls is Shun-ghee's youngest daughter, who promises to be a blessing to her country: all the Girls are improving.

On the facilities for communicating instruction by means of the children, Mr. Clarke makes the following remarks:—

There is a communicative disposition in the New-Zealand Children, from which much good may result: all that we do and say, as well as what we teach, whether on religious or other topics, spreads through the different Tribes around us by means of those who have lived or do live with us: in this way, I hope that the Children will be useful in teaching others. But that which gives, as it were, new vigour and life to me, in my sometimes-difficult work, is the hope of soon seeing some portion of the Word of Life in the hands of those who are now under my instruction; that they may read for themselves, and to their poor superstitious and ignorant friends,

the will of God. I hope this period is not far distant.

Mr. Kemp and Mr. Clarke attend the Adult School every evening. Of the plan on which they proceed, Mr. Kemp gives the following account:—

Besides instructing them in their letters, we endeavour to impart to them the knowledge of God, by asking them questions: by this mode of instruction we may convey the most important truths to their minds; and, in time, I trust, shall be made the means of bringing them to the knowledge of God.

He adds, on another occasion—

I believe that many of them are so far convinced in their judgment as to the vanity of many of their superstitions, that they look on them with disgust. I doubt not but the light will gradually break in upon them, and that they will ere long see the folly of all their superstitious vanities. Oh that we may all with greater diligence and zeal set our hands and hearts to the work; and look more by faith for His blessing who has said, *All shall know Me, from the least of them unto the greatest.*

PYHEA.

Many interesting particulars relative to this Station appear at pp. 613—618 of our last Volume.

The Morning Service on the Sunday begins at eight o'clock; and, after it is over, those who are engaged in the Mission visit the Natives within a distance of seven miles from the Station. Of these visits, and of the favourable change which has taken place in the Natives, Mr. Williams says—

It is with gratitude to the God of all grace and consolation, that I now prepare these documents for England. You, no doubt, will have felt distress of mind at the appearance of affairs here, at the close of our last communications: we were greatly exercised at that time, and could not see how things would terminate. All is now quietness around: we are treated with as much attention and respect as we could possibly wish; and the people receive us with kindness wherever we go. They are now urgent for our visits on the Sabbath, and professedly abstain from work on that day. Within seven miles around us there is a vast population, which might occupy the daily attention of six or eight Missionaries. At present we find it impossible to appropriate more than the Sabbath to visiting them.

He subsequently adds—

The Natives receive us with kindness, and hear what we say with attention; but the dominion of Satan over them is very apparent: yet are there very many circumstances, which concur to encourage us, and convince us that the Lord despiseth not the day of small things.

On the undermining of the Native Superstitions Mr. Williams says—

On all occasions, we speak against their taboos: their superstitions are very exten-

sire; but, around us, we certainly find that they are giving way: when we are requested to attend the sick, we do not visit if we observe any appearance of this kind: when a person is seriously ill, they will remove him out of the house, and deny him food: we reverse this—otherwise we leave them. Our remedies have universally been blessed; and they will ask to be bled and blistered on slight ailments, having witnessed the recovery of two or three who were severely ill with inflammatory disorders.

On the change in the behaviour of the Natives he further says—

Their behaviour has been universally respectful for several months past. They appear, in a degree, disciplined to our mode of proceeding, and submit to our regulations and restrictions: on our first landing, they would climb our fences, pry into every corner, and enter our houses at will; but now they wait to be asked in: and if any one should stray where he should not, a single word will generally set all right. When strangers come near, as they do at times in large parties, and are disposed to be troublesome, our own Natives will explain our customs. They will, however, thieve on all occasions; and frequently put us to considerable loss, without benefiting themselves: but it is encouraging to see them improve in any respect.

Of 13 Natives employed at Pyhea, Mr. Williams reports—

They are instructed every morning; and are frequently occupied during the day, by themselves, in spelling and writing: some make considerable progress.

A few of the Natives discover a disposition to adopt the manners of the Missionaries. Mr. Davis mentions a pleasing circumstance of this kind:—

We have built a good rush hut and enclosed a large garden, for a Native whom we have had in our employ for six months past. The man is a person of considerable note, belonging to Shunghee's tribe. We became acquainted with him during our stay at Kid-deekiddee, and he came down with us when we first came to this Settlement; but Shunghee enticed him away with him to the war, in which he got to himself a great name among the Natives. When he returned from the fight, he came to see us; and I found that he had a great desire to come and live with us. I told him if he would come with his wife, he should have a house and garden: he accordingly came down with his wife and people, and built himself a house on the Mission Ground: I purchased him some fencing timber, and he enclosed himself a garden, and cropped it after the European fashion: it yielded him a great increase. When Shunghee went away to the present war, being loath to leave so valiant a man behind him, he made use of all his influence to get him away, but he would not go. After Shunghee was gone he said to me, "Before you took me to live at your place, I loved my own country, and my country fashions and customs; but now, I have a house and a good garden—I love your manners and customs

better than those of my own people, and my heart is also very good for your prayers and instruction." The man having behaved remarkably well, and seeing him so very industrious, I enclosed him, at his own request, a larger piece of land for his garden. He immediately cropped it with potatoes; and is, at this time, not a little pleased with his house and large garden. He and his wife and people attend our Daily and Sunday Schools; and also our Family Worship, twice a day. They have one child, which they are bringing up after the European fashion, and for whom we supply them with clothes.

Payment was very properly made to this Native for his trouble in building his house and fencing the land, that he might have no claim in case it should be found necessary to remove him. Another Native and his wife have made a similar proposal: offers of this kind will naturally be encouraged by the Missionaries, where circumstances will allow of their being accepted, as every family thus assimilated to their Teachers will have a powerful influence in their favour.

On the state of the Natives and his visits to them, Mr. Davis writes in February—

The Natives continue to behave well, and the people whom I visit listen with attention. Many circumstances have taken place, which will not fail, I trust, to stimulate us in our work. A very material alteration is manifest in the behaviour of the Natives. I have no doubt but a Missionary might preach and be heard with attention at twenty, or rather perhaps forty, Native Villages round this Settlement. I have been much encouraged myself, in my continual visits to them; and, while labouring hard in the woods, have found it refreshing to sit down on the trunk of the fallen tree, and speak to the listening Natives on the things of God.

Mr. W. Williams gives the following account of one of the first Sundays which he spent in New Zealand—

I have this day received more encouragement than for some time past, in the great work before us. I accompanied Mr. Davis to Te Puki, which place he has visited for the last twelve months. The people had received a flag of calico, which they always hoist: this we saw at a distance; and, when a little nearer, we perceived a good number of Natives, about 30—men, women, and children, (they seldom are found in greater numbers in one place) assembled to receive us: Mr. Davis, though at present but imperfectly master of the language, was listened to with great attention. After prayer and two hymns, we prepared for departure; but the Natives would not allow us to leave them, till they had brought us kumeras, potatoes, Indian-corn, and melons. It filled me with joy to see their willingness to receive the Truth; and, though much fatigued by the length of the walk, being 7 miles to the spot, on a road which was almost wholly

up and down very steep hills, yet, in returning, I walked with much more alacrity.

When about two miles from home, we called at a place which we passed in the morning: the Chief was offended that we should have passed his place without giving him a preaching, and also because he had no flag to hoist on the Sabbath. Crossing the river we came to two other Stations, which we expected my Brother would have visited; but he took a contrary direction: the people expressed great disappointment at being passed by.

Wherever the Missionary goes he is received with kindness. It seems needful that our Stations should be made stronger; and, to this end, that more Preachers be sent. There are, in the Pyhea District, great numbers of these Villages; at each of which the Gospel should be constantly preached: for the Natives will not, at present, leave their own Settlements for the sake of hearing, though they willingly listen when the Word is brought to them. I trust that many Young Men in England will be stirred up to give themselves to the service of the Lord. The kingdom of heaven is at hand.

KAUAKAUA.

Mr. Richard Davis and Mr. C. Davis, who are to settle at Kauakaua, do not seem, at the date of the last despatches, to have removed thither from Pyhea. Preparations were making by clearing away the timber, and Mr. Davis visited the place as frequently as he could; but he found that the Natives would not work well if he were not present.

WESLEYAN MISSIONARY SOCIETY.

1823.

Station and Missionaries.

WHANGAROOA: the Settlement is in a valley, named by the Missionaries Wesleydale, 7 or 8 miles up a river which falls into the Bay of Whangarooa north-west of the Bay of Islands; and is about 25 miles distant from Rangheehoo by land, and about 50 by sea: Nathaniel Turner, John Hobbs, *Missionaries*; James Stark, *Assistant*.

Some of the principal circumstances referred to in the following extract of the Committee's Report were mentioned in our last Survey, but we think it better to state the whole in the words of the Report.

The Committee are happy to report, that their anxieties respecting the safety of their Missionaries among the barbarous people with whom they had settled at Whangarooa have been dissipated by the arrival of Mr. White, and by the Letters and Journals of the Missionaries of the Station.

They had built commodious Mission Premises and two Native Schools, and were just acquiring a facility in speaking the language, when various circumstances, arising out of the quarrels of the Natives, the plunder of an English Ship in the Bay which Mr. White

most laudably exerted himself to rescue, and the death of the Chief George, placed them in circumstances peculiarly critical and dangerous. It was deemed prudent that Mrs. Turner, the only female on the Station, with her children, should take refuge at the Church Missionary Settlement, about 35 miles distant: but the four Brethren, with the exception of occasional visits to the Church Mission, remained at their post; and, for several months, were in frequent jeopardy of being plundered and massacred. The particulars have been already published, and the Committee need not dwell upon them: it is enough that they pay a deserved tribute to the fortitude, prudence, and patience of the Missionaries; and to that heroic conduct, which was displayed by Mrs. Turner in various circumstances of extreme trial and alarm. Nor less is it incumbent on them to notice, with feelings of gratitude and respect, the very Christian conduct and brotherly sympathy of the Missionaries of the Church Society's Settlements; whose counsel and assistance were always most promptly afforded to our Brethren during these trying months. A calmer state of things has succeeded; and, before Mr. White left the Station, the Brethren were treated by the Natives, not only with mildness, but kindness. In the midst of all, good impressions appear to have been made on several individuals, and of some of the youth of both sexes hopes were entertained. Independently of the quiet state of the Natives, the Mission had been too recently established to warrant the hope that any extensive influence of Christianity over the minds of the Natives could have been felt; but the character and objects of the Missionaries have become understood among them, and the ultimate triumphs of Christianity and civilization, notwithstanding the existence of so many counteracting causes, may, by the blessing of God, be anticipated. In this anticipation, the Brethren labouring at the Station fully participate; and Mr. White is returning again to co-operate with them, undaunted by the perils to which they have been exposed, and with increasing commiseration for the moral state of this branch of the Human Family.

The very critical circumstances and the deliverance of the Missionaries are thus spoken of, on another occasion, by the Committee—

Both Mr. White and Mr. Turner had suffered personal violence, so that all sense of safety was destroyed; but what rendered their case the more alarming was, the probable death of George, the Chief: they could scarcely hope less from his successor; but there was behind all a Superstition, which had but recently been discovered, and from which they had every thing to dread. The notions of satisfaction among the New Zealanders, life for life, blood for blood, are deep and deadly: the father of George had been killed in the affair of the ship Boyd; and the notion which haunted him in his last sickness was, that he had not taken sufficient satisfaction of the Europeans for his father's life: the Missionaries came to know that he

had left this satisfaction to be exacted by his heir, by the plunder and probable destruction of the Missionaries in his power. From the same notions of taking satisfaction, equal dangers from other quarters were continually arising: the more friendly Natives of the Bay of Islands, Shunghee's people, were at one time determined to fetch them away from George's tribe, and to punish that Chief and his people for the plunder of the ship *Mercury*: this involved them in new anxieties. The probable punishment of some of the people for their bad conduct in the affair of the *Mercury*, by some of the European Vessels, added to their apprehensions. By various unexpected occurrences and various workings of their own minds, they were, however, induced to postpone their departure; until they were, at length, encouraged to rescind their resolution to give up the Station, and remain. That they were not driven away hastily by their fears and dangers, is indeed only to be attributed to the special and supporting grace of God: of them it may be indeed said, they were in *deaths* oft; but their preservation is another proof of the efficacy of prayer, and the watchful care of the God of Missionaries. Several critical circumstances occurred; but the death of the Chief, George, was the most serious: the people, on whom had devolved the task of taking satisfaction for the death of George's father according to the last will of George, assembled for that purpose, and approached their dwelling; when, after some consultation, one of the Natives jumped over the fence, and bore off a duck from the poultry in the yard, and the whole party went off peaceably, contented with the blood of a mere bird, as the satisfaction! So truly are the hearts of men in the hands of God!

Extracts from a Journal of Mr. Stead, at the end of 1825 and the beginning of 1826, have appeared, of which the Committee give the following summary—

They further illustrate the gross and earthly character of the Natives, the resistance which the Gospel in its spiritual influence meets with in their hearts, and the *stony* nature of the soil in which the Christian Labourer has to scatter his seed. The questions of the School Children shew great quickness of intellect; and this is, in one view, a hopeful circumstance: but, on the other hand, they discover little of the true spirit of docility. A special Divine influence is obviously here peculiarly necessary, to give saving energy to the truths preached; and this, we trust, will be the subject of the prayers of our friends when they think upon New Zealand.

Friendly Islands.

A large collection of Islands, so denominated by Captain Cook from the apparent disposition of the inhabitants.

WESLEYAN MISSIONARY SOCIETY.

1822.

TONGA, or TONGATABOO, one of the most southerly of the Friendly Islands, well cultivated and fertile, about 16 miles long by 8 at its greatest breadth: John Thomas, John

Hutchinson, *Missionaries*: Charles Tyndale, *Assistant*.

The Missionaries arrived at Tonga on the 28th of June. They found Charles Tyndale, the Young Man who continued (see p. 165 of the last Survey, where he is called by mistake G. Tyndall) on the Island after Mr. Lawry left, in good health, and apparently master of the language. The Chief with whom he was living received the Missionaries in a very friendly manner.

LONDON MISSIONARY SOCIETY.

Three Native Teachers.

The Society is still without information.

Georgian and Society Isles.

Two groups of Islands in the South Pacific: between the 16th and 18th Degrees of South Latitude, and the 149th and 152d of West Longitude—late converted from Heathenism to Christianity—the Georgian principally under one King; the rest under their respective Chiefs or Sovereigns; but all under new Codes of Law, conformed to Christianity.

LONDON MISSIONARY SOCIETY.

GEORGIAN, 1797—SOCIETY, 1818.

Our last Volume contains various comprehensive statements relative to the greatness of the change which has been effected by the Gospel in these Islands, and their present condition both civil and religious: see a Farewell Letter of the Deputation on leaving the Islands, at pp. 206—210; and, at pp. 279—282, the intelligence communicated by the Rev. W. Ellis at various Public Meetings in May. At one of the Meetings, called "Monthly Concerts," held in America, while Mr. Ellis was there on his way home, he thus described the Meetings for similar purposes held in the Islands—

There, not as in England and America, two-thirds of the adult population punctually attend; and they come with hearts warmly engaged in the Redeemer's cause. The Meeting is opened by singing a Hymn, in which the Natives unite with a sincerity and devotion not easily described. Next a Prayer is offered, usually by one of the Natives. A Native then reads a portion of Scripture which has been previously selected for the occasion. This is followed by the narration of Religious Intelligence, which the Missionaries obtain through publications received from America and England: such intelligence is listened to by the Natives with the utmost interest: when the accounts are unfavourable, a gloom may be seen to come over their countenances, as if they had suffered some personal calamity; and when, on the contrary, the news of Missionary Success reaches their ears, they exult at the brightening prospect. Prayer is offered at the close of this narration, usually by one of the

Natives: with great fervency he prays for those who have done so much to send the glad news of Salvation to their long-neglected Islands, and that the same light may shine on all the Islands of the Pacific—he prays for England—he prays for America—he prays for India and the whole world. Your best friends, I had almost said, are there.

The Rev. Daniel Tyerman, one of the Deputation to the Islands, gives the following summary view of their state in regard to religion—

We know of TWENTY-ONE Islands in those seas, in which the Gospel has been embraced—in which not an idolater remains: and, while I would not hold them up as having arrived at perfection, I fear no contradiction when I affirm, that the inhabitants of those Islands are the most universally and consistently Christian of any people upon the face of the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed. I feel confident, that the Sandwich Islands will be in a similar condition, in a few years.

To assist the operations of the Press in benefiting these Islands, the British and Foreign Bible Society has granted 500 reams of paper, and the Religious-Tract Society has furnished 16,000 Tracts and Children's Books.

An arrangement was made by the Deputation for the maintenance of a regular intercourse between the Missionaries and the Native Teachers stationed in the surrounding Islands: of this arrangement the Directors say—

The plan which appeared to the Deputation and the Missionaries to be most eligible was, that a vessel should be every year engaged for this specific purpose: on the proposal being submitted to the Directors, they agreed to allow, on behalf of the Society, an annual sum for the object, on condition that one or more of the Missionaries should always proceed on the service. In pursuance of this arrangement, the brig *Haweis* was, in the autumn of 1825, engaged by the Missionaries for a voyage to the Islands in question. Messrs. Bourne and Williams having visited Harvey Islands in 1823, it was considered proper by their fellow-missionaries, that one of them should take the lead in the present undertaking: the lot fell on Mr. Bourne, who accordingly embarked, the 30th of September, on board the *Haweis*, accompanied by a Deacon from each of the two churches of Raiatea and Taha, and proceeded to Harvey Islands, and thence to the Islands of Raiavai: from Raiavai, he returned to Raiatea, about the 11th of November.

Georgian Islands.

STATIONS AND MISSIONARIES.

OTAHEITE, about 30 miles by 20: at Matavai, now called *Waugh-town*, C. Wilson; Papao, now called *Hankey-town*; at *Wilks' Harbour*, G. Pritchard; at *Burder-point*, Adam Darling; at *Haweis-town*, John Davies; at *Hidia*,

T. Jones; at *Matooi*, now called *Bogue-town*, in the smaller peninsula, W. Pascoe Crook; EIMEO, 20 miles north-west of *Otaheite*, and 10 miles by 5: at *Roby-place*, W. Henry; with *Elijah Armitage* and T. Blossom, Artists; at *Griffin-town*, John Muggridge Orsmond and C. Pitman.

Mr. Nott, of *Hankey-town*, who had been connected with the Mission (see p. 399 of our last Volume) from its commencement, embarked on a visit home, March 4, 1825, and arrived on the 7th of July. The time of Mr. Pitman's arrival (see p. 170 of our last Volume) is not stated. Mrs. Jones, of *Hidia*, died Nov. 18, 1825; and Mrs. Davies, of *Haweis-town*, Jan. 30, 1826.

PROCEEDINGS.

The following statements are collected from the last Report, unless otherwise mentioned.

Waugh-town and Hankey-town.

During Mr. Nott's absence, Mr. Wilson has charge of both Stations.

In the year ending May 1825, the number baptized was, of adults 108, of children (exclusive of those baptized by Mr. Nott, whose Register could not be found) 30—communicants received 171, of whom 20 have since removed to other Stations—candidates, 173—total number, 538. The attendance on the Sabbath is large: on Wednesday Evenings it is somewhat irregular. The Conference Meetings, which, from non-attendance, had been discontinued, have been resumed: the number who attend is now considerable, and the effect apparently beneficial. Three other Meetings are held on the Week Days, for conversations, respectively, with the candidates for communion, with the baptized, and with the candidates for baptism. A few communicants have departed this life with a good hope of glory. Some persons not unfrequently attend Public Worship, who yet appear to disregard both the laws of God and man: of this description a few have been reclaimed. Both the Adult and Children's Schools at *Matavai* are better attended than formerly: in the Children's are 120, who can repeat the whole of the Catechism.

Wilks' Harbour.

The moral injury received by the people resident in the vicinity of *Wilks' Harbour*, from the intercourse of crews of vessels which have entered the harbour since the departure of Mr. Crook from *Bogue-town*, is much to be lamented. Mr. Pritchard, with the concurrence of his brethren, on the 22d of November last (1825) took up his residence at that Station.

A New Chapel, which is very large, was opened Dec. 28, 1825. Mr. Pritchard writes on the 5th of January—

Next Sabbath I intend to preach my first sermon in Tahitian. The people are exceedingly kind to me, and appear very thankful that they have again a Missionary settled among them.

In addition to the Schools and the various

Services during the week, we have, on the Sabbath, three Services in Tahitian, and one in English for the benefit of seamen and the Europeans residing on the island.

The total number of the baptized is, of adults 420, of children (many of whom are now grown up) 386. The number received into the church, during the past year, is 39; that of regular communicants 109: one has been separated for immorality, but the conduct of the rest has been in every respect consistent: many candidates for communion are under preparatory instruction. The Congregation usually consists of about 1000 regular and attentive hearers: after the Morning Service, the females assemble to improve themselves in useful knowledge: in the middle of the day, the children and young people are catechized, and repeat portions of Scripture committed to memory during the preceding week: after the Service in the Afternoon, a meeting is held for the purpose of explaining to the Natives subjects not fully understood. The baptized meet in classes once every week, when they are instructed in Scripture History and other branches of useful knowledge, adapted to enlarge and improve their minds. A Weekly Lecture, various Catechetical Exercises during the week, and Monthly Missionary-Prayer-Meetings, are steadily held: care is taken to render these meetings interesting as well as profitable, and they appear to be followed by corresponding results. Some who had departed from the way of the Lord have returned, and now walk consistently.

Both the Adults and Children's Schools are well attended. In the Adult School the Scriptures are daily read and explained. Most of the Children can repeat portions of Scripture, the Mission Catechism, and Dr. Watts's "Catechism of Scripture Names," and, such of them as can read, most of our Lord's Sermon on the Mount: two classes have repeated the whole of the Gospels by Matthew and Luke.

Mr. Darling, beside his various other engagements, continues to superintend the Printing-Office: he has printed ten of the Epistles of St. Paul, translated into Tahitian, a Revised Code of Laws, and the Report of the Tahitian Auxiliary Missionary Society for 1825. The Gospel by St. Mark is in the press. The Epistles of St. Paul have been circulated among the Natives.

In both a civil and religious view, the affairs of this Station are prospering. Many more dwelling-houses have been erected. A new Mission House, in a more eligible situation, is in progress: this has been undertaken by the people, free of expense to the Society. A considerable part of the materials required in building the Academy House at Griffintown, in Eimeo, were prepared by the people of this Station.

Hawais-town.

The number baptized is, of adults 87, of children 75—candidates for baptism 20—total number baptized, adults 744, children 628—communicants added 131—total number of communicants 283—candidates for communion 63. One of the communicants has fallen

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under censure, and another has been separated from the Church; but the members, in general, conduct themselves agreeably to their Christian Profession. Four communicants have died happily. The Sabbath Services and various Catechetical Exercises are well attended: at one of these exercises, held on the Monday Evening, the subjects of the public discourses on the Sabbath are brought under review: greater attention during Divine Worship, with clearer apprehension and easier recollection, has been the result.

The attendance of both the Adult and Children's Schools is good, and almost all the children are well acquainted with the Catechism.

The contributions at this Station, for the year ending May 1825, amount to 3487 bamboo, or 1743 gallons, of cocoa-nut oil.

Hidia.

In May 1825, the number who had been admitted to baptism was 139, of whom 11 had received this initiatory rite at other Missionary Stations: there were 69 members, of whom 22 were received into communion at other Stations: the number of candidates for baptism was 112. In September, the number of baptized was 139, and that of communicants 69—candidates for communion 5. The Congregation consists, on the Sabbath, of between 500 and 600; on Wednesday Evenings of about 300: several other meetings for religious instruction are also well attended. The same earnest desire, on the part of the Natives, to obtain the solution of difficulties on religious subjects, is shewn here as at the other Stations.

A School has been formed, in which about 200 children attend. An Adult School assembles every morning of the week, except Saturday: the number who attend is between 200 and 300.

A Dwelling House for the Missionary has been built by the people, with little expense to the Society. A spacious Chapel is being erected.

Bogus-town.

The number baptized, of adults is 241, of children 91; making a total of 388 adults and 170 children: beside these, there are about 100 Natives who were baptized prior to this Station being formed—candidates for baptism 28. The communicants are 90 men and 70 women; whose conduct, generally speaking, is agreeable to their Christian Profession: some, who had been under censure, have repented. From the commencement of the Mission, at this Station, in October 1823, to May 1825, 19 marriages have been solemnized. The Congregation has increased to upward of 1000, who attend regularly on the Sabbath: of these, a considerable part also attend the Wednesday-Evening Services and Missionary Prayer-Meetings: the communicants and baptized attend a Public Lecture every Week-day Morning, Saturday excepted; and each of these divisions is distributed into seven classes, which have separate meetings for edification. Mrs. Crook holds conversation-meetings with the females, as formerly. The conduct of the people is, in general, worthy of the Gospel.

In December 1825, the Boys' and Girls' Schools consisted of 120 each: the Girls' School is under the care of Mr. Crook's elder daughters, who also daily instruct the females belonging to the Adult School.

A Female Benevolent Society, superintended by Mrs. Crook and her eldest daughter, has been in full operation since 1824; and many sick, diseased, and infirm persons have been visited and relieved—several of them from distant settlements, who have returned home cured. A similar Society has been since formed among the men.

The Settlement has been much improved by good roads in various directions, and many gardens have been enclosed and cultivated: a burial-ground also has been formed.

Roby-place.

For some time past, there have been few adults in this island, whose population consists of about 1000 inhabitants, unbaptized. The number baptized at Roby-place, during the year 1824-5, is 9; beside two youths of promising character, 6 children, and 27 infants of baptized parents. The communicants are about 270, of whom 25 were admitted in the course of that year: Mr. Henry laments that but few young persons have united in church-fellowship. The Congregation is considerably increased, and the people manifest more attention to the Services: the several meetings for religious instruction and edification are better attended. Among the more aged an awakening has lately taken place, and many afford satisfactory evidence of the sincerity of their religion. A few persons, formerly of very abandoned character, have apparently turned to God. Among the baptized, who have not been admitted to communion, several have fallen into sin, of whom some have since afforded evidence of sincere repentance. Among the communicants, some who formerly appeared exemplary now manifest too much indifference. Mrs. Henry continues to meet the female communicants for religious conversation.

The Schools have not increased in number, but they are better attended. The Boys' School, under the care of Mr. Armitage, contains 60: the Girls' School is conducted by Mrs. Blossom, assisted by her husband, and contains 70: the Adult School is continued.

A great desire for improved habitations prevails, and many such have been built or are in progress. Boat-building, also, is carried on with considerable activity. The new stone Church, owing to the great extent of public work which has lately required attention, is not yet finished. The buildings and various apparatus of the Cotton Factory are completed: on the 1st of March 1825, Mr. Armitage, Superintendent of the concern, received the first supply of native cotton, collected by members of the Tahitian Auxiliary Society: on the 5th of July the operation of carding was commenced, on the 26th of September that of warping the first web, and on the 30th the process of weaving: the Natives, who were incredulous as to the possibility of producing cloth from cotton, were highly gratified by receiving ocular demonstration of the fact: several of the females, who are

learning to spin, have engaged to labour gratuitously for three months.

A friend who visited the Islands gives, at the end of June, the following view of the Station—

The Missionaries have got an excellent Church, roofed in: it is an octagon, on the plan of Surrey Chapel, built of hewn coral rock. The houses of the Missionaries are situated on the side of a hill, about a quarter of a mile from the sea; commanding a view of a delightful valley, interspersed with plantations—houses of the natives—groves of oranges, limes, and other tropical fruits, brought by navigators, and which have multiplied to a surprising degree: but what are of greatly more value to the Missionaries, ten or twelve head of fine cattle may be seen grazing in front of their houses. The uniformity, however, of the seasons, and the constant glare of a tropical sun, soon cause natural objects to lose many of their charms in the eye of one used to the varying climate and fire-side enjoyments of England.

Griffin-town.

The buildings of South-Sea Academy have been completed: the Academy House, which is marked with stability and neatness, is, in all respects, adapted to the object: 17 pupils have been received, all, with the exception of the Young King, Pomaré, now about seven years of age—children of the Missionaries, for whose benefit the Institution was founded. All read the Scriptures, and commit Catechisms and Hymns to memory. A Weekly Lecture, in English, has been established for the special benefit of the children, who also attend the other Religious Services of the Station.

Two Native Schools, one for adults and another for children, have been formed, and placed under the care of Native Teachers.

Mr. Orsmond, so far as his more immediate avocations will allow, exerts himself also for the benefit of the Natives: they have built a chapel, which was opened for worship on the 8th of May 1825: the Congregation, on an average, amounts to about 300.

The births in Eimeo far exceed the number of deaths: the population is, consequently, fast increasing. The number of marriages, during the year 1824-5, was 14.

The Anniversary of the Eimeo Branch of the Otaheitan Auxiliary for 1825 was held on the 10th of May, and that of the Auxiliary on the 11th and 12th: Sermons were preached at the Branch Anniversary by Messrs. Henry and Orsmond, and at that of the Auxiliary by Messrs. Davies and Crook. The subscriptions in Eimeo amounted in the year to 1624 bamboos, or 812 gallons, of cocoa-nut oil; and those in Otaheite to 5926 bamboos, or 2963 gallons: both which amounts were considerably less than those of the preceding year; and several of the Natives, in consequence, exhorted their countrymen to increased zeal.

Society Islands.**STATIONS & MISSIONARIES.**

HUAHEINÉ, 20 miles in circuit, and 90 north-west of Otaheite: **C. Barff**—**RAIATEA**, from 15 to 20 miles west-south-west of Huaheiné, and more than double its size: **John Williams**—**TAHAA**, between 4 and 5 miles north of Raiatea, and about half its size; both enclosed in one reef: **Robert Bourne**—**BORABORA**, 12 or 14 miles north-west of Tahaa, of less circuit, but surrounded by a reef full of populous islands: **G. Platt**—**MAUPITI**, or **Maurua**, 40 miles westward of Borabora, and about 12 in circuit, with 400 inhabitants: **Two Native Teachers**—**MAIAOITI**, usually called **Sir C. Saunders's Island**, about 50 miles south-east of Huaheiné: it is properly one of the Georgian Islands, but is connected with Huaheiné, by both political and missionary relations: **Two Native Teachers**.

PROCEEDINGS.**Huaheiné.**

Mr. Barff reports of the year ending in May 1825—

The Religious Services and the Sunday School continue to be well attended: the Congregation on the Sabbath consists of from 1200 to 1400. We have beheld with pleasure our people's attention to the truths delivered. We continue to receive additions: the number of communicants is now near 500. The total number baptized from the beginning has been, of adults 779, of children 591. The marriages in the year were 18. Death has made inroads upon us during the year: ten from among the communicants have been called hence: we witnessed the departing moments of some of them with much pleasure.

The School for Adults, held about sunrise, receives the best attendance. The School for Children is not so well attended as we could wish: considerable numbers, however, attend, and their improvement is very encouraging.

The inhabitants are greatly on the increase, from deaths being now comparatively few and the births numerous. We are preparing to build a new Chapel, a little larger than our old one, with galleries to be capable of holding 2000. The people are still building new houses: there may be 400 plastered ones, and many more in frame. They cultivate more land now than formerly, with different kinds of vegetables, which have become a great article of trade to the vessels that frequently visit us.

The Directors state—

The Annual Meeting of the Auxiliary, for 1825, was held, as usual, in May, and attended by nearly all the people in the island; who take a very lively interest in Christian Missions, and anticipate with delight the return of the Anniversary.

At p. 280 of our last Volume a striking occurrence at this Island is stated, in proof of the sense of justice which has been introduced by Christianity.

Raiatea.

The Directors state—

The number of the baptized is increased

to 900: the children under instruction are about 400.

In the New Town, erecting on the opposite side of the island, a portion of the garden-ground is fenced off for each person: the allotments, of which the fences are completed, exceed 300.

In a Letter of Nov. 12, 1825, **Mr. Williams** gives the following view of the Mission—

Our communicants are considerably on the increase: they are between 180 and 200; and their conduct is, on the whole, creditable to their profession.

The Adult School has been discontinued, but, as a substitute, each class instructs those of the same class who cannot read, at their own habitations. The Children's School is tolerably well attended, especially by the Girls: the children do not, however, make the progress which we wish to see. When school closes, the Teachers are themselves instructed: on those occasions, most of the adults who are able to read attend of their own accord, and partake of the instruction communicated.

The New Settlement is advancing: the Chapel is nearly finished: houses are erecting for the Conversation Meetings, Schools, &c. The people, generally, have not as yet begun to erect their own dwelling-houses, having been hitherto engaged in the public work. Numerous plantations have been formed: all of them are in a state of cultivation, and some of them are laid out very neatly.

Of the Anniversary of the United Auxiliary, held at Tahaa in May 1825, **Mr. Williams** says—

Upward of 2000 persons were present. **Mr. Bourne** preached from Rev. xi. 15; after which the whole Congregation retired to a large enclosure, where a feast had been prepared by the inhabitants of Tahaa for their Raiatean friends. Having partaken of the bountiful repast, we all returned to the Chapel: the Secretaries read their respective Reports: from Raiatea, the subscriptions amounted to between 4000 and 5000 bamboos of oil: those for Tahaa were between 2000 and 3000: many animated speeches were delivered. The whole assembly again retired to their respective habitations, partook of refreshment, and returned to the Chapel, where the members united in commemorating the dying love of the Saviour.

On the following day, the Children of the Schools had their Services and Annual Feast. I preached to them a short Sermon; after which several, both of the Boys and Girls, repeated entire chapters of the Testament, and two or three of the Boys delivered short speeches. They returned from the Chapel to the enclosure where their parents had feasted the preceding day; and, although it was a season of great scarcity, abundant provision was made. The children present were about 600.

Tahaa.

The Directors report—

No returns of the number baptized have been received since 1824, when they amounted to 256 adults and 266 children. In March

1825, the communicants were 23: their conversation was becoming the Gospel; and there were then 20 candidates for communion. In the School, about 200 children are taught to read and write.

Mr. Bourne has completed the printing of the Tahitian translations of Ruth, Esther, and Daniel.

Except about 20 persons, all the inhabitants of the Island are now located at the Missionary Settlement.

Borabora.

The Directors report—

At the date of the last advices, Mr. Platt had baptized 20 adults; and he had 60 communicants. The School, into which he has introduced the British System, contains about 200 children, who are regular in their attendance.

Maupiti.

Mr. Platt has visited this Station: 30 persons have been added to the members.

Maiaoti.

Mr. Barff writes, in June 1825—

I spent last April at Maiaoti; and found things in a flourishing state. The great work of religion is the main business of their lives; and indeed all the inhabitants of that little spot are busy in learning to read the Scriptures, and attending diligently to the ordinances of God's House: 30 became communicants during our visit, and a number were baptized. Among those baptized were 16 infants; whereas the deaths had been but one during the year. The inhabitants of this little spot are busy in building neat houses for themselves, planting gardens, &c. to add to their temporal comfort; while they are seeking for glory, immortality, and eternal life, through our Lord Jesus Christ.

Paumotu Islands.

Called, also, Palliser Islands; a groupe, of which the chief is Anaa, about 250 miles east of Otaheite, and which have recently professed Christianity.

LONDON MISSIONARY SOCIETY.

1822.

Moorea, Taraa, *Native Teachers.*

The Directors report—

Mr. Crook has lately visited the Island of Anaa; and was informed by the Natives, who themselves received the Gospel several years ago, that the inhabitants of ten more islands of the groupe have embraced Christianity.

When Mr. Crook arrived, the Natives were suffering very severely from the effects of a violent storm, which happened a short time before: many hundred cocoa-nut trees were rooted up by the wind: all the dwelling-houses, together with fourteen Places of Worship, were destroyed by an inundation from the sea. The most afflictive part of the calamity however was, that many of the people, women and children especially, lost their lives.

Maivaivai Islands.

A groupe said to consist of Six Islands—between the 22d and 29th degrees of South Latitude, and the 147th and 151st of West Longitude—in a southeasterly direction from the Society and Georgian, at the distance of 350 or 400 miles, most of which have lately become Christian.

LONDON MISSIONARY SOCIETY.

1821.

RAIVAIVAI—TABUAI—RURUTU—RIMATA—TARA—RAPA.

Fifteen Native Teachers.

We have added Rapa, called also Oparo, to the Islands mentioned in former Surveys, as it appears to be one of the groupe, lying in south lat. $27^{\circ} 3'$ and west long. $146^{\circ} 16'$: it is about equal in extent to Eimeo. A pious chief named Tati, resident in the vicinity of Haweis-town, in Otaheite, made an attempt to open a communication with the Natives, for the purpose of introducing the Gospel: Mr. Davies has since visited it, and placed there Four Native Teachers, two of whom are married.

The visit of Mr. Bourne from Tahaa to these Islands was mentioned before: his Journal contains some account of Rurutu and Rimatara, extracts from which we subjoin.

Rurutu.

The Teachers welcomed us on shore; and, although the three Settlements lie at some distance from one another, it was not long before the Natives were all collected at the place where we landed, to welcome us to their shores. In the evening they assembled, and I addressed them from Matt. v. 13, 14.

The present appearance of the Settlements in this island and the behaviour of the people fully justify whatever may formerly have been said in their commendation. The houses are well built—cultivation is carried on to a great extent, especially in yams—the people continue diligent in learning—the communicants are 30—and all the people, who do not exceed 200, have been baptized.

Rimatara.

The Chapel is a neatly plastered building, with raised floors. I preached from Matt. iii. 3; after which I baptized 27 adults and children. After the Service I married the Young King; and afterwards met the children, to the number of 90.

The inhabitants, who are about 300, appear to be a quiet and agreeable race of people.

Mr. Bourne effected a revolution in the treatment of Females, much to their advantage and the honour of the Gospel: he writes—

This island is capable of supporting a great number of inhabitants; but it has been hitherto the custom for the women to labour, while the men did nothing: this has been a great obstacle to marriage, since the women knew, that if they married they should have to work hard. The Teacher had repeatedly attempted to alter this system of things, without success; but the people had promised, that should a Missionary visit them, they would pay regard to his advice on the subject. On hearing this, I called a meeting of all the people on the island, and, addressing

the King and Chiefs, represented to them the nature of the obligations which they had laid themselves under in embracing Christianity—and informed them that the females in other islands, whose inhabitants had embraced the Gospel, did not till the ground and prepare the food, but made cloth, bonnets, hats, &c. I exhorted them to have compassion on their wives; and not make them work like slaves, while they themselves did nothing at all. I then called on each Chief by name, to give his opinion on the subject: they all spoke in answer; and I was happy to find that there was not a single dissentient voice. It was therefore agreed, that, from THAT day forward, the men should plant, dig, and prepare the food, and the women make cloth, mats, bonnets, &c. The women who were present manifested their joy on the occasion; but I cautioned them against idleness, and to take care that they themselves had good clothes and bonnets, and their husbands good hats.

Very honourable testimony is borne to the influence of Christianity on the inhabitants of this groupe, by persons who have experienced or witnessed their kindness.

Harvey Islands.

A groupe of Eight Islands, so named from the largest—between the 19th and 22d degrees of South Latitude, and the 158th and 160th of West Longitude—from 500 to 600 miles south-west-by-west of Otaheite.

LONDON MISSIONARY SOCIETY.
1821.

AITUTAKE—ATUI—MANGEEA—MITIARO—
MAUTE—RAROTONGA.
Eleven Native Teachers.

Mr. Bourne states these Islands to exceed the Society Islands in population by 2000 or 3000 souls. On the Language he remarks—

There is every reason to believe that they will not be able to read the Tahitian Version. Their language approaches very closely to that of New Zealand: it has no *f* or *h*, nor can the Natives pronounce them; but *k* and the *ng* occur very frequently. There is also a very material difference in the pronouns; and it is rather remarkable, that, after a very short time, the Native Teachers lose their own language, and assimilate to that of their new companions. A new Version must be made for the Harvey Islands; and which will be of very great use to our brethren in the New-Zealand Mission, whenever it shall please God to turn the hearts of that people to listen to the sound of the Gospel of peace.

From Mr. Bourne's Journal, before mentioned, we extract the following particulars, in the order in which he visited the respective Islands: they should be compared with the account given by the Deputation, quoted in the last Survey.

Mangeea, or Manaiā.

Davidā and Tiere, two Native Teachers, were left here by the Deputation: Tiere had

departed this life about three weeks before we landed. During the first two months of their residence on the island, a few embraced the Gospel: that number has since increased to 120: these were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We proceeded to the Teachers' House; which we found equal to any, and superior to most of the houses of the Natives at the Society Islands. Not far from the Teachers' House is the Chapel, round which the dwellings of the Christian Converts are scattered.

The number of inhabitants is from 1000 to 1500. The people who have embraced Christianity are diligent in their learning: a few are beginning to read the Scriptures. Family and private prayer are strictly observed among them: they pay great respect to their Teacher; and although the King and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davidā, frequently visiting him and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity. Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone-axes, and ornaments: their heads are profusely covered with figured cloth, red beads, and sinnet of beautiful workmanship.

The Teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here: fowls also and hogs have been introduced, and are upon the increase: we left some sweet potatoes for seed, which will prove a valuable addition to their stock of eatables.

Rarotonga.

Since the vessel was last here, the most determined hostility had been manifested by the remaining idolaters against those who had embraced the Gospel; and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah; and the cumbrous deities, 14 in number, (being about 20 feet long and 6 feet diameter,) are now lying prostrate, like Dagon of old.

The Chapel, 240 feet by 42, is an excellent native building, well plastered. The house in which the two Teachers, Papeiāha and Tiberio, reside is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm-chairs, and tables, all of native manufacture. There are several hundred houses in the Settlement; of which 180 are plastered.

The King and principal Chiefs can read well in the Tahitian Spelling-book; and hundreds, yea, I may say, thousands of men, women, and children, are making rapid progress in learning: Dr. Watts's Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer are generally observed.

Plurality of wives is entirely abolished. The people shew great respect to their Teachers. Three Kings, or principal Chiefs, formerly governed the island—Makea, Tinomana, and Pa; among whom frequent and bloody wars existed: but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the Islanders. Cannibalism and infanticide also have ceased. The population of this island may be safely estimated at from 6000 to 7000. The people are industrious in the cultivation of the earth; and men, women, and children are continually employed on their plantations.

One thousand were baptized formerly: 496 have been baptized (323 adults and 173 children) during our present visit, so that the whole number of those who have now received the ordinance on this island is 1496.

Much has been said concerning the success of the Gospel in the Society Islands; but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for fifteen long years before the least fruit appeared: but two years ago, Rarotonga was hardly known to exist—was not marked in any of the charts; and, on our last voyage, we spent much time in endeavouring to ascertain whether or not there really was such an island; and all the guidance which we were able to obtain was from the King of Atui, who had never seen it himself. Two years ago the Rarotongians did not know that there was such a Name as Jesus, or such good news as the Gospel: and now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equal, if not excel, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing: two Tahitian Teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot on the island! I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect that Rarotonga will become one of the most important among the Missionary Stations in these seas. We left a large supply of elementary books.

It seems to have been found expedient to reduce the size of the Chapel, as the Deputation state it to have been begun 600 feet long.

Aitutake.

We were welcomed by the Native Teachers, Paumoea and Mataitai; and by all classes of the people. The Chapel, which Br. Williams and I opened when we were here together in 1823, which was then in an unfinished state, has been since completed.

They have also built a coral pier; 600 feet in length, and 18 in breadth. The number of plastered houses here is 144, in many of which are bedsteads and sofas. The houses of the principal Chiefs are substantial buildings. The Female Teachers have taught the women to make good bonnets, and the men have also well-made hats. The general appearance and conduct of the people have greatly improved since my former visit; for, although the Natives of this Island had then embraced Christianity, much of the savage manner and behaviour remained; but now decency and order are conspicuous in their demeanour. They are diligent in learning, and numbers can read. Family and private prayer are universal. I baptized 215 adults and children: 400 had been previously baptized. In all the Services, the greatest stillness and attention prevailed, which were not so conspicuous formerly; but now, no Congregation in England could attend with more propriety on the sacred ordinances of religion, than the people of Aitutake.

Maute, or Mautii.

The inhabitants, who do not exceed 200, appeared to us to be going on well. The same attention to the preaching of the Gospel was manifested by the people here, as at the islands which we had just left. Their external appearance was neat and decent: the women were well attired, and but few of the people without hats or bonnets. They behave with kindness to their Teachers, and pay attention to their instructions. They have erected a neat Chapel, 60 feet by 36: singing is good. They are diligent in learning, and several can read. Here also family and private prayer are attended to. The Teachers, Haavi and Faraire, have built themselves a good plastered-house, and made for themselves various articles of useful household furniture. The general appearance of the Settlement and the behaviour of the people are pleasing. I baptized 42 adults and 39 children.

Captain Lord Byron touched here on his return from the Sandwich Islands; and was highly pleased, with his Officers, at the state in which they found the people.

Mitiaro.

This island is barren: the inhabitants, although they do not exceed 100, find it difficult to subsist. They are attentive to instruction, diligent in their learning, and kind to their Teachers. They have erected a neat plastered Chapel, and several have offered themselves as candidates for baptism. After explaining the nature and obligations of that ordinance, I baptized 22 adults and 24 children.

Atui.

The Chapel is a good building; and the Teacher, Nakara, is building for himself a house 72 feet by 30. The Kings, with a few of the people, attend to instruction, and behave kindly to the Teachers; but the principal part of the people pay no regard to either: indeed, they ignorantly blame the Teachers, as being the cause of their wanting food; which, in point of fact, has arisen from an unusually dry season and a scarcity of fish.

I collected the people together, to the number of 150; and preached to them from Luke ii. 14. About 110 had been formerly baptized, and there are now no more candidates for baptism. The Teachers have had much to contend with.

Marquesas.

A cluster of Islands in the South Pacific, about 900 miles north-east of Otaheite.

LONDON MISSIONARY SOCIETY.

1797—revived 1825.

Three Native Teachers.

The Directors report on the revival of the Mission at these Islands—

On Tahuata, or Santa Christina, one of these Islands, where, in the very commencement of its operations, the Society attempted to establish a Mission, several Tahitian Teachers have been recently stationed; and on Mr. Crook, who himself resided as a Missionary during about one year on that island, (from June 1797 to June 1798,) has devolved the task of accomplishing this object.

Mr. Crook embarked on the 7th of January 1825, in the Lynx, Captain Sibrill, accompanied by four Tahitian Teachers, two from Tahiti and two from Huahiné. On the 21st of February 1825, the Lynx reached Fatuiva, or La Magdalena, one of the islands of the windward groupe: from that time until the 27th of March, Mr. Crook had frequent interviews with the inhabitants, who exhibited strong indications of a savage and treacherous character. The Lynx afterward proceeded to Vaitahu, or Resolution Bay, in the Island of Tahuata: here Mr. Crook renewed his communications with the Natives; the results of which were, that some of the Chiefs promised to build a place for the worship of the True God, and expressed a desire to receive Teachers, promising to treat them with kindness and attend to their instructions: the people, also, were very solicitous that Teachers should be settled among them. These encouraging appearances caused Mr. Crook to regret that he had not brought with him a greater number of Teachers, particularly as one of those from Tahiti had died on the passage.

The Teachers from Huahiné have been stationed at Hanateiteina, on the east side of Tahuata; and the surviving Teacher from Tahiti at Vaitahu, on the west side of that island: the Natives, at both those places, engaged to learn to read, and to attend to the instructions of the Teachers.

Mr. Crook returned to Tahiti in the Sarah Ann, Captain Phillips; and, on the 4th of April, arrived safe at his station.

The Lynx, on her passage to the Marquesas, fell in with two extensive low islands; situated between Bunyer's groupe and the groupes called by the Natives Ravahere and Morakau. The islands in question contain but few inhabitants; but these are, professedly at least, Christians; having received the Gospel from Tahitians, who, with two Europeans, had been some time before left on the islands by Mr. Samuel Henry, for the purpose of procuring shells and curing beech-lamer.

Sandwich Islands.

These Islands, ten in number, are in the North Pacific. Hawaii lies to the south-east of the rest, which extend from it west-north-west. Hawaii is 97 miles by 78: the following is the measurement of the other Islands, with the distance of their nearest points from the nearest point of Hawaii: *Mauí*, 48 miles by 39, distant 30; *Takurua*, 11 by 8, distant 36; *Ranai*, 17 by 9, distant 60; *Morokai*, 40 by 7, distant 75; *Oahu*, 46 by 23, distant 130; *Tauai*, 33 by 28, distant 250; *Niihau*, 20 by 7, distant 390; *Taura* and *Morokai* are barren rocks, and are uninhabited. The population of the other eight Islands was estimated by Captain Cook at 400,000; reduced, by war, pestilence, and vice, to 150,000 or 150,000, of which Hawaii has 85,000 and Oahu 20,000. The distance from the eastern point of Hawaii to the north-western side of Niihau is about 390 miles.

AMERICAN BOARD OF MISSIONS.

1820.

LONDON MISSIONARY SOCIETY.

1822.

STATIONS AND MISSIONARIES.

HAWAII: 1820, renewed 1823—*Kairua*; on the western coast: about 3000 inhabitants; the residence of the Governor. Asa Thurston, Artemas Bishop, *Missionaries*; John Honori, *Native Assistant*—*Kaavaroa*; about 16 miles south of Kairua. James Ely, *Missionary*; with a *Native Assistant*—*Waiakea*; on the eastern coast, on a large and commodious bay. Joseph Goodrich, *Licensed Preacher*; with a *Native Assistant*. OAHU: 1820—*Honolulu*; the residence of the King, and of the Governor Karaimoku; a large town, with a good harbour; on the south-west coast. Hiram Bingham, *Missionary*; S. Ruggles, *Licensed Preacher*; Abr. Blatchely, *Physician*; Elisha Loomis, *Printer*; Levi Chamberlain, *Superintendent of Secular Concerns*; Thomas Hopu, *Native Assistant*. TAUAI: 1820—*Waimea*; on the southern coast. S. Whitney, *Licensed Preacher*. MAUI: 1823—*Lahaina*; on the north-west coast: 2500 inhabitants. W. Richards, *Missionary*; Stephen Pupuhi, *Native Assistant*.

Mr. Ely was admitted as a Missionary on the 4th of June 1825, having before been a Licensed Preacher. Mr. Ruggles removed from Waiakea to Honolulu, to assist at that Station on Mr. Ellis's visit to England. Mr. Ellis embarked in September 1824, arrived in America in March 1825, embarked there in July, and reached London in August: his return is greatly desired, both by the American Missionaries and the Natives. Mr. Stewart, of Lahaina, with Mrs. Stewart, left on a visit home, on account of her health, in October 1825: a free passage was liberally granted them to England, on their way to America, in the Fawn, Captain Dale: they arrived at Gravesend in April: after attending several Public Meetings in London, he proceeded, with his family, to America.

In the beginning of November, letters had just been received at Boston, the latest of which was one from Mr. Richards of the 9th of May preceding. At that date, 20,000 persons were under some

kind of instruction in the different islands—2000 observed family and private devotion—and many persons, among whom were a considerable number of the most powerful Chiefs, were apparently pious. A translation of St. Matthew had just been completed. Karaimoku continued ill. The Young King was 13 years of age, and his Sister 12. At an Examination of the Schools at Honoruru, the children were assembled from within a distance of 14 miles: the number of Schools was 69, of Native Teachers 66, and of Scholars 2409: the improvement was satisfactory.

In our last Volume, at pp. 210—212, we noticed the proceedings at the Funeral of the late King and Queen; and quoted proofs of the great progress of Religion and of Education in the Islands; with some remarks, at pp. 282, 283, made by Mr. Stewart at the Anniversary of the London Missionary Society. We shall now give such further particulars as have reached us.

The ministry of the Word has been attended with success: at some Stations this success has been great. Many Churches have been erected, principally by Native Chiefs: in some of these Churches large Congregations assemble for the Worship of the True God. Many hundred persons round the Missionary Stations maintain an outward conduct corresponding with the precepts of Christianity; and there is a very considerable number who must be regarded, in the judgment of charity, as persons of enlightened and sincere piety. In the early part of 1825, there were manifest proofs of the gracious influence of the Holy Spirit with the Word: at Kaava-roa, at Honoruru, at Waimea, and at Lahaina, many began to seek the salvation of their souls; and the fruit still remains. At Honoruru, the hearers have increased to nearly 3000: Karaimoku has ordered a large stone Chapel to be erected for their accommodation. Of Lahaina, Mr. Richards has sent an account which will be read with much pleasure: he writes—

Lahaina does indeed wear a new aspect: in every part of the village may be heard, both morning and evening, the voice of prayer and praise. Multitudes now spend their time in searching for the *pearl of great price*: for the last month, one person might have spent his whole time in answering the questions of those who come to inquire what they shall do to be saved. Six Churches are building on the island: at Lahaina, a new Church has been completed, 90 feet by 24; and was opened, July 10, 1825, when two Adults, the

first-fruits of the Mission, were baptized: from that time, the Church has been completely filled. I have never seen enlightened audiences more attentive. There is not a day passes but what we see evidence that the Lord is here. I think that there are not less than 70 praying persons in Lahaina: in the morning, as I walk along the little streets, I hear the voice of prayer in every direction.

The circumstances under which Lord Byron soon afterward visited the Islands, and the manner in which his Lordship discharged the duty entrusted to him, appear to have been the means of deepening and extending the good impressions made on the people. Mr. Bingham writes on this subject—

The visit of Lord Byron has been very pleasing to the people. He has performed a truly honourable part in his intercourse with the Chiefs, and also with the Mission. The affability, the kindness, and amiable deportment which he has uniformly manifested, have not only gained him many personal friends, but done great credit to his country. At the National Council held here, he very distinctly approved of the attention of the Nation to the instructions of the Missionaries; and assured the Chiefs that they ought to feel grateful for the important benefits which they had received through the instrumentality of their Christian Teachers.

The decided stand which the Young King takes in favour of Christianity was noticed at p. 211 of our last Volume: his Sister, Nahienaena, daughter of the late Keopuolani, is brought up at Lahaina, and already walks in the steps of her pious Mother. Mr. Richards gives some touching instances of her piety.

Of the 20,000 Natives who have already enjoyed, in some degree, the benefits of EDUCATION, about half can read well, and 800 or 1000 write a legible hand: this is, we conceive, the proper explanation of the expression attributed to Mr. Stewart at p. 283 of our last Volume, that not less than 10,000 are now capable of reading and writing. Schools were, in fact, increasing on all sides. At Honoruru, the Scholars were nearly 2000, and the Teachers 40; and the Schools in other parts of Hawaii were prosperous: the Governor at Waimea had expressed his determination to establish Schools in all the districts of Tauai: on Ranai, there are Schools; and Mr. Richards, at Lahaina, writes that scarcely a week passed but he had applications from Morokai to send Teachers to that Island: of the Schools at Lahaina and in other parts of Maui he says—

There are 19 Schools, containing 380 Scholars: when we obtain a new supply of Spelling-books, the number of our Scholars will

be more than doubled. Under the particular patronage of the Chiefs, I have sent 17 Teachers to the different parts of the island: there are in these Schools not less than 800 Scholars. Many districts are still without instruction; and, from them, I am constantly receiving applications.

The Religious-Tract Society has granted 10,000 of its Publications for the benefit of this Mission.

The health of Karaimoku has been for some time on the decline. This is the more to be regretted, as advantage seems to have been taken of his illness to inflict a most serious injury on the morals of the people. A law had been made and strictly enforced, to prevent females from resorting on board vessels for evil purposes: the Captain and Crew of a Schooner, belonging to the United States and lying off Honoruru, had recourse to the most violent outrages in order to procure the repeal of this law.

Roki, who visited England, was at the head of the Government during the illness of his brother Karaimoku: though well disposed toward the Mission and the morals of the people, he had not courage to bear up against the violence of this Officer and his Crew, supported as they were by other sailors; and took such measures as led to the renewal of the evil, which had, with so much advantage to the people, been suppressed. Mr. Richards writes—

Let our Christian Friends at home weep over the lamentable consequences to this people of the violence and infamy of one of our own National Vessels.

The Editor of the Paper from which we collect these facts adds—

We have no hesitation in saying that the Head of the Navy Department should cause an immediate investigation in regard to the conduct of the Commander of the Dolphin.

Spanish American States.

It will have been seen, from the statements and suggestions of the Rev. John Armstrong, quoted at pp. 212—216 of our last Volume, that EDUCATION and the PRESS are the chief means, which, for the present at least, must be employed for the benefit of these States, rather than the Ministry of the Word. Mr. Armstrong himself, and others who like him shall assist in raising the tone of religion among the Europeans resident in these States, will powerfully, though indirectly, contribute to the spiritual good of the Natives. We shall here collect from various quarters some interesting information, relative to the progress of Education and the Circulation of the Scriptures and other Books.

EDUCATION.

Buenos Ayres—In Education, as in other things, this Province takes the lead: the sum appropriated by the Government to the purposes of Education, for the year 1825, was upward of 125,000 dollars; being about 40,000 more than in 1824. The Schools are 105; and contain about 5000 children, of whom two-thirds are Boys: of these Schools, 30, at least, are Free Schools, and are taught on the British System, the expense being defrayed by the Government: the others are private Schools. On Female Education, to which the Government pays especial attention, an American Gentleman, who long resided in the Province, says—

A Society of Females of the first respectability, denominated "The Society of Beneficence," was lately established by public authority; and to it is committed the superintendence and direction of all the Public Schools for Females, the House of Orphans, and other public institutions intended for the benefit of young children and of the Female Sex. According to the latest statements, this Society had under its care six Public Schools, containing between 500 and 600 Female Children.

Feb. 1827.

The University had, according to the last printed statement, 419 Students.

Chili—The extinction of the Schools in this State, mentioned in the last Survey, was occasioned by the Spanish General Rodil, who got possession of Lima while Mr. Thomson was there, refusing to allow him to send a Master to Chili, to supply the place of Mr. Eaton, who had been sent from England, but whose ill health obliged him to return. Great regret was felt in Chili on this occasion; and there exists a sincere desire to remedy this evil.

Peru—Don José Francisco Navarete, a Clergyman of Lima, an able co-adjutor of Mr. Thomson in the work of Education, continues his exertions. Mr. Thomson writes to the British and Foreign School Society—

He informs me that a School has been established in Huánuco, which is the key to a large uncivilized population. From Huánuco, much may be done on behalf of these poor creatures, who, though living in one of the richest portions of the world, wander about almost naked, half-fed, and in complete ignorance of the arts and comforts of life; and, what is more to be regretted, no cheering ray

breaks in upon them of a world to come, and of the everlasting felicity to be enjoyed there through our Lord Jesus Christ. Let us hope, and let us pray, that Education may soon begin among them—that the Holy Scriptures may be their School Book—and that the Spirit of God may descend on these poor Gentiles, as it did on us in former days.

In Ocopa, not far distant from Huánuco, there has existed for many years a College of Friars, most of whom were Natives of Spain: this College has been made to change its object; and, instead of being, as formerly, a Nursery of Friars, it has become a Seminary for the Education of Youth on the British System; and its ample funds are now applied to this object. This happy change has been effected entirely through General Bolívar. Our friend Navarete has obtained from the Government a grant of a part of a Nunnery for establishing a Girls' School: this Nunnery is close beside the College: the School is to be the Model and the Central Establishment for the Education of the Female Sex, a branch of education very much wanted in that country. May God speed the labours of our dear friend in this matter! and may Mothers, and Daughters, and Sisters embalm his memory for ages to come!

The establishment by Bolívar of Model Schools was noticed in the last Survey: of another patriotic measure of that distinguished man Mr. Thomson thus speaks—

Bolívar issued a Decree, about a year ago, for sending two Young Men from every province in Peru to England; to receive there, at the expense of the Government, the best education that can be obtained. After finishing their studies in this country, these Young Men are to return to their native land, and to fill important stations in the great work of general illumination. Ten of these Young Men are now pursuing their studies in the neighbourhood of London.

Caraccas—Bolívar has appropriated 30,000 dollars to the establishment of Schools on the British System. Mr. Lancaster is now living at Caraccas, with a view to this object.

Colombia—In the Province of Bogotá, including four in the capital, there are 15 Schools; in that of Antioquia, 2; in Carthagena, 1; in Santa Martha, 1; in Panama, 1; and in Guayaquil, 1. It is to be regretted that the Scriptures are not yet introduced into these Schools.

Guatemala—Of this State Mr. Thomson says—

The next part of what was formerly called Spanish America is Guatemala: this is properly neither in North nor South America; and it has, in consequence, been denominated Central America. Several Schools have been established in the capital and elsewhere, but none of these are on the monitorial plan. Mr. Zebadúa and Mr. Herrera, the agents of that Government in London, are desirous of obtaining a person thoroughly versed in this

System, in order to establish a Central and other Schools in that Republic.

Mexico—The first School on the British System was opened in August 1822: it has 300 children. Some time afterward, the Government granted the large and beautiful Convent of Bethlehem for the purposes of Education: in this Convent, an establishment has been formed, in three Departments, and directed by two Professors well acquainted with the System: of this Establishment, M. Rocafurte, Chargé d'Affaires in England from the Mexican Government, communicated to the British and Foreign School Society the following account—

The First Department is calculated for 660 children: they learn to read, write, and cipher: they are also instructed in the political and religious catechism, orthography, arithmetic, and Spanish Grammar; the parents of the scholars who can pay, give a dollar every month, that is, two pounds ten shillings a year: the children of the poor pay nothing.

The Second Department will contain 400 scholars, who pay two dollars per month, or nearly five pounds a year: it is a Model or Central School for forming Teachers and Professors; and these are afterward to be sent into the different Provinces, in order to fulfill the desire of our Government, which is, to place in every village throughout Mexico, a School, a Printing Press, and a Chapel.

The Third Department will contain 300 scholars; and these pay three dollars a month, or seven pounds a year. The object intended in this department, is to teach Latin, French, Mathematics, Geography, and Drawing, on the principles of the System.

The Scripture Lessons are used in these Schools.

Mr. Thomson closes his communications with this important declaration—

During my seven years' residence in that country, I have had intercourse with all classes of society; and, through repeated conversations and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. I have no hesitation in saying, that the public voice is decidedly in favour of UNIVERSAL EDUCATION.

SCRIPTURES.

The disposition of the people to receive the Scriptures is manifested in all quarters.

The abstract of Mr. Thomson's Journey from Lima to Bogotá, printed at pp. 619—624 of our last Volume, in which he disposed of 1688 copies, affords various proofs of this disposition. Mr. Brigham followed Mr. Thomson, and continued his Journey to Mexico: of his Journey it is said in the last Report of the American Bible Society—

Mr. Brigham states that the prospect of circulating the Holy Scriptures in South America is every day becoming more encouraging;

and that, although, to a lamentable degree, the people seem to think that religion consists in outward forms, they are nevertheless becoming more enlightened every day, and that the motives to send them the Word of Life are continually increasing. Such was the prevailing anxiety to possess the Scriptures in Peru, Colombia, and Mexico, that, instead of four or five hundred Testaments, which he found at Lima, sent by this Society to another agent who had left the place, he could have sold as many thousands. He expresses the opinion that not more than 2000 Bibles have ever been distributed in Mexico, comprehending a population of seven millions of souls, and that the same destitution prevails in all the Sister Republics.

It is added—

Bibles purchased at the Depository for a dollar and a half have been sold in the city of Mexico, in quantities, for five dollars, and retailed as high as seven and a half; such is the demand for the Sacred Volume, in regions so long deprived of this inestimable treasure.

The demand on the Society for the Spanish Scriptures is daily augmenting: the Treasurer states, that edition after edition is worked off for the Colombian Bible Society.

It is noticed in the last Report of the British and Foreign Bible Society, that, on the western coast of South America, a Captain of a vessel had distributed, in twelve months, more than 1000 copies of the Spanish Scriptures: at Arequipa, another Captain found a great desire to possess them; and a Correspondent at Valparaiso writes that wide fields were opening for the exercise of the Society's benevolence.

It may be proper here to advert to a circumstance which seems to have made a considerable impression on the minds of the people. The Captain of an English vessel on the coast of Peru had given Spanish Bibles to some inhabitants of Arica: one of these was seized by an Ecclesiastic hostile to the circulation of the Scriptures; and committed, by the order of the Governor, under the Priest's influence, in the most public manner, to the flames: search was made for other copies, but the people concealed them. A furious hurricane coming on suddenly the next morning, and such an event having never been before known, as the wind is habitually very moderate, the inhabitants, under the terror of this visitation, while their town was kept in almost total darkness for several hours by clouds of dust, had leisure to reflect on the outrage publicly committed on the preceding day: the effect of these reflections the Captain thus describes—

A universal inquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all that I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica: he was informed of this outrage against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know WHY THAT BOOK SHOULD BE DESTROYED; the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance.

The most active measures are in progress for the supply of the demand thus made for the Scriptures. The National Bible Societies of Great Britain and the United States are the present sources, from which the life-giving stream must be poured over this vast continent. To this object, the British and Foreign Bible Society devoted, in its Twenty-second year, nearly 35000. In this career of beneficence, it is vigorously followed by the American Society: the activity of its Press we have already noticed: of its further measures it is said in the last Report—

The Managers have availed themselves of every practicable method of obtaining an accurate knowledge of the various channels, through which the Scriptures might be introduced into every part of Mexico and South America: they have accordingly appointed a Standing Committee for their distribution in foreign languages, whose efforts will be particularly directed to the wants of the newly-established Republics of the South.

Local Societies and resident or travelling Agents are the medium by which these Institutions are acting. The formation of the Colombian Society is considered by that of the United States as among the most auspicious events in the history of these institutions: it has been followed by the establishment of a Society at La Guayra; and will, doubtless, lead to that of others. In the mean while, the proceedings of such Agents as Mr. Thomson, Mr. Brigham, and Mr. Armstrong will both augment the desire for the Scriptures and open channels for the supply of the demand.

We should not omit to notice that various *New Translations* are required, as there are vernacular languages in which no Version of the Scriptures exists. In addition to the Ancient Peruvian Translation of which the New Testament has been completed, there is a prospect of obtaining a Version in the Guarina,

a language extensively spoken in Paraguay; and another in Aimara has been undertaken at the charge of the British and Foreign Bible Society.

BOOKS AND TRACTS.

The increased importation of Books within the last few years is sufficient evidence of the growing thirst of Knowledge which pervades these States. We must here also take our chief illustration from the United Provinces of La Plata: in 1810, at the commencement of the Revolution in those Provinces, there was but one Printing Press and one Newspaper throughout the country; but there are now, in the City of Buenos Ayres alone, seven Periodical Papers, copies of which are found in all places of general resort. The increase of Printing Offices in Buenos Ayres, and the demand for printing materials in Colombia and Mexico, were noticed at p. 302 of our last Volume.

At pp. 247, 248 of the same Volume, it will have been seen that the Spanish Department of the French and Spanish Translation Society is in vigorous and beneficial action. In reference to Mil-

ners' and Scott's History of the Church of Christ, which is in the course of translation into Spanish by that Society, it is stated by a Member of the British Senate—

Such is the strong desire of the more enlightened Spaniards to possess and circulate this work, that the Mexican Legation have already given more than One Hundred Pounds toward the undertaking. They are extremely anxious to know the truth: a respectable member of the Legation said, with much warmth, a few days since, that they had been kept in ignorance upward of three centuries, and now they were determined to know the truth for themselves.

The American Tract-Society is turning its attention to the South: the Religious-Tract Society has forwarded 16,000 of its Publications, and its Committee remark—

There is every encouragement to prosecute this department of labour: no books are prohibited: all publications are openly sold at the book-stores; and there appears a strong disposition, manifested by most persons of influence, widely to disseminate moral and religious truth, that the spiritual darkness, in which the minds of the people have been so long enveloped, may be removed.

GUIANA AND WEST-INDIES.

THE Anti-Slavery Petitions presented to both Houses of Parliament, during the Sessions of 1825-6, amounted to 674; and, of these, 376 were ordered to be printed: many of these Petitions conveyed the sentiments, almost always unanimous, of large County and other Meetings, at which the whole subject of Colonial Slavery was fully discussed: the Petition from London had 73,000 signatures; that from Manchester, 41,000; those from Norfolk and Glasgow, each 38,000; that from Edinburgh, 17,000; and those from other places in a like proportion. The present state of the Anti-Slavery Cause was noticed at pp. 193, 194 of our last Volume; and, at pp. 600—603, were stated the proceedings of several Ladies' Societies formed for the purpose, more particularly, of promoting the Emancipation of Slaves. Some extracts were given, at pp. 216, 217, from the Primary Charge of the Bishop of Jamaica: and, at pp. 505—511, an account of the measures in progress in both Dioceses for the religious instruction of the Slaves: as it respects Jamaica, the Bishop writes, in reply to an offer of assistance from the Church Missionary Society, "Measures are in progress for the formation of Parochial and Sunday Schools, as well as for the general instruction of the Negroes on Estates, but pecuniary assistance is much wanted" in reference to that Island, a very powerful "Appeal to the Christian Philanthropy of the People of Great Britain and Ireland" has been published by the Rev. J. M. Trew, Rector of St. Thomas in the East in Jamaica, in behalf of the Religious Instruction of the Jamaica Slaves, which he states at 315,000, for the spiritual care of whom there are only the following Ministers of all denominations—41 of the United Church, exclusive of the Bishop and Archdeacon; 2 of the Church of Scotland; 4 Moravians, 11 Wesleyans, and 5 Baptists; thus leaving no fewer than 5000 persons to the spiritual care of each individual.

The documents of the different Societies furnish the following summary:—
BIBLE SOCIETY. From *Antigua*, by means of grants from the British and Foreign Bible Society, the following Islands have been supplied: *Montserrat*, *Nevis*, *St. Christopher*, *Anguilla*, *Tortola*, *St. Bartholomew*, *St. Eustathius*, and *St. Martin*: some difficulties have been experienced at *Antigua*. At *Bar-*

badoes, also, there have been some difficulties: but the Auxiliary of People of Colour has been the instrument of distributing the Word of Life to numbers who probably would not otherwise have possessed it: 25*l.* has been again remitted by that Auxiliary. From *Bermuda* the sum of 91*l.* 1*s.* 1*d.* has been

received: Ladies' Associations have been organized in six out of nine parishes. In *Jamaica*, the affairs of the Eastern Auxiliary are in a very declining state, though there are in that district still sincere friends.

AMERICAN BOARD OF MISSIONS. The Mission at *Hayti*, formed, in 1824, by the United For. Mis. Soc., among the emigrants from the United States, has been, among its other Missions, transferred by that Society to the Board. B. F. Hughes and W. G. Pennington, the Missionaries, are People of Colour: the Rev. Loring D. Dewey ascertained, on a visit to Hayti, that the emigrants had received kind and liberal treatment: the Government had fulfilled its promises: preparations were making for Schools; and perfect religious toleration was enjoyed: the population appears, by a late census, to be 935,355 souls: in the Schools at Port au Prince, alone, there were 873 pupils.

BAPTIST MISSIONARY SOCIETY. In *Jamaica*, James Coultart and W. Knibb (with more than 2000 communicants) and Joshua Tinson labour at Kingston: James Phillippo, at Spanish Town, has been joined by Mr. Baylis, who arrived, with his Wife, on the 2d of June: Mr. and Mrs. Flood arrived at the same time, to supply the place, at Anotta Bay, of the late Mr. and Mrs. Phillips: Thomas Burchell, at Montego Bay, was about to visit home for the recovery of his health. Mr. Coultart writes:

"When I first arrived in Kingston, we had but one Place of Worship, small and inconvenient, on the whole island; Moses Baker's excepted, which was 117 miles or more distant: I bless God that I have lived to see Nine decent places dedicated to His service, and Four promising, very promising places, where great numbers are waiting with prayers and tears for some good men to instruct them in the Kingdom of God."

CHURCH MISSIONARY SOCIETY. In *Antigua*, the Schools are still 15 in number, and continue under the direction of Mr. W. Dawes and Mr. and Mrs. Thwaites, with 9 Assistants. The Scholars are as follows: Coloured; 15 men, 8 women, 117 boys, 96 girls: Black; 98 men, 67 women, 711 boys, 814 girls. Some facts are stated at pp. 220, 221 of our last Volume, in proof of the religious influence of the Schools. At *Jamaica*, Mr. H. Clarke Taylor and Mr. T. Jones, with their Wives, arrived on the 15th of January of last year. Mr. Jones, at Papine, has two Schools, with 15 boys and 19 girls. The Society's Schools are under the superintendence of the Bishops of *Jamaica* and *Barbadoes*: the Bishop of *Jamaica* writes, with reference to Mr. Taylor and Mr. Jones, "I have every reason to feel satisfied with their useful and well-directed labours." There is ground to hope for the co-operation of a Corresponding Committee in *Jamaica*.

GOSPEL-PROPAGATION SOCIETY. The Rev. J. H. Finder, Chaplain to the Negroes on the Society's Codrington Estate in *Barbadoes*, reports satisfactorily: the Rev. Mr. Parker is Master of the Central School: there are 25 Sunday Scholars. It is in contemplation to give to the College the character of a University, with the services of a Principal and several Professors, in order to secure an ade-

quate preparation for Holy Orders to such of the West-India Youth as may be disposed to devote themselves to the Ministry.

LONDON MISSIONARY SOCIETY. John Davies continues his labours at George Town, *Demerara*; and John Wray, at New Amsterdam, in *Berbice*. It has been in contemplation, from the great expense and comparatively small success, to suspend the Mission in *Demerara*. That in *Berbice* prospers: in Sunday Schools there were 220 children, and a Day School was begun: an Adult School, also, was established: a New Chapel was opened in June 1825: there have since that time been 94 adults admitted to baptism and 44 to the communion: a new Negro Code came into operation on the 1st of November, among other benefits abolishing Sunday Labour and restricting Sunday Markets: this Code has been received with joy, and has led to a great increase of attendance on Public Worship.

NETHERLANDS MISSIONARY SOCIETY. F. A. Wix, on the *River Nickery*, and Mr. Abkenius at *Paramaribo*, in *Guiana*, are diligent and successful Missionaries.

RELIGIOUS-TRACT SOCIETY. 9200 Publications have been forwarded to different parts; with considerable grants, also, to the *Bahamas* and to *Hayti*.

SCOTTISH MISSIONARY SOCIETY. Since the commencement of the Mission at Montego Bay in *Jamaica*, Mr. Blyth has married 68 couples, baptized 4 adults and 14 children, and received 79 as catechumens: 110 children were under instruction. Many of the most respectable residents in *Jamaica* are of the Church of Scotland, and would favour Missions established by the Society: the openings are numerous and promising: the Committee regret that they have appealed for Labourers in vain.

SLAVE-CONVERSION SOCIETY. The proceedings were stated at pp. 217-220, 245, 246, 298, 299 of our last Volume.

UNITED BRETHREN. In the *Danish Islands*, the Brethren occupy 7 Stations: the number and names of the present Missionaries have not appeared. Some particulars have been published: the congregation at *Friedensfeld*, in *St. Croix*, amounted, without including catechumens, to 2201, of whom 980 were communicants; while many were inquiring after the way of Salvation: at *Friedensberg*, in the same island, the congregation was 1256, of whom 696 were communicants: at *Friedensthal*, the third Station in *St. Croix*, the congregation was growing in numbers and in grace. The Missions throughout these Islands were generally flourishing, a manifest blessing attending the preaching of the Gospel. Br. and Sr. Eberman arrived at *St. Thomas* Oct. 25, 1825; the remarkable preservation of Mrs. Eberman was noticed at p. 512 of our last Volume. At *Paramaribo*, in *Guiana*, the Brethren Genth, Graf, Voigt, and Boehmer continue to labour. The Wives of the Brethren Bruck, Graf, and Voigt died in September 1824 and January and February 1825: their loss was severely felt, as the congregation consists of twice as many females as males. Br. Bruck has returned to Europe. The congregation

increases, and consists of 1200: the blessing of God rests upon it: the conversion of many souls is a ground of rejoicing, while the falling-away of some is humiliating: there is preaching on 7 Estates: three of them have Chapels. Some account of Christian Grego, a Free Negro, was given at pp. 516, 517 of our last Volume. In *Jamaica*, at Fairfield, are the Bn. Ellis and Pfeiffer; at Irwin, Br. Light; and, at New Eden, Br. Timæus: another Station, Hopeton, is attended by the Brethren. Br. Becker and his Wife have returned to Europe. Br. Timæus and his Wife arrived on the 5th of February, and Br. Pfeiffer and his Wife on the 25th of May. Particulars of the death of the Bn. Hague and Berger at Fairfield, noticed in the last Survey, were given subsequently at pp. 225—229: at that Station, in the end of 1825 there were 328 communicants, 97 candidates for the communion, 135 baptized adults not yet communicants, baptized children 130, candidates for baptism and reception 125, new people 375: in all, 1190; 143 more than last year. At Irwin, from Easter 1825 to Easter 1826, there had been 24 adults baptized, 23 received into the congregation, and 19 admitted to the communion. A Memoir of Br. John Planta, who laboured 20 years in Jamaica, was given at pp. 513—516 of our last Volume. In *Antigua*, at St. John's are the Bn. Robbins, Schill, and Zippel; at Gracebay, Olufsen and Simon; at Gracehill, Procop and Kuchte; at Cedar Hall, Newby and Muntzer; and, at Newfield, Br. Wright, who arrived on the 26th of April from St. Christopher, to supply the place of Br. Taylor who on the 7th of May left for Barbadoes. Br. Zippel and his Wife arrived on the 29th of March, Br. Muntzer on the 14th of April, and Br. Simon and his Wife on the 9th of July. Few returns are given: of St. John's it is said, at the end of July, that, from the commencement of last year, 150 adults had been baptized, 93 received into the congregation, 28 re-admitted, 116 added to the candidates for baptism or reception, and 110 to the communicants. In *Barbadoes*, Br. Brenner labours at Sharon, and Br. Taylor at Mount Chance formed in 1825: at Sharon about 300 attend: at Mount Chance, there are 47 Scholars. Br. Lichtenthalen died in peace on the 2d of February of last year. In *St. Christopher*, the Bn. Johansen and Staude labour at Basseterre and Br. Shick at Bethesda. Br. Scholsfeld and his Wife were about to proceed to Jamaica. Br. Wright left Bethesda for Newfield in Antigua. Br. Shick and his Wife arrived on the 8th of February, and Br. Staude and his Wife on the 18th. Of Basseterre the following particulars are stated: in 1825, there were 43 adults and 107 children baptized, 150 received into the congregation, 100 partook for the first time of the communion, 19 were re-admitted to the communion and 38 to the congregation, 315 became candidates for baptism and reception, 58 departed this life, 70 were excluded: the last-mentioned class will give occasion to remark, that there are, alas! not a few tares among the wheat: the congregation, at the close of 1825, consisted of 691 communicants, 737 baptized adults, 554 children, 404 candidates

for baptism 248 for the present excluded, but most of them still attending worship, and begging for re-admission, and 370 new people; in all, nearly 3000 souls: 700 children regularly receive instruction: there are schools on 17 estates. At Bethesda, in 1825, there were baptized 23 adults and 79 children, 131 received into the congregation, 17 re-admitted, 60 admitted to the communion, 149 candidates for baptism and reception, 42 have departed this life, and 31 have been excluded: the congregation, at the close of the year was, 360 communicants, 509 baptized adults, children under twelve years of age 276, candidates for baptism 313, and about 400 excluded and new people; in all, 1858; 168 more than at the close of 1824. An Obituary of Br. Sautter, who died in this Mission, appeared at pp. 225, 226 of our last Volume.

WESLEYAN MISSIONARY SOCIETY. *St. Christopher*: 1774: Abr. Whitehouse. T. Pennock, Jonathan Cadman, John Pichott: Members; whites 34, free coloured and black 478, slaves 1969. *Antigua*: 1786: T. Morgan, Rob. Hawkins, Benj. Gartside, James Cox, H. B. Britten: Members; whites 28, free coloured and black 481, slaves 3066. An account of the melancholy loss by shipwreck of five Missionaries appeared at pp. 229—231, 310—312 of our last Volume: the Committee thus speaks on the subject—"A late mysterious visitation of Providence has deprived the Society of five Missionaries; and left the congregations in Antigua, where they were all appointed to labour, bereft of all their pastors at a stroke. To the excellent character and usefulness of the sufferers, the Committee wish to bear their affectionate testimony: the majority of them had been, for several years, tried and approved in the work assigned to them; and the younger men, whose prospects of longer usefulness in the Church of God were thus suddenly closed; were Ministers of much promise, and greatly beloved in the Islands where they had laboured." *Bahamas*: 1788: W. Dowson, John Jenkins, James Horne: Members; whites 432, free coloured and black 165, slaves 336. *Bermuda*: 1788: Roger Moore: Members, whites 59, free coloured and black 24, slaves 37. *Dominica*: 1788: John Felvus, John Burton: Members; whites 12, free coloured and black 177, slaves 274. *Grenada*: 1788: John Mortier, John Pope: Members; whites 11, free coloured and black 160, slaves 199. *St. Bartholomew*: 1788: C. Janion: Members; whites 22, free coloured and black 160, slaves 73. *Nevis*: 1788: W. Clough, John Cullingford: Members; whites 18, free coloured and black 63, slaves 657. *Trinidad*: 1788: S. P. Woolley, James Rathbone: Members; whites 5, free coloured and black 118, slaves 88. *Jamaica*: 1789: Peter Duncan, John Barry, Joseph Parkin, David Kerr, G. Beard, T. Murray, Joseph Grimsdall, Isaac Whitehouse, W. Ratcliffe, John Crofts, T. C. Morgan, Joseph Orton, T. Wilkinson: Members; whites 104, free coloured and black 2729, slaves 7499. *Tortola*: 1789: T. Harrison, John Manley: Members; whites 25, free coloured and black 275, slaves 1232. *Demerara*: 1814: Joseph Fletcher, Jonathan Edmonson: Members; whites 9, free co-

loured and black 182, slaves 1392. *St. Vincent*: 1817: T. Payne, John Stephenson, W. Fidler, John Bridden: Members; whites 13, free coloured and black 188, slaves 3277. *Hayti*: 1827: Members; blacks 90. *Montserrat*: 1820: T. K. Hyde, Enoch Wood: Members; whites 8, free coloured and black 72, slaves 67. *Anguilla*: John Hodge: Members; whites 49, free coloured and black 67, slaves 120. *Barbadoes*: Moses Rayner: Members; whites 6, free coloured and black 52, slaves 18. *St. Eustathius*: Patrick

Ffrench: Members; whites 13, free coloured and black 76, slaves 155. *St. Martin*: John Nelson: Members; whites 25, free coloured and black 53, slaves 151. *Tobago*: James Cheeswright, W. Hurst: Members; whites 2, free coloured and black 57, slaves 24. The total number of Whites is 875, which is a decrease of 92: the total of free coloured and black is 5649, and of Slaves 20,634; making a total of those two classes of 26,283, which is an increase on last year of 472.

North-American Indians.

THE following statements are collected, as in the last Survey, from such documents of the various Societies as have reached us.

The number of the OSAGES, near the Missouri and Arkansas Rivers, is stated, in a census laid before Congress by the Minister of War, to be 5200; not 8000, as in the last Survey: the United Foreign M. S. has transferred this and its other Missions to the *Board of Missions*: the Stations are—Union, founded 1820; with seventeen Adults and eleven Children in the Mission Family, and 40 Indian Children from two to fifteen years of age—Harmony, 1821; with 24 Members in the Family and 56 Indian Children—Hopefield, 1823; having, beside the Family, eleven Indian Households—and Neosho; with ten Indian Households, beside the Family. CREEKS—in number 20,000: situated in Georgia and Alabama: the *Methodists* have, at Asbury, founded 1821, two Missionaries and an Assistant; with seven Communicants and 40 Scholars: at Withington, founded 1823, the *Baptists* have a Missionary and two Assistants, with 42 Scholars. CHOCTAWS: in number 21,000: chiefly in the State of Mississippi, but some in that of Alabama: at Elliot 1818, Mayhew 1820, and eight other Stations, the *Board of Missions* have three Missionaries, a Physician, nineteen Male Assistants, and eighteen Female: see pp. 299, 300 of our last Volume, for instances of the influence of religion on some of the Girls at Mayhew: the Scholars are more than 200, but the Returns are not given from some new Schools: the two most distant Schools are 250 miles from each other. The *Methodists* have lately established a Mission among the Choctaws. CHICKSAWAS—in number 3623, according to the census above mentioned: in the State of Mississippi: at Monroe founded in 1820, and three School-Stations connected with it, the *Synod of S. Carolina and Georgia* has 68 Scholars, of whom 23 are Girls: 40 of them can read the Scriptures: the Mission Family consists of five Males and two Females: the appropriation of 35,000 dollars by the Nation, mentioned in the last Survey, is exclusively to the support and increase of Schools. CHEROKEES—9000 in number, east of the Mississippi, according to the late census of the Minister of War, and 6000 west of that river; but, according to another census, 15,160 east of the Mississippi, including 280 Whites married to Natives and 1377 Negro Slaves. Among those to the east, the *Board of Missions* founded Brainerd in 1817, and have since increased the Stations to seven; and have therein four Missionaries, a Physician, twelve Male Assistants, and fourteen Female: more than 50 Cherokees became Communicants in the year: Schools for both Boys and Girls are maintained at all the Stations. Among the Cherokees to the west of the Mississippi, the Board have at Dwight, founded in 1820, two Missionaries, a Physician, three Male Assistants, and eight Female, with more than 60 Scholars; making, with the children of the Missionaries, hired labourers, and visitors, a family of more than 100 persons: 80 acres of land are under cultivation, and the buildings are 20 in number: an account and obituary of Naomi, a Native Christian at this Station, may be seen at pp. 267, 268 of our last Volume. The *United Brethren* have a Missionary and 13 Scholars at Spring-Place, founded in 1801; and two Missionaries and an Assistant with 7 Scholars at Oochgelogy, founded in 1821: there are between 20 and 30 hopeful converts. The *Baptists* have at Valley Towns, founded in 1820, a Missionary and six Assistants, with 50 Scholars; and, at Tinsewatte, a School with 16 Scholars. In 1823, the *Methodists* began a Mission: at Gunter's and Newtown, they have three Missionaries, with Native Assistants: there are 283 Members. POTAWATAMIES, OTTAWAS, and MIAMAS: south of Lake Michigan: the *Baptists* have, at Carey, a Missionary, and two Male and three Female Assistants, with 66 Scholars: 12 Indians have been baptised: the *Methodists* began a Mission in 1824; and have 14 Scholars. CHIPPAWAS—in the Michigan Territory: Mackinaw, founded in 1823, has been transferred by the United For. M. S. to the *Board of Missions*: there are one Missionary and three Assistants; with 17 Members, and 115 Scholars 60 of whom are in the Family: several of the Scholars came from a distance of more than 1000 miles; and four of them, it is stated, from the Red River, a distance of 2700 miles. The Station at Fort Gratiot has been suspended. WYANDOTS—in the northern parts of Ohio, at Upper Sandusky and Canara River: the *Methodists* revived a Mission in 1821 which had been under the care of others, but had fallen to decay: there are four Missionaries; with 34 Boys and 33 Girls, many of whom read and write well: a great change has taken place among the Indians: 303 have, in all, been admitted Members. MAUMEE: on the Maumee River, in Ohio: transferred, in 1825, by the Western Missionary Society, to the *Board of Missions*: there are five Missionaries, and 30 Scholars. WINNEBAGOES, MENOMONEES, and ONEIDAS: at Green Bay, in the Western Territory, the *Episcopal Church* formed a Station in 1824: there are two Missionaries and an Assistant. SIX NATIONS: the United For. M. S. has transferred to the *Board of Missions* its Stations at

Tuscarora, Seneca, and Cataraugus: these Stations are now more closely united: at Seneca there is a School for the more promising children of the other Schools: there are three Missionaries, three Assistants, and 113 Scholars. Among the Mohawks and the Missisauagah tribe of Chippawas in Upper Canada, the *Methodists* have a Station on Grand River, and have 150 Members. At New Fairfield, in Upper Canada, the *United Brethren* have two Missionaries among the DELAWARES. At two Stations on the Red River, south of Lake Winnipeg, among the NORTH-WEST INDIANS, the Church Missionary Society has two Missionaries and two Assistants: a full account of the proceedings in this Mission was given at pp. 624—637 of our last Volume.

Labrador.

UNITED BRETHERN—NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

Missionaries—at Nain: Henn, Lundberg, Mueller; married: Hertzberg, Glitsch; single— at Okkak: Knoch, Knaus, Kunath, Stuerman; married: Koerner, single—at Hopedale: Morhardt, Stock; married: Mentzel, single.

Some particulars relative to the state of the Mission, and an account of the Esquimaux lately exhibited in England, are given at pp. 441—445 of our last Volume: from the communications received we collect the following summary view.

Nain: Our congregation has been increased this year by four families from Okkak: the number of inhabitants at Nain is, at present, 228. Four adults and eleven children have been baptized, three persons received into the congregation, eight admitted to the Lord's Supper, and seven to the class of candidates—*Okkak*: In our own family, as a company of fellow-labourers in the Lord's vineyard, we have experienced much of the grace and mercy of our Saviour: His peace reigned among us; and we were blessed with health, slight indispositions excepted. Our labour in the service of our Esquimaux flock afforded us much cause for joy and thankfulness. The congregation consists of 97 communicants, 15 candidates, 34 baptized adults but not yet communicants, 33 candidates, 119 baptized children, 52 new

people: in all, 350 inhabitants—*Hopedale*: Since the departure of the ship last year, nine children and two adults have been baptized, two received into the congregation, six made partakers of the Holy Communion, five added to the candidates, and five children and eight adults departed this life: the number of inhabitants is 188, among whom 65 are communicants.

WESLEYAN MISSIONARY SOCIETY.

Visits have been paid, from Newfoundland, to the Esquimaux who lie to the south of the Brethren's Settlements: the Society is now attempting to support a Mission there; and, last year, appointed Mr. George Ellidge to that service: the Committee state—

Mr. Ellidge has fixed on Snook's Cove, on the Labrador Coast, as the place for commencing a permanent Mission; and left St. John's, Newfoundland, to winter there, having made preparations for building a house and obtaining stores for the winter. This place is considered to afford most convenient access to the Indians.

Greenland.

UNITED BRETHERN—NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774—FRIEDERICKSTHAL: 1824.

Missionaries—at New Herrnhut: Grillich, Schuman; married: Tietzen, Ulbricht; single— at Lichtenfels: Eberle, Mehlhose; married: Koegel, single— at Lichtenau: Ihr, Mueller; married: Baus, single— at Friedericksthal: Kleinschmidt, married: De Fries, single.

At pp. 573, 574 of our last Volume, an account appears of the First Year of the New Settlement of Friedericksthal: of all the Settlements, except Lichtenfels from which there is no return, we have collected the following particulars:—

New-Herrnhut: The congregation amounts to 370, of whom 168 are communicants. Peace, love, and joy rule in the congregation: the Lord has approved Himself, in a peculiar manner, the Shepherd of His flock: the people grow in grace, and in the love and knowledge of the Saviour: 28 have been admitted to the Lord's Supper or received into the congregation—*Lichtenau*: Last Autumn, three Heathen Families arrived; and have proved, by word and deed, that they are under the influence of the Holy Spirit: 11 adults and two children from among the Heathen have been

added to the Church by baptism, three were received into the congregation, and sixteen admitted to the Communion: six couple were married: from Easter 1825 to Easter 1826, there have departed this life 41 baptized Greenlanders and one unbaptized; the Brethren and Sisters rejoicing in the hope of being with the Lord for ever: at the close of the year 1825, the number of inhabitants amounted to 670, among whom 69 were yet unbaptized—*Friedericksthal*: During the winter of 1825-26, there were baptized 51 Heathens, and 21 persons were admitted to the Lord's Supper: several Heathen Families have requested permission to live here. In externals, also, our Heavenly Father has cared for the Greenlanders: they have been sufficiently successful in fishing and catching seals and eider-ducks, and an immense number of sea-fowl.

OUR BRETHERN... ARE THE MESSENGERS OF THE CHURCHES AND THE GLORY OF CHRIST: WHEREFORE SHEW YE TO THEM, AND BEFORE THE CHURCHES, THE PROOF OF YOUR LOVE.

2 COR. viii. 23, 24.



THE HINDOO GOD CARTICEYA, COMMANDER OF THE CELESTIAL ARMIES

Missionary Register.

MARCH, 1827.

Biography.

OBITUARY AND CHARACTER OF REV. PLINY FISK,
AMERICAN MISSIONARY IN THE MEDITERRANEAN;
WHO DIED, AT BEYROUT, OCT. 23, 1826, AGED 35 YEARS.

SOME notices on the Death of this distinguished Missionary occur at pp. 64 and 222 of our last Volume: the publications of the Board of Missions, under whom Mr. Fisk laboured, furnish most of the following particulars.

From a Letter written by the Rev. Isaac Bird and the Rev. W. Goodell, dated Beyrout, Oct. 25, 1825, we extract the chief circumstances of their beloved Associate's

Last Illness and Death.

It was on *Tuesday, the 11th instant*, that Br. Fisk first spoke of being ill: he supposed that he had taken cold, but pursued his studies as usual; and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said that he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few: he, however, prayed in Arabic, with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest; with the hope of perspiring freely, and of being better in the morning. His hopes were, however, disappointed: he passed a restless night; and, on *Wednesday the 12th*, had, toward noon, a fit of ague: an emetic brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night. But we were again disappointed: this night was more restless than the preceding.

On *Thursday the 13th*, he appeared much better during most of the day; and was able to attend our Weekly Prayer-Meeting, with which he afterward expressed himself much gratified and refreshed. Toward night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered state of his mind.

March, 1827.

Several succeeding days and nights were passed much in the same manner: his nights were restless and tedious; but, by day, he seemed tolerably comfortable—sitting up—enjoying conversation—and taking part in it; frequently desiring the Scriptures to be read—marking on the greatness and importance of the subjects treated of—and enlarging particularly on the preciousness of the promises. Hymns, which we often read or sung at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

To different individuals of his acquaintance, he often let fall such remarks as shewed where his own mind was fixed; and such as tended to lead theirs, also, to useful reflections. To his Arabic Master he said, "You have been teaching me grammar; but here I am taught a higher branch of knowledge—humility, submission, and patience." To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness: it was in itself a trial; but we had, in the midst of it, this glorious consolation, that we could apply to an All-sufficient Redeemer for support.

His case, as yet, did not appear particularly alarming. Nothing, to human view, was wanting, but some skilful physician to prescribe for him a few simple remedies. No such physician was at hand. Dr. Dalton, from the Jews' Society, would have been the man whom we wished, but he was at two days' distance; and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence

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for the Divine Blessing on the feeble means, to which our own experience and a few standard medical books directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the presumption, that the Great Head of the Church would not remove from the Mission, one who was, to human view, so important, and even necessary, to its prosperity.

On *Wednesday the 19th*, he rose as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep; but we have since suspected, that what seemed to be sleep was chiefly stupor. His countenance was, toward evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful: he said, with a desponding air, to one of us, who stood surveying him, "I do not know what you think of me." Together with restlessness and head-ache, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches: he grew suddenly very wild, and increasingly restless: happening to touch the leeches on his face, he exclaimed, "Oh, what is here!" When told, "Oh," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed: but, in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, "This is such a brother, and this is such an one." "Oh yes," said he, "the best friends that ever I had in my life, I am sure. God bless you!" This was a night of constant uneasiness and delirium.

Thursday Morning, the 20th—It being evident that he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns: we were the more decided to do this, as he had expressly wished us to deal faithfully with him; and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he

could wish—but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great and commanding object in life, for the last seventeen years, had been the glory of Christ and the good of the Church. Mr. Goodell asked if he had any particular word of comfort, or of exhortation, for his family friends—his Brothers, Sisters, Father. At this last word, he was sensibly moved: "Oh, Br. Goodell," said he, raising his hand to his eyes, "my Father—my Father—my Father"—he paused: "But he'll bear it! He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain: he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the Fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr. Fisk had some acquaintance, and in whose skill he expressed some confidence.

During the course of the day, he conversed much, and with the full command of his reason. "It is now," said he, "about seventeen years that I have professed to be a servant of Christ. But Oh, how have I served him!—with how many haltings, and stumblings, and sins! Were it not for the infinite merits of Christ, I should have no hope: not one among a thousand of my words has been right: not one among a thousand of my thoughts has been right!" We asked, if he could not give us some directions how to live and labour in the Mission. "Yes," said he, "'tis done in a few words—Live near to God—dwell in love—and wear out in the service of Christ!" He had no particular plan to recommend for the conduct of the Mission; but, with regard to the station at Jerusalem, should be sorry to have it given up; though he did not see how it could be well avoided, until we should be reinforced by other Missionaries.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday Prayer-Meeting: we

proposed to observe the season by his bedside; supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs. Graham's 'Provision for passing over Jordan:'" we read, and he made suitable remarks:—where it is said, "'To be where Thou art, to see Thee as Thou art, to be made like Thee, the last sinful motion for ever past'"—he anticipated the conclusion, and said, with an expressive emphasis, "That's Heaven!" We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked, what we should pray for, as it concerned his case: "Pray," said he, "that, if it be the Lord's will, I may get well, to pray with you and labour with you, a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour." He afterward begged to hear the hymn which he had formerly sung at the grave of Mr. Parsons.*

As the evening approached, and before the appearance of the fever-fit, he was very calm and quiet. In the midst of the stillness that reigned within him and around him, he spoke out, saying—"I know not what this is, but it seems to me like the silence that precedes a dissolution of nature." His fever began to creep upon him. We saw again the spasmodic affection of his muscles.

The devotions of the evening were attended in his room: he united in them with evident enjoyment. Expressions of concern for us, and of gratitude to God, frequently fell from his lips; such as, "The Lord bless you for all your kindness!"—"I shall wear you all out!"—"Were it not for these kind friends, I should already have been in my grave!"—How different is this from poor B. (an English Traveller who lately died), how different from Martyn, how different from brother Parsons in Syria!

The fever-fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected.—Perhaps there may be some hope of my recovery—the Lord's name be praised!" He often checked himself for sighing, and speak-

ing of his pains, saying, "I know it is weak, and foolish, and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let His Name be trusted in for that which is future!" On two or three occasions, he exclaimed, "God is good—His mercy endureth for ever!"

At midnight, he asked the time—hoped it had been later—and, at three in the morning of *Friday the 21st*, his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away: in the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ—"Not so much as I could wish. I am extremely weak." "But when you have been able to do so, has the Saviour appeared precious to you?" "O yes!" he said, repeating his words again and again. "One of the Sisters," he continued, "has been reading to me some precious hymns respecting Christ and His glory:" then fixing his eyes steadfastly toward heaven, he repeated the words—"Christ, and His glory!"

At six o'clock he had rapidly altered, and the hand of Death seemed to be upon him. We repaired to the throne of Grace, commending his soul to Him that gave it. He had inquired anxiously if the Doctor had not come: he came at eight; but Mr. Fisk seemed insensible. "Here is the Doctor," we said: he raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but, not to abandon him entirely, he ordered new mustard-poultices to his feet, and warm wet-cloths to his stomach, with frequent draughts of rice-water. One hour after, to our no small joy and encouragement, came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

On *Saturday the 22d*, he was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength

* Brother, thou art gone before us,
And thy saintly soul has flown
Where tears are wiped from every eye,
And sorrow is unknown, &c. &c.

was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance: our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at eight or nine o'clock; but so gently, that the physician repeatedly assured us he apprehended no danger from it: we therefore retired to rest; leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awakened, to be told that all hope concerning him was fled. We hastened to his bed-side, found him panting for breath, and evidently sinking into the arms of Death. The physician immediately left him, and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at three o'clock on the Lord's Day Morning, *October the 23d*, the tired wheels of nature ceased to move; and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death; and entered, as we believe, on that Sabbath, that *ETERNAL Rest, which remaineth to the people of God.*

We sung part of a hymn, and fell down to give thanks to Him *that liveth and was dead, and hath the keys of hell and of death*, that He had given our dear Brother the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half-mast. His funeral was attended at four o'clock. At his grave, a part of the Chapter in *Cointhians* respecting the Resurrection was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people than we have ever witnessed on a similar occasion. His remains slumber in a garden connected with one of our houses.

We feel that we have lost our elder brother. *Our house is left unto us desolate.* To die, we doubt not, has been infinite gain to HIM, but to us the loss seems at present irreparable. He cheered us in the social circle, reproved us when we erred, and strengthened us by his prayers, exhortations, and counsels.

Remarks on his Death.

The Board observe—

In the circumstances of his death,

there are not wanting those, which are to be referred to the kindness of his Divine Master, who watches over his faithful servants with a most paternal eye. These are thus described by Mr. Goodell—

It seems a great mercy, that he died with us, and not ABROAD among STRANGERS: this he often mentioned with thankfulness, in the course of his illness. It appeared a comfort to have us about him, to converse with him, read to him, pray for him, and strengthen his faith in God. We had also the opportunity of listening to his dying counsels, of witnessing his dying behaviour, of giving a satisfactory account of his last hours to his friends, and of improving the event in this place in our public discourses and in our intercourse with the Natives, to deepen the solemn impressions which were made on the minds of any. *Precious in the sight of the Lord is the death of his saints*; and, in infinite wisdom and goodness, does He order all the circumstances of their removal from us.

Mr. Fisk did indeed fall asleep in the bosom of friends, and this was a circumstance of great kindness in his lot; but then it was in a land of strangers: yet by strangers was he revered, and by them mourned; as we learn from Mr. Goodell—

Some of the Arabs were deeply affected, as they stood round his dying bed: they were amazed at his peace of mind, and could not conceive it possible how any one could be so willing to die: they wept. We explained to them the cause of his tranquillity and joy, related to them much of his religious views and experience, and told them of Christ and Heaven. Indeed we sometimes felt, that Christ and Heaven were present. It seemed but one step to Him *that sitteth upon the throne, and to the Lamb*, where God Himself wipes away all tears.

We subjoin some remarks by the Rev. William Jowett on the loss of his friend—

While we are rejoicing at the arrival of new Missionaries, we are also mourning over the loss of one, whom I had considered as, in many respects, the most necessary man in the Mediterranean—the Rev. Pliny Fisk, my beloved and valued fellow-pilgrim to Jerusalem. A fever of twelve days' continuance brought to the grave the strongest and most vigorous man whom I have seen enter this field. His dying expressions were most edifying, consoling, and animating—full of humility, resignation, and faith. A Memoir of him will, doubtless, be published in America: together with the Memoir of the Rev. Levi Parsons, it will form a truly valuable code of Instructions to Missionaries, how to live, and

how to die. The mutual bond of agreement, which these two friends drew up, previously to their coming into the Mediterranean, six years ago, has, in the wish expressed in the last clause of it, been most touchingly fulfilled—though not permitted for many years to labour together, yet in their death they have been “not far divided!”

Character.

The Board remark—

Few have possessed a happier combination of qualities for the Missionary Work than Mr. Fisk. To use the language of Mr. Goodell, in a Letter written a few days after the above—

He possessed a vigorous constitution, a discriminating judgment, an ardent spirit of enterprise, an entire devotedness to the service of his Lord, a facility in acquiring the languages and learning the customs of the people, and a happy talent in accommodating himself to times and places and companies. If to this rare assemblage we add his long experience, it only awakens us to a more affecting sense of our loss.

In Italian, French, Modern Greek, and Arabic, he had made such attainments, as to be able to preach in all these languages; and, with great propriety, did his companion, above quoted, say of him, *His doctrine dropped as the rain, and his speech distilled as the dew.* Aptness to teach was, indeed, a quality for which he was distinguished, long before his voice was heard among the hills of Judea and in the Holy City.

Mrs. Goodell thus speaks of him—

—So healthy, so cheerful, so diligent in his work! He was well acquainted with the manners, customs, and necessities of the people; and he had acquired such a knowledge of the various languages spoken here, that he could converse readily with them upon almost any subject. The last five months of his life were spent in our family, during which period he had been diligently occupied in making an English and Arabic Dictionary for the use of other Missionaries. We had regularly, every Sabbath, a few Arabs in our house, who joined us in reading the Holy Scriptures, and before whom Mr. Fisk expounded and prayed in their own tongue.

It is said of him in the New-York Observer—

The prominent traits of his character were, energy, prudence, and good sense; combined with an ardent love of the souls of men, and a disposition to do any thing and to suffer any thing for the

promotion of the glory of his Master. To these qualities of the head and the heart, he united a bodily constitution which fitted him to endure fatigue and hardship without fainting. If we had been called on to select, from the whole circle of our acquaintance, the man best fitted to conduct to a prosperous issue almost any high and holy and difficult enterprise, we should have named Mr. Fisk. The same publication thus speaks of

His Early Years.

Mr. Fisk was born at Shelburne, Franklin County, Massachusetts, about the year 1791. For some time before commencing his preparation for College, Mr. Fisk had devoted himself to the work of a Missionary to the Heathen; and, at that early age, was distinguished for ardent piety, and for that singular zeal, perseverance, and self-denial, which continued to characterize him in all his subsequent life. After pursuing preparatory studies for more than a year, under the direction of the Rev. Mr. Hallock, of Plainfield, he entered the College at Middlebury, in the year 1810: here he spent four years; and then, after preaching one year with great acceptance, he entered the Theological Seminary at Andover, where he remained three years. He left Andover in the fall of 1818; and was employed as an agent for the American Board, in forming Societies and collecting Funds, till the 3d of November 1819, when he embarked at Boston, in company with Mr. Parsons, for the Holy Land.

Letters written on his Death-Bed.

Three days before his death, on the 20th of October, Mr. Fisk dictated the following Letters: they were addressed, respectively, to his brother Missionaries the Rev. Jonas King and the Rev. Daniel Temple, and to his venerable Father.

My Dear Brother King—

Little did we think, when we parted, that the first or nearly the first intelligence concerning me, would be the news of my death. Yet, at present, this is likely to be the case. I write to you as from my dying bed! The Saviour, whom I have so imperfectly served, I trust now grants me His aid; and to His faithful care I commit my immortal spirit. May your life be prolonged, and be made abundantly useful! Live a life of prayer. Let your conversation

be in heaven. Labour abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall to your lot, and from whatever source, *possess your soul in patience*; yea, *let patience have her perfect work*. I think of you now in my dying moments, and remember many happy hours which we have spent together: and I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, Dear Brother, farewell!

My dearly beloved Brother Temple—

On the confines of eternity, as I suppose, I send you a last token of my love, and a last farewell. Viewing myself, as I now do, a dying man, the Great and Holy Cause in which we are engaged presents itself to my mind with indescribable importance. We have both had slight disappointments and troubles in our work; but they are not worthy to be compared with the glory that shall be, as we trust, revealed in us. At this solemn moment, I seem unable to recollect any thing that deserves the name of trial, disappointment, or sacrifice. The history of my life has been a history of mercies and of sins! My only hope is in the unmerited mercy of Christ. I trust, that, for sixteen or seventeen years, I have found His service pleasant, and Him a faithful and gracious Master, though I have been constantly violating His laws and wandering from His presence.

I wish you a long and useful life, and much communion with Christ. My kindest love to Mrs. Temple. My prayer is, that you may long live and be happy together! and the Lord grant that your children may be early sanctified by His grace, and live to occupy the places made vacant in this Mission by the calling of one and another of us to Himself!

My beloved aged Father—

I compose a few lines for you, upon a sick, probably a dying bed. When you gave me up for this Mission, you gave me up for life and death. You know to Whom to look for consolation and support. The same God, who has comforted you so many years, under so many troubles, will comfort you under this. You know His consolations are neither few nor small. I leave these lines as a pledge, to you, and my brothers and sisters, my nephews and nieces, that I love you all most dearly, though so

long separated from you. I hope all, or nearly all our number, have been enabled to give themselves to Christ, and that we shall meet with our departed mother in heaven.

In this Letter to his Father he was interrupted by friends coming in, and did not resume the subject. In his Letter to Mr. Temple, when the dying Missionary desired Mr. Bird to write that the history of his life had been "a history of mercies and of sins," his voice faltered, so that his amanuensis was obliged to ask him to repeat what he had said. Mr. Temple says of this Letter—

When I had read it, I felt as if I had heard the voice of one of the saints made perfect, speaking to me from his happy abode on Mount Zion above. Never in my life did the world seem to retire so far from me, and heaven approach so near. I could not help saying with the greatest emphasis, "Let me die as he died, and let my last end be like his!"

State and Wants of the Mission.

The observations of the Board on the Mission will form a suitable close to our record of this faithful Labourer.

With regard to the Mission, it should be added—and every admirer of the ways of Providence will think the remark should not be omitted—that, great as is the loss sustained by his death, there was no former period of the Mission, when, to all human appearance, the loss would not have been greater. The Missionary from whom several quotations have been made, writes—

He had lived to see the press in successful operation at Malta, and the Mission in Syria established under some favourable tokens of the Divine regard. He had explored nearly the whole country, and left us in possession of the results of his investigations; and he did not think it particularly desirable, in the present state of things, to explore farther. He had scattered widely the Sacred Scriptures; but was, at present, deterred from other journeys for this purpose, by the operations of the Grand Signior's firmán. He was employed in preparing a Dictionary in English and Arabic for future Missionaries: but the very day on which he was seized with his last illness, he put down the last word in Arabic, which he knew, against the last letter in the English Alphabet; though it was, indeed, his intention, had he lived, to revise and print this work.

Here is something like a winding-up of his work to be seen by men; when, in

the counsels and the views of Heaven, it was done.

We add only one thing more. It is a short appeal from one of the two Missionaries in Syria for more help from this country:—

Mr. Temple is now the only Missionary of the Board at all competent to superintend the press in Modern Greek: Mr. Bird is the only one engaged in the study of Arabic; and I am alone in Turkish. If either should be

removed, the work in his department would cease. This is especially true of our dear brother Temple. Have pity upon us, have pity upon us! Jesus wept, and died; and are there no bowels of compassion in His followers? Yes! their hearts have been touched by His Spirit, and are melted into ten lerness for the sorrows of Jerusalem; and their tears and prayers and efforts will not cease, till they are exchanged for *songs and everlasting joy*.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Enlarged Support by the Colchester and East-Essex Auxiliary.

The Secretary of the Auxiliary writes—

I am directed, by the Committee of the Colchester and East-Essex Auxiliary, to advise you, that they have ordered the sum of 1425*l.* to be paid to Messrs. Williams and Co., to account of your Treasurer, John Thornton, Esq., as the net proceeds of the Auxiliary for the year 1826.

The sum of 1000*l.* the Committee offer as a Free Contribution to the funds of the Parent Society; and the remaining sum of 425*l.* to be placed to the credit of the Auxiliary Society with your Depositary.

The Committee feel sincere pleasure, when considering the circumstances of the past year, in being enabled to remit a sum exceeding that of the year preceding by 125*l.*; which has chiefly arisen from the earnest desire of many friends to express their unshaken attachment to the Institution, at a period when its proceedings were called in question; and which, but for two or three occurrences totally unconnected with those proceedings, would have exhibited a greater increase.

Nor can the Committee pass the occasion of making their annual remittance without expressing their unanimous and cordial attachment to the object of the Institution, and their unshaken confidence in the integrity and uprightness of those who have had the laborious and difficult task of conducting its multifarious proceedings; and, while they readily acquiesce in that line of conduct which the Committee of the Parent Institution have thought it proper to adopt, with reference to a long-disputed and difficult subject, they see no cause for questioning the motives which guided

their antecedent proceedings; and they most sincerely trust that all the future operations of the Institution will be conducted, under the Divine Blessing, in that spirit of harmony and love, which so eminently becomes the high and dignified object committed to their care.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1825-6.

Issue of Books, Tracts, and Papers; from April 1825 to April 1826.

	Sold.	Grat.	Total.
Bibles	67,568	440	68,008
New Testaments			
and Psalters ...	82,816	740	83,556
Common Prayers,	163,975	1177	165,152
Other bd. Books.	94,258	975	95,233
Small Tracts and			
Papers	916,742	162,000	1,078,742
Grand Total			1,490,691

The Issue has exceeded that of the year 1824-5, by 17,606 Bibles, 14,904 Testaments and Psalters, and 31,693 Common-Prayer Books; but has fallen short of it, by 15,614 Bound Books, and 31,965 Small Tracts and Papers. A portion of the increase has been occasioned by the measures of Government for the supply of the Army; 8384 Bibles and 24,748 Books of Common-Prayer having been issued for that purpose.

State of the Funds.

Receipts.

	£.	s.	d.
Benefactions	5713	9	10
Annual Subscriptions	12623	17	6
Legacies	2496	12	10
Dividends on Stock, &c.	7787	7	6
	28,626	7	8
On account of Books	30,337	4	5
Ditto from Government	3,361	4	3
Discount from Booksellers ...	2,118	6	3
Total	£.64,443	2	7

Payments.				
Books sent to Members—		£.	s.	d.
Members' part	89,698 4 1			
Society's part	17,392 7 4			
		47,085	11	5
Books issued at prime cost	1217 1 4			
Books, &c. issued gratuitously,	748 4 9			
Annual Sermon and Report...	1028 16 6			
On Account of Government, &c.	4465 1 6			
On Account of Charities	269 9 5			
Scilly Mission	454 12 3			
Dividends and Advances on Account of India Mission	3152 9 8			
Vote of Credit to Bp. of Calcutta,	500 0 0			
Vote of Credit to Bp. of Barbadoes,	50 0 0			
On Account of the Society's House,	2280 6 9			
Salaries, Rent, Taxes, Books, Packing Boxes, and Sundries,	2999 13 9			
Total..	£. 64,201 7 4			

New Rules for District Committees.

To meet the increased exertions of its supporters by increasing facilities and accommodation, is the task which now presses itself most immediately on the Society's attention: and the first and principal measure resorted to during the last year, in discharge of this duty, has been the adoption of a New Set of Rules for District Committees.

On the first establishment of these Committees in the year 1809, the regulations for their government were framed solely with a view to extend the operations of the Parent Society and augment its funds: shortly after, when these objects were in some degree secured, the Rules were so far altered as to provide for the accommodation of Committees, by the formation of Depositories in their respective Districts; and, subsequently, the Members of the Parent Society were allowed to purchase books from the Depositories at the same prices as from the Society's booksellers in London. But, in order to guard against a greater demand upon its funds than they were then able to meet, it was thought necessary to limit this purchase of books by Members of the Society, and to require that one-third at least of the money collected within each district should be remitted to the Society as a benefaction: the great increase, which has subsequently taken place in the receipts of the Society, induces it to attempt the removal of both these restrictions: the Rules recently adopted afford the same advantages to Members residing in the country as to those in London and its neighbourhood; and the demand of a third of all money collected for District purposes is relinquished: Committees may dispose of books to local Subscribers,

or to any other person, upon such terms as may be deemed expedient by each Committee, provided they account to the Society for the difference between the Member's price and the cost price of all books so disposed of. By this arrangement the entire controul of the local funds of each District is left to the discretion of those, by whose exertions and liberality the funds have been obtained.

The new regulations having reference simply to the benefit of those Districts in which Committees are established, and none whatever to the increase of the Society's means, it is confidently hoped that all District Committees, while they avail themselves of the advantages thus offered to them, will keep in view the important object of contributing to the General Funds of the Parent Society, and thereby enabling it to assist poorer Districts at home, and to maintain and extend its operations abroad.

Other New Regulations.

An alteration has been introduced into the Rule which respects pecuniary collections made by Clergymen for the use of their parishes. For the future, in cases of this description, books may be purchased to the whole amount of the collections at cost prices, and may be obtained either from the Society in London, or from any of its District Committees.

Another important step which has been taken by the Society, in order to promote an increased distribution of its books, is a considerable reduction in their price. From the Catalogue appended to this Report, it will appear that Bibles, Testaments, Psalters, and Books of Common-Prayer may be purchased by Members at a reduction, on the average, of five per cent.; and the charge to Committees, and the cost prices, are lowered in a similar proportion.

Revision of Books and Tracts.

The last and not the least considerable measure to be noticed in this place, as designed, and it is hoped calculated, to further the objects of the Society, is the Revision of its Religious Books and Tracts. The work is proceeding on the principles explained in the last Report; and the degree of progress that has been made during the present year is quite as great as had been anticipated. The nature of the task forbids every thing like precipitation and hurry, and its com-

pletion will not be effected for a considerable period of time: but the Society pledges itself to persevere until the whole of the works on its Catalogue have been carefully examined.

Native-School Fund for India.

The establishment of Native Schools will occupy, for the future, the principal attention of the Society in the East. The Special Fund formed for that purpose amounts, at present, to about 8000*l*. Liberal contributions have been received from the Prelates of the United Church, and from many distinguished and benevolent individuals. But the peculiar circumstances of the times have retarded the progress of the subscription; and some more favourable occasion must be taken to engage general attention, and turn the current of public bounty into this safe channel, before the expectations of the Society can be realized, or the demands of its Committees in the East be adequately answered.

The Society has appropriated nearly 3000*l*. out of this Fund to various purposes; and has made itself responsible to a much larger amount, for the expenses which its Committees may incur in promoting the education of the people of Hindoostan. This considerable outlay has not been confined to one particular spot; but has been extended, nearly in equal proportions, to every part of the country. It is humbly but confidently hoped, that a work, which has begun so well, will be carried on with the same spirit and success. Each succeeding despatch, and every fresh arrival from the East, furnish accumulated evidence to prove that education, and education alone, can overcome the prejudices of the Heathen, and prepare the way for the reception of Christianity. And when this fact is understood in Europe, as completely as it appears to be understood in India, the Society may expect those important additions to its Native-School Fund, which will enable it to answer the purposes for which it was formed.

LONDON MISSIONARY SOCIETY.

Appeal, by the Directors, on the State of the Funds.

AN inquiry into the income and expenditure for the three quarters of the current Missionary Year, has shewn that the receipts of the Society, for Contributions made to it between the close March, 1827.

of the account presented at the last Annual Meeting and the 31st December, have fallen short of its expenditure during the same period, by 9000*l*. and upward.

This state of the Society's pecuniary affairs has produced effects much to be regretted, on those resources, which the generosity of its founders and early promoters, and of others subsequently, had provided for its stability. The indulgence of the Treasurer, in allowing himself to be put in large advances, can only be accepted to a limited extent; and the consequence has been, that the Directors have, with pain, seen themselves under the necessity of ordering considerable sales (to the extent of upward of 7000*l*. sterling) of the permanent resources of the Society, so as to have brought the property to an amount to which their best judgment dictates that it should not be reduced. The importance, nay the necessity, of maintaining a considerable reserved fund of available property, in order to the due maintenance of regularity and credit in the Society's affairs, is, the Directors presume, no longer a matter of doubt with any considerate individual.

The present value of the Stock now held by the Trustees, after the sales which have been made during the current and some former years, is about 20,000*l*. sterling; an amount falling greatly short of the total of one year's expenditure (the past average of which may be estimated at not less than 35,000*l*.), and which, in the judgment of the Directors, and also in that of other Friends and Members of the Society who have directed their attention to the subject, may with propriety be regarded as a suitable measure of such reservation.

The Directors trust that enough will be found in this brief yet important view of the Society's pecuniary affairs, to call forth the most zealous exertions of its supporters, in maintaining that progressive advance in its resources, which, while it enables the Directors to fulfil the obligations which its past measures have contracted, will justify them in prosecuting its actual undertakings with an honourable and consistent vigour. Viewing the present diminished state of the Society's reserved Funds, as considerably below the measure which a prudent regard to its welfare would prescribe, it cannot but be desirable, also, that the Directors should be enabled (at

least by the reservation of Legacies), gradually to repair the encroachments made on those Funds, so as to render them more nearly commensurate to the average amount of one year's expenditure.

The Directors can assure their constituents that they are desirous to endeavour to strengthen and render effective the leading Stations of the Society, rather than increase them indefinitely: but it will be obvious, that, on whatever plan their operations are conducted, the growing ordinary charges, and those unexpected and considerable sources of expense which inevitably spring up, render an augmenting income absolutely necessary; and, while the necessities and claims of the Heathen World continue so vast and urgent as they are, and the effects produced by the united efforts of Christians as yet fall so far short of what their obligations, their ardent desires, and their confident hopes equally dictate, nothing is, surely, less to be anticipated, than that they should suffer the labours of Missionaries to languish from a deficiency in those means, by the extent of which they must unavoidably be limited.

JEW'S SOCIETY.

EIGHTEENTH REPORT.

NOTICES of the Society's Proceedings in the Mediterranean and India appeared in the last Survey: the statements of the Report relative to the Continent will be given in the present Number: we here subjoin a view of the Home Proceedings of the year.

Progress of the Society.

It is with great satisfaction that your Committee are enabled to repeat their conviction, that the interest felt by British Christians in the spiritual welfare of the Jewish Nation is progressively increasing. This fact has been confirmed by the united testimony of those Clergymen, who have, during the past year, visited the various Auxiliaries: they have generally found a more numerous attendance at the Meetings, and have perceived a growing attention to the subject among many who had hitherto been insensible to its importance. Three new Auxiliaries have been formed during the past year—one in the city of Bath, another at Huddersfield, and the third at Birmingham; while, in several other

new places, collections have been made by pious individuals, and a foundation has been thus laid for more extended exertions in future.

Receipts from Sales of Ladies' Work.

With renewed feelings of thankfulness, your Committee acknowledge the important aid derived from the contributions of their Female Friends to the resources of the past year. From the Sale of Work in London alone, and of some of the residue subsequently at Brighton, the sum of 266*l.* has been received; which, with the sums of three former years, has added nearly 1000*l.* to the funds of the Society. At Bath, Bristol, Cheltenham, Derby, Gainsborough, Gloucester, and Southampton, similar Sales have been held, which have also been proportionately productive.

Hopeful Events among British Jews.

In the last three Reports, your Committee have expressed their conviction, not only that a diminished hostility has been evinced by the Jews of England toward the labours of the Society, but that a measure of attention toward Christianity itself has been awakened among them. This conviction has certainly been strengthened and confirmed by the events of last year.

The disposition on the part of some of their Rabbies to discuss the point at issue, in the pages of the Jewish Expositor, still continues to be manifested; and there is reason to hope that that publication is read by many among them, who have thus had, perhaps for the first time, both sides of the question presented to their consideration. The continued attendance of some Jews and Jewesses at the Monthly Typical Lectures, preached by your Chaplain on the First Sunday Evening of the month, at the Episcopal Jews' Chapel, has encouraged him to open a second Lecture, addressed to the Jews, on the First Wednesday Evening of each month, in which he has been promised the assistance of some of the most able and zealous advocates of the cause of Israel: the Rev. Charles Simeon, the Rev. Wm. Marsh, and the Rev. John Sargent, have already assisted in this work; and, on each occasion, several Jewish hearers have been present, to listen to their forcible arguments and affectionate appeals.

A degree of attention to the subject of Christianity has also been awakened among the Jews of some of the largest

commercial towns at a distance from the metropolis, which may be traced, under the Divine Blessing, to the Auxiliary Societies established in those places.

At the Meeting of the Liverpool Society, held in August last, a considerable number of Jews were present, and about fifty attended a Sermon afterward, addressed to them from the pulpit; and, on the following day, a conversation was held with several of them, who, if they did not profess themselves convinced of the truth of what they heard, evinced during the discussion a truly candid and amicable spirit. When it is considered, that, on the first establishment of a Society at Liverpool, much bitter hostility was displayed by the Jews, the pleasing change which has recently appeared may well operate as a stimulus to the friends of the cause to renewed perseverance in the work of faith in which they are engaged.

The baptism, at Plymouth, of the Officiating Reader of the Jewish Synagogue in that place, was stated at p. 558 of our Volume for 1825: his Wife has since been baptized at Exeter. In the same city, another Jew has been baptized, and another at Bristol; both of whom have been quickened in their pursuit of Divine Truth by the instructions of Mr. Alexander, the Reader above mentioned, with whom they had been previously acquainted. The Committee remark, in reference to these hopeful occurrences—

In recording such instances of the conversion of individuals, through the means of your Society, your Committee would desire to be always understood as expressing the language of that *charity which hopeth all things*, the stream of which a few, or even many, disappointments must by no means be permitted to interrupt. While, however, they would exclude with abhorrence those feelings of unchristian suspicion which such disappointments have a tendency to engender, they would encourage every proper exercise of caution; remembering that God alone searcheth the heart, and that time and future conduct are in all cases necessary to confirm and establish religious sincerity.

The Best Method of Addressing Jews.

In concluding their report of what is hopeful among the Jews in England,

your Committee would refer to an Appeal which they ventured last year to make to their Clerical Friends, in behalf of such Israelites as might be found resident in their respective parishes.

Your Committee can imagine, that the supposed difficulty of addressing the Jews may have hindered some from making the attempt, who were otherwise disposed to admit the force of the Appeal itself. Few feel themselves prepared to enter on the Jewish Question, or on learned critical discussions of the interpretation of prophecy, and the refutations of those objections which the Jews are much more able to produce than Christians in general to answer.

Your Committee would mention, however, for encouragement under such circumstances, that the experience of the Society has shewn that little good is to be expected from merely learned and critical disputations with the Jews, for which so few are prepared, and which often only tend to irritate the pride and obstinacy of contending parties. The Gospel must be preached from the heart to the heart: the Jew must be treated as our fellow-man and our fellow-sinner: the curse of the law, under which he lies, must be urged upon his conscience, and the necessity of a thorough conversion of heart must be proved from his own Scriptures: thus the attention of the Jew will be turned away from those cavils and objections which it is easy to urge, and fixed upon vital and practical points. What your Committee conceive to be the proper method of dealing with the Jews will be best understood by a reference to their Tracts, Nos. 42, 44, and 47, drawn up by the Rev. Mr. Thelwall; by an attentive perusal of which they conceive any of their friends who may wish to converse profitably with Jews will, under the Divine Blessing, find themselves competent to do so; and which, therefore, they earnestly recommend to their notice.

Schools.

Of the Schools your Committee are enabled to present a satisfactory report. Nine boys and eleven girls have been admitted during the past year: seven boys have been put out as apprentices, and ten girls have been placed as servants in Christian Families. The progress of the children in religious knowledge during the last year has been satisfactory; and their public examination in Lent, in their Catechism and in the

Scriptures, afforded much gratification. The conduct of the majority both of boys and girls placed out as apprentices and servants has been such as to entitle them, on the testimony of their masters and mistresses, to the annual rewards which are assigned for this purpose: the result of this has been, that your Committee have found no difficulty in procuring proper situations for such as have been prepared to go out; and they may add, that they have not unfrequently had more applications for apprentices than they have been able to supply. There are now in the Schools 38 boys and 48 girls.

Publications.

Of the Holy Scriptures entire, rather more than 2000 copies have been sent out; and of Tracts, containing distinct books of the Bible, either together or separate, about 4000. Of English Tracts, about 131,000 have been circulated; and of Hebrew and German-Hebrew, about 19,000 have been forwarded to the various foreign stations. In addition to these, about 15,000 have been printed in Holland and Germany at the expense of the Society, and circulated there.

The new edition of the whole Scriptures of the Old and New Testament in Hebrew, mentioned in the last Report as undertaken by the Committee, is in progress; and no pains will be spared to render it complete: some parts of it will be published early in the ensuing summer. Your Committee have also to report, that, in consequence of the pressing necessity which exists for a translation of the Old-Testament Scriptures into Judeo-Polish, they have consented to the proposal of the Rev. A. M'Caul to employ himself in effecting that work, and have undertaken to print it when finished; and they feel assured, that the circulation of the whole Scriptures among at least 500,000 Jews and Jewesses in Poland, who cannot understand the Biblical Hebrew, will be a sufficient guarantee for the support of the friends of Israel to enable them to fulfil their engagement: the Five Books of Moses are daily expected, when they will be immediately put to press.

Students and Missionaries.

There has been no increase in the number of Missionary Students in your Seminary during the past year: the number then reported has been diminished by the death of Mr. W. Sharp,

who, after taking his degree at Cambridge, entered your Seminary to prepare himself to go forth as a Missionary to the Jews under the direction of the Society, but at his own expense. There are, at present, only five Students in the Seminary.

The arrival, in Syria, of Mr. Nicolayson, mentioned in the last Report, and the return of the Rev. Mr. Lewis to his labours in those parts, were noticed at p. 52 of the Survey.

Conclusion.

Your Committee cannot look on the collateral benefits, which have arisen from the efforts of the Society, but as tokens, that the blessing of heaven has been with them, while they have sought and prayed for the peace of Jerusalem. Your Society has unquestionably been instrumental in awakening a considerable number of Christians, in this and in other countries, to a sense of their long-neglected duty toward their Jewish Brethren: in so doing, they have removed a reproach from the Christian Name; and have presented the Religion of the Lord Jesus to the Jews, for the first time for many centuries, in its native purity and loveliness. No longer can it be said, to the disgrace of the professing followers of Him who wept over the devoted city, *Who shall be sorry for thee, O Jerusalem? and who shall go aside to ask how thou doest?*

After adducing other proofs of the collateral benefits which the Society has been the instrument of conveying to Christians, the Committee add, in reference to the Jews themselves—

Three Israelites baptized in England and one hundred in Berlin, during the past year only, prove that your exertions have not been without some apparent fruit, of the solidity of which a charitable hope at least may be indulged. And looking to the many instances of conversion recorded in former Reports, your Committee cannot but hope that *the Lord is indeed taking them one of a city and two of a tribe, and bringing them to Zion.*

And, when to this is added the important fact, that six converted Israelites have been for several years past declaring among their brethren the faith which once they destroyed, your Committee have no fears lest the Christian

Public should be misled by any groundless assertions, that the efforts of your Society have been unattended with a blessing to the lost sheep of the house of Israel.

But, after all, your Committee will again repeat what they have often declared, that they do not consider success as the criterion of their duty, or as the ground of their encouragement: the command of Christ is their rule, and the promises of Jehovah to His ancient people are their unfailing encouragement.

The national conversion of Israel, the Scripture expressly teaches, is to be preceded by many preparatory signs: while the Word of the Lord is proclaiming to them, there is to be expected a noise among the dry bones, and a shaking, and a coming together of bone to his bone, and a coming up of sinews and of flesh, before the breath shall finally enter into them.

In the present condition of the Jews, that figurative prediction of the prophet seems to your Committee to be accurately realized: that condition is thus described in one of two eloquent Discourses on the Fall and final Restoration of the Jews, recently published by a Clergyman, unconnected with your Society, and dedicated by permission to the Lord Bishop of London: he says—

True, the veil still shrouds their minds; but, through its rent, the light of truth begins dimly to dawn. True, their longing eyes are still turned toward their captive Zion, in search of that Immanuel whom they yet continue to expect, although he has long since appeared; but many now begin to feel serious doubts knocking at their hearts, and saying, "Already is He come?" Hence the minds of some of these Jews are, at this instant, in an indescribable ferment. Intelligent Jews now begin to waver about the divine embassy of Jesus Christ. They are struck with a sifting astonishment at the striking similitude of Jesus to the predicted Messiah: they ponder more deeply on the applicable prophecies of Isaiah, and the fabric of their delusion begins to totter.

Your Committee have adduced in this Report ample evidence to shew that this picture is not overdrawn; and is this a time, then, they would ask, to suspend your labours, and to grow weary in carrying the message of mercy to Israel? Is it not rather the time for Christians to redouble their zeal; and, above all, to bend their knees, and to lift up their hearts with their hands to Him that dwelleth in the heavens, that He would pour out His life-giving Spirit

on His Ancient People, and perfect the work which He has begun?

CONTINENTAL SOCIETY.

SOME notices of the Object and Proceedings of the Society appear at pp. 566, 567 of our Volume for 1825: from its recent publications, we extract the following particulars.

Agents employed by the Society.

The Society employs in its service three descriptions of Agents. The first are PASTORS of Churches, who devote a portion of their time to visit the villages near them. The second are ordained MINISTERS, but who have no cure of their own, and therefore are wholly supported by the Society: these have their residence in the centre of some town or city, and make long tours through the adjacent or distant departments. The third are COLPORTEURS, whose business is similar to that of the Irish Scripture-Readers, who carry the Scriptures and Religious Tracts to different parts of the country; and who, by unfolding Christian Truth to the inhabitants of the villages, lead them to the knowledge of salvation. Familiar with the languages of their respective countries, these persons have no difficulties to cope with, in conveying the glad tidings of salvation; while, at the same time, no jealousy exists on the score of foreign interference. Having in view the establishment of no distinct sect or party, but the preaching only of Jesus Christ and Him crucified, they find a ready access to persons of all professions, and recommend themselves to every man's conscience in the sight of God.

Another efficient method for checking the rapid growth of infidelity, and for arresting the march of that fashionable philosophy denominated Neology, which first empoisons the mind of the youthful student in College and then corrupts the Word of God in the Churches— which, like an army of locusts, renders a fruitful Eden a desolate wilderness, and, emanating from those places which were regarded as the cradle of the Reformation, has spread its baneful influence over all the Protestant Nations—is to furnish an antidote to this evil, by enabling pious, learned, and orthodox men to deliver LECTURES on Theology gratuitously at the Universities; whereby they may at once detect error, and ex-

hibit the truth; and thus, by the Divine Blessing, lead their youthful auditors to the Gospel of Christ.

Regulations for the Society's Agents.

These Regulations are drawn up for the direction of the Agents wholly and exclusively employed by the Society, and do not apply to those Ministers who are only partially assisted by it.

The fundamental principle of the Continental Society being "the diffusion of religious knowledge over the Continent of Europe by the aid of Native Preachers, without the design of establishing any distinct sect or party," the following Rules have been resolved upon by the Committee, for the regulation of the conduct of their Agents.

1. The Agents shall confine themselves simply to the preaching of the Gospel; i. e. the proclaiming to every human being, to whom they can have access, the lost state of the whole human race, and salvation by the blood and righteousness of the Lord Jesus Christ alone. They shall not encourage a spirit of separation from the Protestant Churches, nor establish Churches under any form of government whatever.

2. They shall abstain from administering the sacraments of Baptism and the Lord's Supper altogether: as the opinions of Christians, concerning the proper mode and subjects of those ordinances, are greatly divided, both at home and abroad; and the adhering to any particular system must endanger the interests, the well-being, and even the existence of the Society; but they are, at the same time, at liberty to partake of the Lord's Supper with any communicants they please.

3. Should an Agent meet with an offer to become a stated Pastor of a Church, and consider it his duty to accept of such offer, he shall be at liberty to do so; but, in that case, he will be no longer considered an Agent of the Society.

4. No Agent of this Society shall be allowed to transact the business of any other Society, or to become the editor or author of any publication, without the express permission of the Committee; and it is recommended to the Agents not to correspond with any other Society, Church, or Individual, on matters relating to Ecclesiastical Discipline.

5. The Agents shall promote as much as possible the circulation of the Scriptures (exclusive of the Apocrypha) and Religious Tracts; and consider themselves as co-operating with every Religious Institution, which is formed for the purpose of advancing the interests of Christ's Kingdom in the world, always having respect to the existing laws, and submitting to the constituted Authorities as much as possible.

6. The Agents shall keep Journals of their labours; and transmit a copy of the same, once a Quarter, to the Secretary, with an ac-

count of their progress, and whatever interesting circumstances may have fallen under their observation.

In adhering to these Regulations, the Committee of the Continental Society conceive that the consciences of their Agents cannot be wounded, since they have not received the special commission which the Apostles had, to go and teach *all things*; nor are they Pastors of Churches, who must necessarily enter into questions of discipline. They undertake a particular duty, which is to teach that which is essential to salvation, and the whole of what may be strictly termed the Gospel.

The Committee, in conclusion, suggest to the Agents, that to act on any other plan would not be fair and honest, considering, that they are supported by many who think differently from one another on subjects of Church Discipline, while all are agreed to bid them God speed in setting forth the Lord Jesus Christ, as the only way whereby men can be saved.

YORK PETITION

Against the Burning of Hindoo Widows.

A REQUISITION, numerously signed by the inhabitants of York and its Vicinity, having been addressed to the Lord Mayor of York, requesting him to call a Public Meeting to take into consideration the expediency of petitioning Parliament on the subject of Hindoo Widows being burnt alive on the Funeral Piles of their Husbands in British India, a Meeting was held accordingly, on the 19th of January, the Lord Mayor in the Chair, at which it was unanimously resolved to petition both Houses. The following is a copy of the Petition to the House of Commons:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled:

The Humble Petition of the Inhabitants of the City of York and its Vicinity,

SHEWETH—

That your Petitioners contemplate, with extreme regret, the practice existing in British India, of burning Widows on the Funeral Piles of their Husbands; inasmuch as it is a gross violation of the law of God and the feelings of humanity, and, in its tendency, highly demoralizing.

That, from the last Official Returns now before the public, it appears, that the number of Widows so immolated in the Presidency of Bengal alone, from the year 1819 to the year 1823 inclusive, amounted to upward of three thousand.

That your Petitioners recur, with much satisfaction, to the Resolution which the Honourable the House of Commons was pleased to pass in the year 1793; viz.—

That it is the peculiar and bounden duty of the British Legislature, to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British Dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement.

That your Petitioners, while they gratefully acknowledge the steps which have already been taken for the Moral and Religious Improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures, in the spirit of the above Resolution, as it may in its wisdom deem most expedient for abrogating a practice so highly injurious to that character of humanity and veneration for the Divine Law, which they trust will ever distinguish the Government and People of this happy country.

The Addresses on this occasion manifested thorough knowledge of the subject, and a state of feeling worthy of an assembly of Christians: we shall select a few passages.

In India, prejudices are unhappily formed in infancy, and are nourished and strengthened, by passing events, to maturer years: they are, therefore, so deeply rooted, as not to be easily eradicated, and are perpetuated from generation to generation. In such a country, it might possibly be dangerous to attack speculative opinions, however wrong, with force: but, when such speculative opinions work into practical excesses, even to murder, it is competent, nay, it is the duty of Government to put a stop to them. Such violations of the laws of God should be checked by the force of Government. What could be more obviously contrary to the laws of God and of nature, than that at the death of a husband, perhaps the father of a family, the wife should sacrifice herself on his funeral pile? The Almighty, from whom we derived our being, has not placed it at our own disposal; so that such sacrifices are nothing else than self-murder, being a direct violation of that command of God, *Thou shalt do no murder.*

[*Rob. Sinclair, Esq. Recorder.*

If the practice of Suttie is one of such cruel

and demoralizing brutality as cannot be tolerated by a Christian Government—if, in many cases, contrary to the directions of their Shaster, it appears to be far from the voluntary act of the unhappy sufferer—and, if it may be abolished without danger, it is unquestionably the indispensable duty of the British Government to interfere. It is a duty of compassion which we owe to the Hindoos, as the subjects and dependants of the British Crown. It is a duty of gratitude to Almighty God, who has blessed us with the superior light and holier institutes of His Word. It is a duty which we owe to ourselves and our political security in India; for, in proportion as the mild and merciful influence of Christian Humanity is practically presented to their view, their affection and veneration for Englishmen will be enlarged. It is a duty which our sex owes to helpless and degraded Females in India, and, through them, to those of our own sex there; for, in proportion as the Female Character is exalted, its happy moral effects are diffused through families and communities. [Rev. John Graham.

Though the Brahmins are very fond of seeing women burnt, they have a great aversion themselves to be HANGED or arrested for debt, robbery, or adultery; and therefore, in the Sacred Books of the Hindoos, they have taken great care to describe themselves as of divine descent, and have made the Hindoo Laws absolutely to prohibit the execution of a Brahmin: they forbid the magistrate even to imagine evil against him: thus, fenced by the Laws and extolled by their Sacred Books, they are still more powerfully guarded by the respect and veneration of the people: from one corner of India to the other, however religious observances may have fallen into disuse, this sacred tribe enjoys undiminished homage. When, therefore, our Government commenced in the East, we were reduced to the most serious dilemma: to inflict punishment on Brahmins would be to violate the most awful sanctions of Hindoo Law, and the dearest prejudices of the people; to exempt them from punishment would be to deliver over the country to desolation, ravage, and murder: the reign of equity, which we were about to introduce, was stopped at the very threshold: the destiny of millions hung in suspense. How did we act on this occasion? Did we lay the laws of justice at the feet of this sacred tribe? Did we abrogate our code of jurisprudence, and adopt the Vedas for our guides? Did we deprive the country of our protection, because the Hindoo Shasters forbid the punishment of the aggressors if they happen to be Brahmins? We did not hesitate a single moment, but boldly stepped forward in vindication of the rights of society; and, in spite of a formidable phalanx of Hindoo Juriconsults and of the strongest prejudices, caused these delinquents to pay the forfeit of their lives to the laws of offended justice. In the mode of doing this we admitted no recognition of their pre-eminent birth: we tried them publicly like other criminals, and subjected them to the degradation of a gibbet. We have repeated the punishment of the

Brahmins since that period, whenever it has been requisite; and scarcely a year has since elapsed without the execution of a Brahmin, in some one of the provinces of our Empire. Have the Natives complained of this outrage on the sanctity of their priesthood, or considered it as an infringement of our toleration? Have we lost their confidence? Have they in any one instance petitioned us to disregard their welfare, and exempt their spiritual guides from death? Have they not, on the contrary, tacitly sanctioned every act of punishment, and applauded the inflexible tenor of our proceedings? The question, therefore, is not whether we shall for the first time infringe popular prejudice, and maintain the sovereignty of justice; but whether, having commenced this course, we shall proceed forward and liberate the country from a practice which fills it with innocent blood. Let us never for a moment admit the idea that the Natives will regard it as indicating a wish to restrain the exercise of their faith by coercion: they do not so judge of us when their spiritual guides are led forth to execution. Had this groundless anticipation arisen in their minds on the first establishment of our inflexible code, we have since so acted as fully to inspire them with confidence: we have protected them in the exercise of their religion: we have permitted hundreds of temples to rise without inquiry: we have allowed them to squander millions of rupees annually to propitiate their gods: during the whole of our administration, we have not violated one sanctuary or mutilated one idol. Is it to be supposed, that, while they continue to enjoy these, to them unprecedented, privileges, they will consider us as having abandoned the principles of toleration, when we prohibit the inhuman slaughter of defenceless women, and abrogate a practice, discountenanced by half the Shaster and condemned by the great body of the people?

[*Mr. J. R. Pritchett.*]

Had no interference with Hindoo Cruelties ever taken place, we might doubt the policy of beginning now: but the talisman is broken; and the Christian Government of India has already stretched forth its hands to put down Infanticide, without any commotion taking place. In Bombay, also, the Mahomedan Government having prohibited the burning of widows, our Government imitated the example with perfect impunity. Public opinion is too slow in its operation to remove the evil so quickly as it ought: the interference of Government is the only effectual method. The Indian Pundits have owned, that if the British Government would inflict a fine on every Brahmin who attends a Sutte, the practice would soon cease; for the ceremony, unattended by the priests, would lose its consequence and dignity in the eyes of the people. When Lord Wellesley prohibited the monthly sacrifice of children to the Ganges, he first inquired into the grounds of the practice; and finding it had no foundation in their Sacred Books, he issued a proclamation declaring such sacrifices to be capital crimes, and the practice immediately ceased without any disturbance whatever. When a custom

like this of the burning of widows involves in it the crime of deliberate murder, no Government can be charged with intolerance, that attempts to put down by enactment so great an enormity. The Government that would tolerate these things, incurs an awful responsibility. The subject may confidently be left to the sympathies of our common nature. May Almighty God (I use the language of an Indian Chaplain) never so abandon Christians of the West to the Prince of Darkness, as to permit him to extinguish every spark of humanity that glows in our bosoms! [*Mr. Wemyss.*]

I should fear for the safety of our Indian Possessions, not from the abolition of the abominable practice to which our attention has been drawn, but from its continuance: for if we have the power of putting a stop to it, then it will follow, that, in neglecting to do so, we are involved in the guilt of its continuance. In that case, the Voice of Blood cries against us from the ground; and there is one, by whom we know that that Voice will not be disregarded, even He who is the Governor among the Nations—whose are all the kingdoms of the earth, and who giveth them to whomsoever He will. [*Rev. Jonathan Crowther.*]

Continent.

NEOLOGICAL SYSTEM OF RELIGION.

WE have had frequent occasion to allude to the prevalence on the Continent of a subtle system of Infidelity under the guise of Religion. This system is called Neological, Rational, or Anti-supernatural; as being a New System of Rational Religion, opposed to every claim of supernatural intervention. The Rev. Dr. J. Pye Smith, at the last Anniversary of the Continental Society, gave a view of this System which is truly appalling; but stated, at the same time, several grounds of encouragement in anticipating its destruction. We shall lay his able Address before our Readers.

Fearful Character and Prevalence of the System.

This system, so falsely boasting of its rationality, may be briefly described as nominally accepting Christianity to be a true religion, while all its evidences, facts, doctrines, and requirements are twisted, tortured, and in every way artfully misinterpreted, so as to be brought down to the mere Religion of Nature. The parties in question will even say, that Christianity is a religion given by God, and they will not scruple to call it a revelation from heaven: but if you were to ask them in what way and by what means,

it would turn out, that they admit Christianity to be a divine gift, manifestation, or disclosure, only in the sense in which every other thing that is good and useful is so, and therefore may be said to be from God: so the invention of steam-engines, of gas-lights, or any of the convenient and beneficial arts of life, may very properly be said to be from heaven: they are all unquestionably gifts of God; parts of His plan of providential bounty. It is only, therefore, to convey this general idea, that the persons whom I allude to employ language, which, though true so far as it goes, is essentially defective in meaning, and in the intention absolutely fraudulent.

These are the principles, which are delivered from many of the Professors' Chairs in the Protestant Universities of Germany, and which are thence transfused into numerous Parochial Pulpits!

The general practice of the Professors of Theology in those Universities is to take the Scriptures merely as venerable and interesting documents of antiquity, the curious records of tradition and opinion, and the mythic, moral, and political poetry of the ancient Hebrews. To the elucidation of the Scriptures, under this view, they bring immense stores of learning, but merely as a grammatical or historical comment; precisely as they would write a disquisition on the text of Herodotus or Homer. For example: they take the prophecies of the Old Testament, and, with a splendid apparatus of oriental learning, they investigate the terms, and settle what they deem to be the primary and sole signification: having done this, they blush not to tell us, that the writers of the New Testament, and even Jesus Christ Himself, imagined that, in these writings, called prophecies, there were many descriptions and declarations which respected themselves and the religion which they were setting up in the world: "but," say these illuminators, "Jesus and His apostles mistook; or they dextrously availed themselves of the prevailing opinions, in order to carry their own objects!" Page after page, these writers proceed in their ingenious speculations, perpetually assuming that Jesus first, and then Matthew, John, Paul, and their coadjutors, applied to themselves and their cause what never was meant to have such an application. Thus would they subvert the whole argument from prophecy, and represent the dictates of the Spirit of Christ as nothing more than the
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inspiration of genius and poetic enthusiasm.

When we come lower down, to the times of the Lord Jesus and the setting-up of His kingdom, we find the same system of conjecture, illegitimate inference, surmise, assumption, and, at the favourable opportunity, bold assertion; and all converging to the same point, of representing Christianity to be a wise and benevolent, but purely human, contrivance for the promotion of virtue and good morals: while, on the admission of this system, the authors of the contrivance were atrociously violating the first principles of morals, in giving to the world a tissue of deliberate and persevering falsehoods!

They represent Jesus as a very excellent man, far superior to the generality of his countrymen, in the benevolence of his disposition and the enlargedness of his mind. He saw the degrading superstition and bigotted ignorance into which his countrymen were sunk; and he conceived the grand idea of a general religion, which should be stripped of every thing local and temporary, and be adapted to the condition of mankind in all countries and periods of time. He found great obstacles to his endeavours for the introduction of this system of pure and simple morality: those hindrances arose, partly from the ignorance of the multitude, and partly from the pride and dominant interests of the higher orders: therefore, say these modern speculators, he, with a wise and benevolent artifice, adapted his measures to conciliate prejudices and bend popular opinions to his own purposes. Finding, in the books held sacred by his countrymen, passages which were supposed to be prophecies of a great personage who was to arise and be their deliverer from bondage and evil, the thought struck him, that he might make a happy application of these descriptions to himself, and thus might bring to bear advantageously upon his cause the whole tide of popular and most favourite expectation. With admirable dexterity, but with great prudence and caution, he availed himself of this instrument; and gradually advanced to the avowal, that he was actually the Messiah so eagerly expected by his countrymen. He met with violent opposition to his scheme from the authorities and superior persons of Judea, who supposed their interests to be in danger from the elevation of the multitude, and entertained perhaps

unnecessary apprehensions from the rigid jealousy of the Roman Government. By their instigation Jesus was apprehended, brought to trial, condemned, and led forth to execution. He was, indeed, fastened to a cross: but he had secret friends in the great council which had condemned him, as Nicodemus, Joseph, and perhaps others: by their good management orders were perhaps given to the executioners to hurt him as little as possible: he was taken down in a swoon, laid in a sepulchral cave, and there the utmost care and skill of his friends were employed to cherish the still-existing spark of life: success ensued, and he was in due time restored to health. Now, however, he thought it unsafe to expose himself again to public gaze: he therefore kept in concealment, and frequented only the society of his faithful friends; to whom he more amply expounded his system of doctrine and observances, and engaged them in a regular plan for extending it as far as possible among mankind. After a few weeks, he one day walked up the Mount of Olives, attended by some of his followers; and, on the higher parts of that hill, a mist or cloud (no unusual occurrence) enabled him to withdraw gradually from his companions: he thus concealed himself in the fog, went down on the other side of the hill, and, for that time at least, was seen by them no more. He then lived in deep retirement; how long cannot be certainly known, but it is probable about twenty-seven years. Occasionally and for special purposes, he made visits to some of his trusty adherents. One of those occasions was very memorable: in the neighbourhood of Damascus he met Saul, a young man of uncommon talents, and who had commenced his career of public life as an ardent enemy and persecutor of those who adopted the new religion: Jesus had the astonishing address to persuade him to change sides, and become a follower and advocate of the new cause, which held forth an inviting field of exertion to a glowing mind, longing for publicity and fame.

But I must pause. I feel shame and disgust at proceeding with these recitals of an Infidelity, which sets at defiance probability and reason; and which, if we for a moment put the case of its admission, is infinitely less credible than the miraculous facts which it endeavours, by gratuitous evasions, to escape.

Thus do these unhappy Rationalists,

as with the lowest possible claim they style themselves, endeavour to undermine the great facts on which the Gospel rests! Such are the opinions and hypotheses of many, who occupy the Parish Pulpits in not a few towns and cities of Germany and Switzerland!

It is no wonder then, that, from these modes of treating the foundations of our faith, the results have been most melancholy. Those results, as applying both to the doctrines taught and the practice exemplified, it would be impossible to describe in terms too strong.

It is also a painful fact, demanding our particular observation, that, in many instances where there is reason to hope that a better state of sentiment and a superior order of religious feelings do indeed exist, so cold, feeble, and inert are the operations of piety, as to stand in need of the most efficient aid that you can give, by your example and exertions, *to strengthen the things which remain*, and animate them with a renewal of holy vigour. A German Clergyman of distinguished learning and piety, and who is intimately conversant with the state of religion in his native country, has informed me, that, though acquainted with various pious persons, both Clergymen and Laymen, he does not know one instance, in which those very persons could be relied upon for maintaining that privilege and duty, which is so common and familiar with us, Daily Domestic Worship. This awful state of things loudly calls on us to go forth, and raise our arms to meet the falling ruin; and, if possible, to arrest the progress of these destructive evils.

Grounds of Encouragement in anticipating its Destruction.

The case is by no means without hope. In addition to the universal motives derived from the eternal truths of Revelation and the Saviour's infallible Promises, I draw encouragement from the very character of this opposition itself. Those irrational and violent assertions are so contrary to the sobriety of truth and so palpably deficient in evidence, that a re-action must take place, from even their natural tendency. It is not possible that these efforts should not produce a repulsive feeling. The minds of men cannot but be awakened to the sentiment, that it is utterly impossible that such interpretations and deductions can ever be honestly drawn from the Christian Scriptures. Their tendency,

in themselves, is to generate feelings of dissatisfaction in the minds of even unconverted men; and to excite the sentiment, that the Christian Religion must be something far greater and more glorious than these teachers, at once sceptical and confident, would lead men to believe.

Another advantage also accrues from the Biblical Labours of the Antisupernaturalists. By the immense stores of information, historical and critical, which they have amassed, for the literary study of the Old and New Testaments, they have provided materials for their own confutation. For example, they admit the great facts of the Gospel History to have occurred, so far at least as their apparent and general results are concerned; but, denying any intervention of Divine Power, they are obliged to fancy concurrences of fortunate circumstances, so numerous, opportune, and independent, in order to the solution of the phenomena, as are actually more unlikely and incredible than the belief of a miraculous agency. They are thus preparing the means of their own complete and perfect refutation. This, I hope, is not very distant. Several able writers have appeared in Germany and France, who have taken up this line of argument, and have used it in a very powerful manner.

In another respect, also, the Neological Critics are rendering no trifling service to the cause, which, in their own intention, they are labouring to destroy. This may be understood by a reference to our circumstances, in the vindication of Divine Truth, in this country, as compared with the chief exigencies of theological controversy in the Protestant States of the Continent. Here, our principal contest lies with those who deny the Divine Person and the expiatory sacrifice of the Son of God, and the Deity and gracious influence of the Holy Spirit: but they deny and oppose these doctrines, with the aspect of men who are serious in the business of religion: they have opinions of their own, and these they earnestly maintain to be the true meaning and intent of the Scriptures: they endeavour to escape the conclusions which we press upon them from the Divine Word, by putting on that Word interpretations, which we contend are not the true meaning, but are forced, arbitrary, and contrary to the decisions of just criticism. But the Neologists have no such object in view:

they have no such character to maintain: they seem to have no system of religion deeply and seriously at heart: they, therefore, appear not to trouble themselves whether the results of their investigations agree or disagree with any received systems of faith: their objects are, by applying the rules upon which the text of all ancient books must be settled, to ascertain the genuine texts of the Old and New Testament; and then to arrive at their grammatical interpretation: in thus determining the text, they save us much labour, and materially assist us in conducting our own investigations, though we may form a different conclusion with regard to particular readings. The interpretations, likewise, which they bring out, are often decidedly favourable to Evangelical sentiments; however insensible the hearts of these interpreters appear to the truth and importance of that which they thus establish: nothing is more common than to find in their disquisitions and annotations—"So the Prophets or the Apostles taught"—"Such was the constant doctrine of the Jews at that time"—"Such was the opinion of the disciples of Jesus." And what are the opinions, what the faith, what the expectations, thus coldly attributed to the writers of the Bible? They are such as these: that to the Messiah the attributes of Deity were ascribed—that the death of Christ was a sacrifice for sin—that the exertion of the Spirit of God on the human mind is a reality, and is the efficient cause of all true virtue. Thus they concede the capital truths of religion, or at least the bases upon which they are built: and, though they sufficiently intimate that these are not their own opinions, though, in the plenitude of their wisdom, they hold themselves forth as wiser than the Apostles and knowing better than Jesus Christ Himself, their testimony is actually, on this very account, the more valuable; as they cannot be suspected of any bias to orthodox interpretations. We pity them, from our very hearts: yet we thankfully avail ourselves of the concessions which they make, and the points of fact or doctrine which they establish. We thus see the Gospel Edifice built by the very men who are labouring to subvert it. We regard them as preparing the instruments, which will assuredly be made use of, to carry the triumphs of the Gospel into the very camp of its enemies.

Another circumstance also gives us ground of hope and rejoicing, and leads us to believe that the dawn has begun of a brighter day, for Christian Knowledge and sound piety amongst our brethren on the Continent. This is, that there do exist many scattered individuals and small communities, with whom live the relics of their ancient faith, and in whose breasts the piety of their fathers is not extinct: they retain with fond affection their old Bibles, their family-inheritance: they repeat and teach to their children the ancient Lutheran Hymns, which breathe forth the purest spirit of faith and devotion. By such humble and scarcely-noticed means as these, there is reason to believe, that, though the Parish Pulpit is so injuriously and I may justly say basely filled, still in many a pious heart a practical sense of the truth and value of the Gospel yet lives and glows, as a fire under the ashes waiting for the instrument to agitate and the wind to blow. When to persons so circumstanced, and thus providentially prepared, the Gospel is brought, it finds a congeniality in their hearts—they readily embrace it—their views become more expanded, their faith confirmed, and their Christian Character rises to greater consistency and more extensive usefulness. This view of the case connects itself with the reasonable hopes, which, in dependence on the blessing of Divine Grace, we entertain from the exertions of this Society. Past experience, notwithstanding the feebleness and paucity of our means, abundantly encourages our hope, that, by the Divine Blessing, the increase of those means, and that more ample application of them which will follow, are likely to be succeeded by gratifying evidences of a happy and glorious change.

JEW'S SOCIETY.

Labours among the Continental Jews.

We collect from the Eighteenth Report the following statements on this subject.

NETHERLANDS.

The Rev. A. S. Thelwall has continued to labour at Amsterdam, assisted by Mr. Stockfeld and Mr. Chevalier.

In the present state of the Jews in Holland, while there is much that is dark and discouraging, there are not wanting some features of a brighter aspect: in the midst of a manifest decline of prejudice and superstition, he laments

the prevalence of unconcern and apathy, especially in the large towns: the few who are seeking the truth are afraid of the rest, and conceal their sentiments, which makes it impossible to form a correct idea of their number and progress: from time to time, however, individuals have come forward to make a decisive profession of that truth, which, for three or four years before, had been working in their minds; and this affords reason to hope that the same process may be going on with others.

The deplorable ignorance in which the great mass of the Jews are sunk, presents a formidable barrier to any efforts for their instruction in Christianity; but they begin to feel sensible of their condition, and some attention to the education of their children is manifested in various places. The most encouraging circumstance, however, to be observed among the Jews in Holland, according to Mr. Thelwall's statement, is, that though the instances of conversion are few, they are very decided and substantial.

While Mr. Thelwall has been chiefly resident in Amsterdam, Mr. Stockfeld has travelled in the Netherlands and in Germany. During an eight-months' Missionary Tour, he found among the Jews greater readiness to hear than he expected, and had many opportunities of preaching the Gospel to them: one important effect produced by the labours of the Society had been, to lead the Jews to a more attentive perusal of their own Scriptures: Mr. Stockfeld writes—

One Jew at Mœurs said to me, "The Jewish Missionary Society does not at all obtain its aim." I asked him, "Why not?" He answered, "Because the more it labours to convert the Jews, the more they study and keep to the Old Testament." I answered him, "I rejoice to hear this from you, for it proves to me that we surely SHALL obtain our aim." I then shewed to him and the other Jews who were present, the only way of salvation fully, from the Old Testament alone; and proved to them that no man can be justified before God in any other way, than by the everlasting righteousness which the Messiah has wrought out and brought in by His suffering and death on the cross. On this he was quite silent.

Mr. Stockfeld represents the result of his experience to be, his conviction of the necessity of great patience and perseverance, in visiting the same places and persons again and again, to revive the impressions which may have been made, and to answer the objections of inquirers; and thinks it best, therefore, to have a confined sphere of labour.

SWITZERLAND.

It was noticed in the last Report, that Mr. J. J. Banga, a native of Switzerland, had proceeded to Basle as a Missionary. On his arrival, he made it his object to procure information respecting the state of the Jews in France, Switzerland, and Germany, that he might form his plan for future proceedings. At Basle, the Jews have themselves established a well-organized school.

Mr. Banga has visited Tubingen, Kirchheim, Ibenhausen, Stuttgart, Esslingen, Zurich, Berne, and Strasburg; and found, in all these places, friends to the conversion of the Jews: at Stuttgart, the aged Widow of Dean Hofacker, at Esslingen, the venerable Dean Herwig, and, at Zurich, Antistes Hess in his 86th year, all manifested the warmest interest in the cause of Israel.

At Ibenhausen, 66 scholars were making very satisfactory progress, and were well read in the Old Testament: it is remarked—

Your Committee rejoice in this and in every account which they receive of the progress of education among Jews; and gladly avail themselves of every opportunity to promote it, even where the religious instruction is confined to the Jewish Scriptures, because they consider that it prepares the way for the more ready reception of the Gospel itself.

Of Strasburg it is said—

Mr. Banga continued here for some time, and had many opportunities of conversing with the Jews in that place and neighbourhood: the majority were much disposed to gainsay and resist: some few, however, seemed better inclined; and, although an order was issued by the Rabbies that the books distributed by him should be burned, he never could learn that the command in any one instance had been obeyed.

GERMANY.

Mr. Smith has been much engaged in travelling in different parts, during the year; and has had many opportunities of conversing with Jews, and of distributing Testaments and Tracts. The communications which he has made to your Committee of the result of his labours have been, on the whole, of an encouraging nature.

In addition to the obstacle opposed by

the superstitions of Christians to the conversion of the Jews, Mr. Smith has found their impiety also producing the same lamentable effect. On this subject he says—

The lamentable profanation of the Sabbath among Christians cannot fail of being a great stumbling-block in the eyes of this people; and the senseless attempts of many Christians to lessen our obligation to observe the Sabbath are really wonderful. Thus the commands of God, written by the finger of Jehovah himself, are made void by the traditions of men; and this Sacred Day of hallowed rest converted into a sort of bacchanalian feast!

Frankfort—The infirm health of your Missionary, Mr. Marc, has prevented any active exertions on his part; and the progress of the Society, established in this place, seems to have been suspended, by the increasing difficulty of finding employment and support for such Israelites as are desirous of professing Christianity.

Your Committee have conscientiously adhered to that rule of the Society, which requires them to abstain from giving temporal relief to Jews; and are as firmly as ever convinced of its propriety, as it respects an Institution whose chief object is to seek their spiritual welfare: while, however, they retain this conviction, which facts and experience have only served to confirm, they can with equal sincerity declare, that they rejoice in witnessing the attempts of others to supply this lack of service to the House of Israel.

Your Committee are satisfied, that the difficulties with which professing converts from among the Jews have to contend are exceedingly great, and well worthy the sympathy and assistance of Christians; and that if attempts to provide asylums for such objects should ultimately fail, it will not be because they were unfit to be made, but because the conducting of them may require such a combination of Christian Prudence and Love as is rarely to be found in this imperfect state of the Church.

Dusselthal—The engagement on the part of your Committee, mentioned in the last Report, to provide a salary (in part) for the spiritual instructor of the Jewish Proselytes at Dusselthal, has been fulfilled, and the Rev. Mr. Schmidt has been appointed to that situation. The Count Von der Recke thus speaks of him, in a Letter, addressed in December last to Mr. Treschow—

Since the 17th of October, my dear pastor Schmidt has been engaged here in full activity. He is, in every respect, the very man whom I had expected and wished for: he has a great love for the proselytes, and they shew every day an increasing affection for him: they feel how useful he is to them, and this must excite their gratitude. I lately attended his Evening Lecture on Biblical History; and it was to me a most affecting view to behold both old and young eager to receive the Word of Life.

He then adds, respecting the proselytes already received—

With our Israelites I am more and more satisfied; and it seems, that, after the many trials and tribulations to which I have been exposed by them, a day of comfort and joy is now dawning. Every week adds to their number: there are 26 adults and 4 children, all well employed. The house is too small for them; and I should be very happy if I had the means to enlarge it. What should be done next year, in this respect, ought now to be in a state of preparation. Oh, how many poor souls might be truly benefitted, if one opulent English Christian would open to them his munificent hand!

I have many pressing wants. We want particularly bedding for the winter: the Jews are generally very chilly, and it pierces me to the heart to hear their complaints. When I lay myself down in my own good bed, I wish I could tear it into pieces, to give a little to each! Surely if our distress were sufficiently known in England, we should no longer want the first necessities of life.

Dresden—Mr. Goldberg is still stationed here, and employed in the education of Jewish Children.

Detmold—Mr. Petri, the converted Israelite, who at the time of the last Report was still employed under the care of the Detmold Society, has continued his labours among his brethren. In the months of September and October last, he made a considerable Missionary Tour in Germany: his journal affords an additional proof of the gradual diminution of prejudice among the Jews toward Christianity, and of their readiness to converse with those who come testifying that Jesus is the Christ. In the course of his journey, Mr. Petri met with several Jewish Rabbies, who were favourably disposed toward Christianity,

Hamburg—Mr. Petri, in the course of the year, visited this city, where he was introduced to some of the Reformed Jews: his account of an interview with one of them is worthy of being recorded, as throwing light on the present sentiments of many of this new sect among the Continental Jews.

I have at length been introduced to the Minister of the Temple: by the following sentiments which he expressed to me, you

may judge how far he, in any degree, draws near to the Christian Faith. "Missionary Societies," said he, "ought to support our mode of worship, because it is calculated to prepare the Jews for the profession of Christianity. It is objected, that we preach only the doctrines of natural religion: but if the Jews, from their adherence to dead forms and to rabbinical superstitions, are to be led back to the purer doctrines of the Prophets, how can that be better effected than by preaching to them the attributes of the Divine Being, and the Moral Law, the substance of which is love to God and to our neighbour? Do not these doctrines form the fundamental part of Christianity? Yet here, as in Berlin, we have not been permitted to advance gradually to Christianity, but have to struggle against a similar opposition. We are not even allowed to transfer the celebration of the Sabbath to the Sunday. Suppose we are not yet prepared to subscribe to all the dogmas of the Christian Religion, does it follow that our children will not receive them? And would not the Christian Church gain more by the conversion of whole congregations, than of some individuals only to Christianity? You, Mr. Petri, may well distribute Tracts, New Testaments, and Prophets among the Jews. We have had it in contemplation to institute among ourselves a Bible Society; to give the Bible, in the German language, gratuitously to poor Jews: for the Word of God is the true engine to overthrow the doctrines of the Rabbies. And we are desirous to form a Bible Society, if the British and Foreign Bible Society will assist us with a grant, such as they give to other Bible Societies." If Jesus Christ declared, that the scribe who acknowledged the duty of love to God and to his neighbour as the substance of the Law was not far from the kingdom of God, I think the Reformed Jews, holding the same opinion, must also be considered not far from the kingdom of Christ.

Mr. Petri states it as his opinion, that Hamburg is well adapted for the establishment of a School for the education of Jewish Children. Your Committee, considering that this active Missionary has sufficiently approved himself to be worthy of his office, have taken him altogether under their superintendence; and have stationed him at Hamburg, to co-operate with Mr. Moritz and Mr. O'Neill.

PRUSSIA.

His Prussian Majesty continues to patronize the Society established in Berlin for the promotion of Christianity among the Jews: all letters, papers, and parcels connected with the cause, pass, by his command, free of expense throughout his dominions; and he has ordained, that all candidates for the Ministry shall be well instructed in Hebrew, to qualify them to be Missionaries to the Jews in their respective parishes. With still

greater thankfulness your Committee add, that the blessing of the King of Kings has apparently rested on the labours of this, as yet, infant Society.

In Berlin itself, a considerable number of Jews have made a public profession of their faith in Christ. From a Letter, received by one of your Vice-Presidents from a valuable Correspondent, on whose accuracy entire confidence may be reposed, dated as late as the 7th of February, your Committee extract the following interesting statement :—

In the last year, above ONE HUNDRED persons of the Jewish Persuasion were baptized in Berlin; of whom 64 were baptized in some one of the four churches, under the superintendence of a distinguished Ecclesiastic, and a member of the Committee of the Berlin Society. An old and highly respectable Jew said to him, "We are all coming: we cannot hold to Judaism any longer."

The remark that follows respecting the modern (so called) reformed religious worship of the Jews, is deserving of peculiar attention.

Observe then well, that we must not allow the Jews, under the appearance of an approximation on their part, to hold a peculiar deistical worship. It is not till after the shutting up of this New Temple, which had existed nine years, that the want of a more satisfactory religion shews itself so strongly.

Your Committee must once more draw your attention to the two Berditchef Rabbies, whose history has been detailed in the last two Reports. Since the return of Professor Tholuck to Berlin, your Committee have received from him the following account of their progress :—

When I came back to Berlin, I was full of apprehensions for them, on account of Satan's numerous devices; but, thanks be to God! I found them as earnestly pressing forward toward the prize of their high calling as ever. As to their application, I will only observe, that one of them reads Latin Poetry with ease: he translates easy Greek Prosaists, and writes a good German style: all this is no common thing with a Polish learned Jew. What difficulties have they to surmount, even to learn to think logically! As to their zeal, they continue to draw Jews under the Gospel, and not without effect.

Under such circumstances, your Committee have resolved to employ these converted Israelites as Assistant Missionaries, on probation for a year, to their brethren in Poland: they have proceeded to join Mr. M'Caul.

A second Missionary is about to co-operate with Mr. Hændes, on whose labours hitherto there has evidently been a blessing. He has been received by

the Jews, in his late journeys, with a cordiality similar to that recorded in the last Report; and many have, by his ministry, been apparently awakened to a concern for their souls. One circumstance is so unusual and encouraging, that the Committee extract it from his Journal :—

In Strzellno, the Magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their Synagogue; and, if they would, to write their names: all the Jews of the place, without exception, signed the paper, and the Christian Missionary delivered to them a Sermon of one hour and a half in the Synagogue, from the place where they are accustomed to read the Law.

What a powerful evidence does this fact afford, that the barriers of prejudice against Christians and Christianity are giving way among this people; and who can longer doubt if the time be come for Christians to send forth Missionaries to the Jews, when, like those of old, they are ready so say, even in their Synagogues, *If ye have any word of exhortation to the people, say on!*

The unusual circumstance of Mr. Hændes having been permitted to preach the Gospel in their Synagogue, seems to have made a deep impression on the minds of the Jews, of which the following instance is a proof :—

All the Jews took me for a Jewish Proselyte. One of them asked, "How long will you travel about in that way?" Another answered, "Till we shall all be converted." The former replied, "That will take a good while." The latter said, "My dear friends, who knows what will be the result? Twenty years ago who would have imagined that a Christian Missionary would be permitted to address a number of Jews in such a friendly way, in the house of the Director of the Synagogue? Who could ever have supposed a Christian Missionary would be allowed to preach to the Jews in their Synagogue? These are marvellous changes!"

Professor Tholuck concludes thus—

I have no doubt your heart will rejoice at the multitude of instances in which Mr. Hændes has observed a visible effect from his preaching. The Jews of Strzellno have requested him to deliver to them regularly a Discourse on the text of the Pentateuch every Sabbath, under the condition not to talk too much of Christ: on which he replied, "I shall only say so much of Christ as is contained in the Old Testament." Thereupon they agreed. However, after some weeks, their Jewish Preacher wrote a Letter to the Chief Rabbi at Posen, to complain that the members of his congregation, instead of attending to his Discourse, were running every Sabbath to hear the Missionary. On this, the Chief Rabbi sent a prohibition, which

was obeyed by a part of the Jews: the others, however, did not care about it—an unparalleled fact, in the modern history of Missions among the Jews, which I beg all the adversaries of your Institution in England to observe.

The Posen Auxiliary Society had requested the appointment of a resident Missionary in that place: in consequence, your Committee determined that Mr. J. G. Bergfeldt should proceed thither. He had not been there many weeks, when he was joined by the Rev. Mr. Wermelskirk, who had before left Warsaw in company with Mr. Reichardt, intending to visit Posen and the parts adjacent, as they had not then received their authority to exercise their Missionary Functions in the kingdom of Poland: the President of the Reformed Churches at Posen invited Mr. Wermelskirk to preach for him; and some Members of the Royal Family, who were present, afterward assured him of their favour: permission was given him by the President to preach in his Church every Sabbath-Day. In consequence of this important opening, Mr. Wermelskirk determined to continue at Posen until Mr. Bergfeldt should be ordained. From the Princess Radzivil the Missionaries have received the most gracious attention; and when she heard from them of the Service held expressly for the Jews at Warsaw, she intimated her desire that a similar one should be opened at Posen, and promised herself to attend it: on making application to the Rev. Mr. Bornemann, he readily granted his Church for this purpose: accordingly, on the following Sabbath, the Service was commenced; and was attended on that day by 15 Jews, a number which, in a few weeks, increased to 75, besides Jewesses. The Missionaries have also been employed in conversing with the Jews of Posen, on the things which belong to their peace, and in circulating Bibles and Tracts.

Mr. Reichardt, who accompanied Mr. Wermelskirk from Warsaw, now proposed to return thither alone, by way of Breslau; but, on his arrival at that place, he found Mr. Smith there, and agreed to accompany him on a Missionary Journey through some of the neighbouring countries. During this tour, they had an opportunity of visiting many places in those counties, where Jews reside in considerable numbers.

POLAND.

Your Missionaries have continued

their exertions, and it has pleased God to bless them. From the Government they have received Authority and protection; and, in some pleasing instances, their labours, it it hoped, have not been in vain.

In the early part of last year, Messrs. Becker and Reichardt made a Missionary Tour through some parts of Poland, where Jews are found in considerable numbers: their Journal affords not a few evidences of the readiness of the Jews to listen to their discourses, and to receive their Testaments and Tracts. They returned to Warsaw on the 6th of March, after a laborious journey of about four months.

On the 6th of April, the Rev. Messrs. M'Caul and Wermelskirk undertook another Missionary Tour, in the neighbourhood of Warsaw, and returned about the end of that month. The following extracts may be taken as a specimen of the manner in which they were employed: from Wendgrow they write—

At half-past two we returned to our lodging, when the Jews came again in crowds. We allowed ten or twelve to come in at a time, discoursed with them a while, gave them Tracts, and then dismissed them to make room for more. The subjects of discussion were repentance, a new heart, and the atonement of Messiah. As yet we have not found any Jew who has opposed our interpretation of Isa. liii. These conversations and crowds lasted until half-past six, when we were so fatigued as to require some cessation. We went therefore to visit a Jew who had been in England: but here the room soon filled with respectable and learned Jews, with whom we conversed until half-past seven: they spoke in love, and we parted good friends; after having stated to them the objects of Messiah's first and second advents, our proofs of the Messiahship of our Lord, and the nature of prayer.

Two days afterward they write—

We have had a multitude of Jews with us, chiefly young men, who received Tracts and disputed: we learned from them, that the Tracts are lent from one to the other. About one hundred Jews at least were with us, and about as many Tracts distributed. Our visits did not cease until past eight o'clock.

In the month of June, a journey was made by the Rev. Mr. Becker, into the southern parts of Poland, during which also he conversed with many Jews, and distributed a considerable number of books.

On Mr. Becker's return, another journey was commenced by the Rev. Mr. M'Caul, in company with the Proselyte Christian Czersker, which continued during the greatest part of July, and the events of which were similar to those

which have already been detailed. It must ever be remembered that your Missionaries do not go forth as reapers, but as ploughers and sowers; and, for such work, this journey afforded many new and important occasions. The Rev. Messrs. Wendt and Hoff, as was stated in the last Report, have been stationed at Petrikau, where they have been usefully employed; occasionally, however, making journeys similar to those of their brethren. It was on his return from his last-mentioned tour, that Mr. M'Caul thus made known to the Committee the deep impression which his mind had received of the want of a translation of the Old Testament into the Judæo-Polish—

I now write to press upon the Committee an undertaking of the deepest importance to your Mission in Poland—a Judæo-Polish Translation of the Old Testament: from this, we all anticipate results far greater than from the circulation of Tracts: by this, we hope to be the instruments of conferring a blessing, both upon learned and unlearned; besides that we shall thereby extend our own sphere of usefulness in at least a four-fold degree. It is generally calculated that there are in the Russian Dominions two millions and a half of Jews: out of these, at the very highest calculation, there are only 500,000 who understand Hebrew enough to be able to read the whole Bible, especially the Prophets; so that there are four-fifths of the Jewish Population to whom our exertions cannot extend, as they cannot translate the passages which we adduce out of the Prophets. Of these, there are two-fifths, a million of souls, all the Jewish Women, and many, many poor Jews, who do not know one word of Hebrew, who have never read one single verse in that Blessed Book which maketh wise unto salvation, and who are to the full as ignorant of the most common histories in the Bible as the Hottentots. How are we to approach these people? Whence are we to draw our arguments? By what means are we to overcome their blind prejudices? Only, only by giving them the Old Testament in the only language which they understand.

It has already been stated, that your Committee consented to Mr. M'Caul's proposal to undertake this translation, with the help of some intelligent natives; and he has since that time been employed in carrying it on.

Thus it appears from this brief sketch of the Polish Mission during the past year, that all your Missionaries are zealously, faithfully, and patiently employed in that country, in preparing the way of the Lord among the multitudes of His ancient people, whom His providence has collected there.

Your Committee wish to raise no unscriptural or unfounded expectations of
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any great immediate success: they would rather call on you to unite with them in thankfulness to the Almighty, that so much has been permitted to them to do; and in earnest prayers, that He would continue to endue His servants with His grace, that they may *not be weary in well doing*, assured that they shall reap if they *faint not*.

Your Committee cannot quit this Mission, without paying a grateful tribute to the memory of the deceased Emperor of Russia, under whose sanction it was commenced, and carried on, until it pleased God to call him, as they humbly trust, to partake of a brighter and more imperishable crown. To the all-controlling providence of God it must be ascribed, that this Monarch had in his dominions a greater number of the Jewish Nation than is to be found in any other country; and to what other source are we to trace the unfeigned desire which he felt and manifested for the promotion of the spiritual as well as temporal welfare of his Jewish Subjects? Not long before his death, he had established a Committee in Poland, for the purpose of advancing the moral and civil improvement of the Jews: and, as a proof that his desire for their spiritual welfare was unabated, it is gratifying to know, that one of his last acts in Poland was, to renew his sanction of your Missions to the Jews in that country.

Your Committee have great satisfaction in further reporting, that nothing whatever has occurred to make them fear any interruption of this kind support, which has hitherto been afforded by the Russian Government.

South Africa.

Caffres.

WESLEYAN MISSIONARY SOCIETY.

Superstitions of the Natives.

Mr. Kay, who is stationed among the Caffres, gives the following account of a superstitious ceremony, by which they are held in bondage.

Hearing that some kind of ceremony was about taking place at one of the kraals not far distant, I made a point of being present; in order, not only to acquire a knowledge of the superstitions of the people, but to avail myself of the opportunity, if practicable, of shewing them the folly of these observances. The sick-

ness of one of Dushani's principal warriors appears to have given rise to the ceremony, and its object was to ascertain who had bewitched him. Like most other savage tribes, they have no idea of attributing disorders, incident to human nature, to natural causes; but generally ascribe affliction, especially in the case of a chief or person of importance, to sorcery.

My interpreter having conducted me to the place, I found myself encompassed with a number of small valleys, beautifully enriched with native corn-fields almost ready for harvest, and rendered delightfully picturesque by nature. But my reflections on the beauties of creation, into which I was almost imperceptibly led, were soon interrupted by the distorted features, barbarous gestures, and discordant notes of a company of Caffres, consisting of both sexes, old and young, who were engaged in what they term a dance.

This being one of the customs of their forefathers from time immemorial, they regard it as a matter of the first importance. A brief description of it may, perhaps, not be altogether uninteresting:—

The whole company is ranged in the form of a crescent, with their faces toward the cattle-folds. The women clap their hands, and sing with all their might; while the men beat their spears, stamp with their feet, and occasionally join in the song of the females. A kind of Sorcerer (answering in a great measure, in point of character, to the Pawaws of the American Indians and the Angekoks of the Greenlanders) sits in a hut at a short distance, in company with eight or ten natives, who seem to constitute his council. When I arrived, he was every moment expected to make his appearance, in order publicly to declare by whose evil influence the warrior in question was afflicted. Upward of three hours elapsed before their expectations were realized: at length, however, it was announced that he was coming; when every man and woman, except those who were designed to form his train, instantly flew to the dancing-party, and renewed their strange and laborious manœuvres with redoubled vigour; making the surrounding glens echo with their doleful sound, insomuch that it might be heard at the distance of some miles.

The harbingers of the Sorcerer consisted of six or eight women, one of whom first made a tour round with the

branch of a tree in her hand: when she retired, the others followed in the same manner. This done, a more formidable procession began to approach, but with more regularity than I had been led to expect: the wizard was encircled by a numerous guard, so as to be entirely concealed from view. Having proceeded until they had arrived in front of the assembly, leaving a space of about thirty yards, his train took its stand, and the song became general. In the course of a few minutes, a most frightful figure came forth, painted in different parts of his body with red ochre: one side of his face was red, and the other jet black: he had the skin of some wild animal fastened round him, in the form of a petticoat; and a piece of a jackali's tail fixed on his forehead. On coming to about the centre of the circle, he occasionally writhed, as if in agony; and, at other times, threw himself into the most violent attitudes. Having again retired to the centre of his guard, he required that the oxen, which they were about to present him for his services, should be brought before him; together with a certain bead, to be taken off the dress of each individual in the opposite party: these were immediately brought; and the latter articles laid at his feet, with the utmost reverence, by the persons who presented them, and who passed before him, in regular rotation, for that purpose: the impression on the minds of the natives is, that he discovers the witch by scent: hence he pretends to smell those body-beads, to aid his determination of the matter. His requisitions being complied with, they again proceeded with their clamorous songs, but continued only for a few minutes; when, silence being commanded, he commenced his harangue, to which all listened as though he had been an oracle; and, excepting the occasional expressions of applause, which sometimes proceeded from all parts of the circle, the utmost stillness prevailed, and the attention of every individual seemed to be as steadily fixed, as if life or death were to be the result of his decision. He, at length, declared, that the Warrior had been brought to the gates of death—partly by the evil influence of a woman, who is supposed to have bewitched her husband (because he died!) some time ago—partly by the daughter of a neighbouring Captain, in having unlawfully detained a small leathern bag belonging

to the sick person—and partly by the Captain (brother of the afflicted) of the kraal in which they were then assembled. Here the Captain stood up, and demanded the reasons for his thus charging him; at the same time requiring that he should prove his assertions; exclaiming with a loud voice—"Is not the man my brother? What inducement could I have to injure my brother? How did I take that which you lay to my charge? And, supposing it to be true, in what way could that injure my brother?" The fellow, unable to answer these and several other questions of a similar nature, slunk away in confusion; and under evident apprehension of personal danger, as the whole assembly seemed now to be divided into two parties, and the one which supported him was by far the smallest. It was well for himself that he had postponed his appearance until the shades of evening furnished him with a curtain and facilitated his escape; and it required but a few words, on my part, to shew that such men are actuated by *the father of lies*.

I returned home with mingled feelings of disgust and pity, and more than ever convinced that our lot is cast among a people who *sit in darkness and in the region and shadow of death*. During the deliberations of this emissary of Satan, every one stands in jeopardy, fearing lest the cogitations of his heart should be against him: as the person on whom his accusation falls is generally arrested on the spot and deprived of all his assagai, the whole of his cattle are confiscated, and he is sometimes tormented by the application of heated stones to different parts of his body.

Cruelties of Heathenism.

Mr. Kay adds some circumstances which may well serve still further to stimulate our zeal in behalf of the miserable Heathen.

—How truly pitiable is the lot of age in uncivilized countries! A poor emaciated old man came many miles to-day, in order to tell me of his sorrows. One of his sons having been the object of spleen among his fellows, who appear to have long sought occasion against him, a circumstance occurred recently of which they determined to take advantage. He having no cattle, his aged parent was pitched upon as the object of plunder in his stead: a party of young Caffres pounced upon his little herd in the night,

and swept away his all; consisting of six or seven oxen, and eleven milch cows. As he endeavoured to rescue his property, the savage miscreants fell upon him with sticks, and beat him most unmercifully: his head, breast, and chest, as well as other parts of his body, were cut in such a manner as to render it matter of astonishment that he is alive. He is left to repine over his grievance, without either justice to redress or humanity to sympathize with him—a neighbouring Chief having sanctioned the proceeding, and become sharer in the spoils! Such barbarity here passes off as a jest, especially when cleverly managed and well concealed.

—How numerous and how black are the horrors of Paganism! A wild dog (supposed to be mad), in passing through the country as if proceeding to the mountains, about a fortnight ago, seized a child eight or ten years of age at one of the neighbouring kraals, and tore it in a shocking manner. Taking for granted that it would die, the parents carried it to the forest, and there left it to its fate! A night and two days (one of which was cold and rainy) having elapsed, they went to see if the corpse of the little creature remained undevoured: when, chilling to relate, they found the vital spark not quite extinct. It however only just continued for a few moments, as if to bear additional testimony to the inhumanity of heathen customs. Nevertheless, the father answered my questions respecting this awful circumstance without any apparent concern.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF REV. JOHN HARTLEY.

It will have been seen from Mr. Hartley's former communications, that he endeavours to maintain, wherever he goes, the character of a Living Witness to the Truth and Power of Christianity. It is chiefly by means of such Witnesses, and by the labours of the Press, that we must look for the pure flame of the Gospel to be rekindled throughout these regions.

Intercourse with Greeks and Roman Catholics.

We shall first extract some pas-

sages on this subject from Mr. Hartley's Journal while at Smyrna.

—Visited two Greek Ladies. I rejoice to have an opportunity of bearing witness, in the instance of these Ladies, to the blessing which has attended the labours of my excellent friend Mr. King: both these Ladies have arrived at considerable understanding of the Truth; and one of them appears to be under its powerful influence. This Lady informed me, that, till lately, she had been living in the utmost ignorance and negligence of religion; but, paying a visit to the house in which Mr. King resides, she had been prevailed on by him to procure the New Testament and to read it. She, of course, ascribes the remarkable change which has taken place to Mr. King, as the instrument; and speaks of him as a benefactor of the highest kind. I myself am witness to the diligence with which she has read the New Testament, and to her eagerness to ascertain its meaning. Superstition and error have vanished before the light of truth; and, while she speaks of herself with fear, she also speaks with firmness and determination. Of the latter disposition I had an instance to-day: remarking that I should feel great pain, on any future return to Smyrna, to find her again worshipping pictures, she replied, in a manner full of feeling and seriousness, "That is a cause of sorrow which you will never have!" She has given proof of her sincerity, by her zeal for her friends: she purchased 12 copies of the New Testament, and presented them to various individuals, in the hope of making them also acquainted with the truth; nor is she at all dismayed or moved by the reproach which she is at present called to endure.

—Visited the family of a friend: he himself was absent, but I conversed for a length of time with his wife and mother, and used every effort to impress on their minds a sense of the infinite love of Christ: afterward I prayed with them. The father of the family has been in the habit of visiting me daily; and we have always prayed and read the Scriptures together: he appears to be much concerned to arrive at a knowledge of the truth.

—Had a long conversation with a large company, at the house of a friend. I have been a frequent visitant at this house; and have repeatedly preached the Gospel to many persons present,

without the formality of a regular Sermon. If, on these occasions, some seed has fallen by the way-side, some in stony places, and some among thorns, perhaps I may encourage the hope, that a small portion, at least, has fallen in good ground, and hereafter, by God's blessing, will spring up and bear fruit to His honour. I have also peculiar satisfaction in reflecting, that the plain exposure of error has by no means interrupted the exercise of friendship and good-will: here, as in other places, the continual and pointed inquiries, which were made concerning my views of religion, rendered it impossible for me to avoid shewing clearly the mistakes in which my hearers were involved; but, happily, I have thus had the satisfaction of declaring more *fully the whole counsel of God*, without perceiving, in consequence, any impediment to usefulness. One of the persons present was a Gentleman of Cephalonia: he has been in the frequent practice of calling upon me; when I have given him instruction in the doctrine of Christ, and he has joined me in prayer. Whatever may be the result of these simple labours, the Missionary has at least the satisfaction to know that he is the means of diffusing light; and thus he may humbly hope that he is, by Divine Grace, lending his aid to the accomplishment of the prophecy, *Many shall run to and fro, and knowledge shall be increased.*

—A friend brought me a Greek Priest from Magnesia; and would not be satisfied without my addressing him in the very plainest manner. Is not this an interesting circumstance?—a Greek Layman bringing his Ecclesiastic, to receive instruction from a Protestant Minister!

—I had the delight of hearing a young Spanish Gentleman profess most plainly, that the Bible, and the Bible only, was the standard of his religion. Having formerly read Voltaire and Volney, he had become an Infidel; but, subsequently, having received at Port Mahon the present of a Bible from a Captain in the British Navy, he had read it with attention, and had become convinced of its divine origin. He is a striking instance of conversion by the internal evidence of the Sacred Volume. If a judgment may be formed from his language and spirit, I should venture to believe that his heart has been in some degree influenced, no less than his mind convinced; and I cannot but encourage

the expectation, that, ere long, he will become a decided and exemplary Christian. An American Gentleman, whom I greatly esteem, speaks highly of his moral character: he is already engaged in writing for the benefit of his countrymen. From the very frank manner in which he opened his heart, I was led to caution him with peculiar earnestness against the temptations of the world. I pressed upon him two important points—diligent prayer, and diligent employment. This Young Man is Doctor of *jus canonicum et jus civile*, and is of very respectable connections.

— I had an opportunity of proclaiming the truth to probably 30 Greeks. These were persons who called on Mr. Wolff for Testaments. I made use of warning, entreaty, and instruction: one of them declared his intention of calling upon me daily, for the purpose of obtaining religious advice.

— Had a most agreeable visit from two Greeks. I was enabled to press upon them attention to their eternal happiness, with much more feeling than is usual with me. One of them applied for books in behalf of the School of Mutual Instruction at Naxos: as he gave me good reason to believe that neither the Master nor the Scholars had the means of purchasing them, I gladly furnished him gratuitously with 50 copies of Mr. Jowett's and Mr. Wilson's publications.

— Eight Greeks called. I addressed them, first, in a general manner, on the essential doctrines of Christianity. This did not satisfy them. They asked me, in plain terms, concerning the corruptions of their Church; and I distinctly pointed out, in reply, the leading errors. In the afternoon, two Italian Gentlemen called: though both have been nursed in Popery, they have both been enlightened to know its errors, and one of them made known his desire of becoming a Protestant: they have agreed to come regularly to receive religious instruction.

— Among the great number of persons who applied to-day for the Scriptures and Tracts, were several Roman Catholics. I was chiefly interested in a Spanish Captain, a German Traveller, and a young Gentleman of Smyrna.

— The receipts for Tracts during the month of May have been 56 piastres: the number sold is 636: many have been distributed gratis.

In June, Mr. Hartley proceeded to Constantinople. He thus speaks of visits paid by Mr. King and himself, on the 25th of that month, to the Greek Patriarchs of Constantinople and Jerusalem.

We were much pleased with the absence of ceremony which we witnessed on visiting the Patriarch of Constantinople. There was a simple dignity which we thought highly becoming. The room in which we were received was very spacious; and was wholly unoccupied, except by the Turkish sofa or divan, which fills three sides of the apartment. The Patriarch was seated, as usual, in the corner of the divan; and, on each side, were a number of Prelates and other Ecclesiastics. He received us with much kindness, and conversed on a variety of topics. We found opportunity of expressing our adherence to the Scriptures as the true canon of Christian Faith, and our delight that the Greeks were attached to the same standard. The Patriarch informed us, that there are 24 Greek Churches in Constantinople; and about 40, including the vicinity. The number of Greeks in this city he estimated at 40,000. At parting, I ventured to express my good wishes for his present and eternal happiness, to which he returned a distinct "Amen."

In our visit to the Patriarch of Jerusalem, we found him sitting in a summer-house in his garden, which commands a beautiful view of the Bay and City of Constantinople. We spoke with him distinctly of the Scriptures as being the only standard of religion, and discoursed on the operations of the Bible Society. He inquired concerning the accuracy of the translations; and spoke of Professor Carlyle, who more than twenty years ago had been at much pains in examining the manuscripts in the neighbourhood. He pressed us to repeat our visit. We afterward went into the Library of the Patriarchate; considered, by Professor Carlyle, the largest in the Empire, and very carefully examined by him.

Of the Patriarch of Constantinople Mr. Hartley writes on the 7th of October—

The Greek Patriarch has been deposed, and sent into exile: to such habitual degradation is the Patriarchal throne now subject, that the event excites but little surprise or attention.

The following extracts are taken

from Mr. Hartley's Journal kept while at Therapia, near Constantinople.

—In the course of our walk, we were joined by Z a Greek, and T an Armenian. These young men have both been sufficiently enlightened to see the numerous errors which are prevalent in this country; and afford hopes that their reception of the truth may be one day in the love of it. Great efforts have been made to draw T into the Romish Communion, but he has been very decided in his resistance: he deplores the rigour of the Armenian fasts; and considers that they have been the means of driving many individuals into the fellowship of Rome: according to my custom, I encouraged him, not only to aim at his own eternal happiness by an acquaintance with the truth, but also at the benefit of his relatives and countrymen. Z comes to me daily; and I endeavour to gain his regard and to promote his interests, by teaching him English: by this means, continual opportunities arise of giving him lessons on subjects more important than even the acquisition of our native language: to-day he bought an English Bible and a Greek Testament.

—This evening I took a walk, as usual, with D; and we sat down and prayed on a hill above the Bosphorus: this has been our frequent custom since we met in this place. God appears to have commenced a most salutary work in his heart. When I knew him in Ithaca, he was negligent of the truth; but, since his arrival in Constantinople, he has been led to the most assiduous investigation of the Word of God. I have a good hope that, ere long, he will become a true believer in Jesus Christ; though, at present, he is assailed by doubts on some very essential points. He has, in fact, been a free-thinker from his youth up, and never before has read the Scriptures: it is, therefore, cause of wonder to find him believe so much, rather than so little. It is interesting to observe the arguments which strike his mind with the greatest force: he declares his most perfect conviction that the Ten Commandments are of divine origin: the precepts, *Love your enemies—Thou shalt love thy neighbour as thyself*, &c.—carry also the strongest evidence to his understanding. He also declares that Jesus Christ lived, and taught, and died like a God. He does, in fact, believe, but

he cannot be satisfied without full conviction.

—This morning I had a long conversation with one who must unhappily be classed among those in whose breasts prejudice is more predominant than truth. In our various conversations, I have sometimes spoken of those essential topics, *repentance toward God and faith toward our Lord Jesus Christ*: on other occasions I have felt it my duty to explode those very dangerous doctrines which are the bane of these unhappy countries. His language affords no reason to hope that any good impression has been produced; but I venture to infer, from his perseverance in visiting me, that he has some respect for the doctrines which I lay before him.

—I delivered a Lecture, as usual, to my Young Friends: our subject was the "Atonement." I referred them to a variety of passages in the Scriptures, which import that Christ died for our sins—that He took away our sins—that He bought us at the price of His blood—that He was the Lamb of God, taking away the sins of the world—that He was the propitiation for our sins. My hearers appeared interested in the subject; and took notes, as usual, of the leading remarks. It is my custom to devote more than an hour to these Young Men daily, often two hours. I give them alternately instructions in French, and a Lecture on subjects connected with religion. In these Lectures, we first took a general view of Ecclesiastical History down to the 13th Century; and, afterward, of the leading events of the Reformation. This method afforded me an excellent opportunity of directing their attention to Scriptural Truths; and of pointing out the time and the manner in which the various corruptions of Christianity found their way into the Church. Sometimes we unite in prayer. I have reason to hope well of these Young Men.

—G was with me for three hours. He is a very hopeful character; and I have agreed, at his request, to give him regular instruction in Christian Doctrine. I read to him from St. John's Gospel, and from other parts of the New Testament—pointed out the grand and essential difference between nominal and real Christianity—and shewed him the folly of depending on fasts and human merits. In the midst of our conversation, D came in, and was so full of zeal to urge him

forward in the career on which he has so happily entered, that I remained a delighted hearer of the conversation. I find the greatest cause to praise God, for having raised up Greeks to testify to Greeks the truth as it is in Jesus.

— Z was engaged in translating part of a Tract on Infidelity. He was much struck with the argument, that if we suppose the writers of the Scriptures bad men, it is impossible to account for their inculcating such pure and unparalleled morality; while, on the other hand, if we suppose them good men, they can never be supposed capable of imposing falsehood on the world. I find it of great importance, in these countries, to instruct Young Men in the Evidences of Christianity: without information of this description, a man who begins to reflect and examine is in great danger of supposing that the truths of Divine Revelation rest on one and the same foundation with the superstitions and forgeries of corrupted Christianity. I concluded the conversation with Z, by urging on his conscience that solemn declaration, *Except a man be born again, he cannot enter into the kingdom of God.*

— I paid a visit to the house of a respectable Greek. He himself was absent, but I sat and conversed with his wife and an adopted daughter. The daughter has been led to see the folly of those superstitions which enslave the minds of multitudes; but I do not yet hear the anxious inquiry, *What must I do to be saved?* She justified her neglect of the Bible, by the plea, that her time was entirely engrossed by worldly cares: I reasoned with her on the egregious folly of being anxious about concerns from which, in a very limited period, we must be for ever removed; and of neglecting the higher interests of the immortal soul. The father has much that is pleasing in his character: he is fully enlightened, on the sole authority of the Scriptures, and makes them the only rule of his faith: he opposes every species of error, with great zeal and determination; and is, I trust, a true disciple of Jesus Christ.

— I had an interesting visit from an English Merchant. It is no small delight to me, to meet in these parts a pious fellow-countryman: we conversed together on a variety of important subjects, and knelt down and prayed together. During our conversation, the Roman Catholic in whose house I reside came in, and gave us an opportunity of

inviting his attention to the *one thing needful*. It was a great pleasure to me, to see my countryman discharging so well the Missionary Office; and I could not help noticing, what a powerful auxiliary to Missionary Efforts are the conversation and example of pious Laymen.

— G came, with his Testament, and with paper and pencil; prepared to receive the truth in the best spirit. We first entreated God to pour out His Holy Spirit upon us, and to lead us to the knowledge of His will. I then gave him, at full length, a Lecture upon "Christ the only Mediator." I first pointed out those passages of Scripture which are directly opposed to the worship of other beings than God: and then laid the utmost stress on the fact, that, throughout the whole of the Sacred Volume, we find no single admonition to address our worship and prayers, except to the Divine Being; and that not even any example or transient allusion to such worship is anywhere to be met with: inferring, therefore, that such a practice, if not originating with God, must have had man for its author, I pointed out several passages, which denounce the inventions and additions of men; such as Matt. xv. 9. Gal. i. 8, 9. Rev. xxii. 18, 19. Next followed arguments against the worship of Saints, grounded on their not being omnipresent, and on the palpable idolatry of the practice. I then proceeded to the most interesting and important part of my duty—the discovery of Jesus Christ, as our means of access to the Father. This doctrine I opened by those numerous passages of the Sacred Writings, which describe Christ as *the Way, the Truth, the Life, and the Door*; as *able to save to the uttermost them that come unto God by Him*—which tell us that *no man can come unto the Father but by Him*—and which instruct us to address the Father, and to give thanks in *His name*. Last of all, I shewed that all other mediation was utterly needless; since our Lord, as well by the example of His life as by the freeness of His invitations, welcomes all, without exception, to come and partake of His mercy.

—I had a visit from a young Armenian Catholic. I have had several previous visits from him, and have had the pleasure of laying the truth before him, and of pressing it upon his acceptance. He has been reading the New Testament for some time; and to-day he came to

order an Italian copy. He has some serious thoughts of going to England, and of spending a year there: I strongly encouraged him to carry his plan into execution. There are some hopeful dispositions in this young man. I gave him "Andrew Dunn."

—The Lecture this morning was attended by five Young Men: the subject was, "Holiness essential to the character of a Christian." Without having intended it, I was led to deliver quite a practical discourse, and addressed my Young Friends under feelings of anxious concern for their eternal interests—laying before them, on the one hand, that total renunciation of sinful compliance which is an indispensable part of the Christian Character, and, on the other, encouraging and stimulating them. With the latter intention, I pointed out the powerful assistance afforded by God to those who seek Him in a decided manner, and the solid happiness enjoyed by those who are truly thus decided. At night I spent a most happy hour with G; and completed my observations on "Christ the only Mediator," by reading to him various passages from Epiphanius, Chrysostom, and Theodoret: he was eager to copy them all: afterward we commenced reading the Acts of the Apostles, and concluded with prayer.

—To-day (August 22) I hear again of the plague in the village: a girl, 10 years of age, has died of it at no great distance; and a Turkish Vessel has arrived in the harbour, in which several persons are said to have perished. Under these circumstances, I must be very cautious, for some time, what persons are admitted into my rooms.

—I have had the pleasure of finding another Greek, who appears to unite a serious spirit to an enlightened understanding. I read to him the concluding verses of 2 Cor. V, and enlarged on their important contents. In answer to the inquiry what had led him to abandon the errors in which so many around him were involved, he referred the cause to meditation and the study of the Scriptures.

—I hear of the death of a Young Greek who accompanied Mr. King and myself to the Patriarchs of Constantinople and Jerusalem. We were much pleased with the disposition which he manifested; and I had hoped, on removing to Pera, to find opportunity of directing him to more perfect knowledge

of the truth. He has been carried off by the plague.

—We were yesterday (Aug. 31st) alarmed by observing a prodigious smoke in the direction of Constantinople. It continued to ascend during the whole day: *the smoke of the country went up as the smoke of a furnace*: at night the whole horizon was illuminated. A considerable part of the city has been consumed. Thus is this unhappy country visited, not only by *the pestilence which walketh in darkness*, but also by *the destruction which wasteth at noon-day*. Constantinople has frequently been a prey to the devouring element, but, probably for almost half a century, no visitation equal to the present has befallen it. Conversation at present turns almost wholly on this subject, and narratives the most painful are in circulation relative to those who suffered. In the Vizier-Khan no less than 50 persons are reported to have been burnt. The Patriarchate of the Armenians, with the Church connected with it, and the School newly built, have fallen a sacrifice to the flames. The Turks are the principal sufferers; a great number of the palaces of the Sultan's Chief Officers having been consumed: the Porte itself has not escaped. A trifling but singular proof of the ravages of the devouring element, I remark in the numerous minarets, which have lost their taper summits.

—I gave very pressing advice to my Turkish Master: before parting, we prayed together, as on former occasions. I have been much pleased with this man; and, as he has bought the New Testament, and is reading it daily, I hope that some good has been effected in regard to him.

—Read Acts iv. with my Young Friends. A, having given me to understand that his life would be in danger, in case he should openly profess the truth, I thought it my duty to warn them against the fear of death. I am glad to find that N has persuaded a Cerigot Servant to procure the New Testament, and to learn to read it: this man has not only made progress in reading; but, as N informs me, is becoming enlightened. Another of my regular visitors pleases me, by the zeal with which he urges those around him to read the New Testament: the other day, he brought me a poor but promising lad, to whom, on his recommendation, I gave a

copy. At noon, two young Greeks from the Fanal called upon me, one of them a native of Angora: they came hither in order to seek assistance in pursuing their studies, and were very desirous of going to the University of Corfu. How many young Greeks have I met with full of thirst for knowledge, and yet unhappily without the means of gratifying their ardent desires!

—I accompanied Mr. Leeves to Constantinople. Nothing can exceed the beauty of the scenery on descending the Bosphorus: each side of the Straits is adorned with villages, placed in the most picturesque situations. The whole of this territory has been called "a populous suburb and a perpetual garden:" the eye is charmed with minarets, castles, summer-houses, hills, and groves, while, through the midst, the waters of the Black Sea flow with a rapid current, rushing forward into the Sea of Marmora. Innumerable boats and ships are continually gliding over the surface, and large marine animals are always seen sporting in the waters: these objects are too often mingled with others of a very opposite description: I have myself several times seen the dead bodies of human victims floating about in the waters. Constantinople appears to peculiar advantage from this side: its unrivalled situation and its external pomp compel the beholder to exclaim, "Surely this is the Queen of Cities!" The Seraglio, shining with "barbaric pomp and gold," appears in front: it is an extremely beautiful object, consisting of a striking intermixture of trees and of Turkish buildings. Farther on appear, in succession, the countless edifices of the city, decorated with innumerable minarets; and Santa Sophia, after the lapse of so many ages, still towering above them. How many reflections rush on the mind at sight of this ancient Capital! Here it was that Christianity mounted her throne; and here, with the greatest ignominy, has she been hurled into the dust! Here it was that Gregory and Chrysostom—but I desist.

—Z gave me unfeigned pleasure. In our walk this evening, I was enabled to set before him, with a degree of clearness for which I render thanks to Almighty God, the difference between the condition in which our nature places us, and the state to which true Christianity exalts us. I also spoke again at length on Justification by Faith: I feel this doctrine to possess, in truth, the very first place in importance: no Missionary

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need regret the pains and labour which are requisite to impress this subject on the understanding and the hearts of his hearers.

—I had highly pleasing intercourse with Z. It gives me the greater delight to observe these hopeful appearances in him, because he is the nephew of my friend Z, of Ithaca, and will shortly return thither; where, I trust, he will be the means of giving a fresh stimulus to those who there paid some attention to my admonitions. He informed me to-day of a young friend of his, who quite harmonizes with him in sentiment.

—A. ventured to call on me, although my Young Friends are under the prohibition of the Bishop. My advice to him was, to be faithful unto Him who laid down His life for us, even unto death; but by no means to provoke unnecessary opposition, or to be guilty of disrespectful conduct or language toward those who oppose. At the same time I reminded him, that it would be an honour to be sent to the galleys for the sake of Jesus Christ; and that I did not doubt, if any Greeks should obtain the grace to endure such persecution, in the right spirit, that the greatest good would result from it to their countrymen. It must be observed, that the Greek Prelates possess an extraordinary degree of power over their flocks: without trial or examination, they can banish, condemn to the galleys, and even pronounce a sentence of death on those who are subject to them.

—With D, I have had, of late, nothing but pain. He is so much engaged with his worldly schemes, that I see clearly this is not the moment for pressing religion upon him. Men are sometimes in such a disposition of mind, that to call their attention to religion would only be to excite their enmity against it. Indeed my hopes in regard to D have been miserably disappointed. I much fear, that unbelief is gaining deeper root than ever in his unhappy mind. May I never, however, cease to feel for him, and to pray for him!

The extracts which follow are taken from the Journal kept by Mr. Hartley after he removed from Therapia into Constantinople.

—I have had the greatest satisfaction in visiting my friends at Therapia. I feel persuaded, that, by God's blessing, no slight impression has been made upon them. In addition to my former friends, with whom I conversed on our usual

topics, I had two very serious conversations with the mother of one of them. This Lady is a great sufferer: her husband was cut off by the Turks in the prime of life, the property of her family was confiscated, and the poor widow was left with seven fatherless children. I found, as was natural, that her earthly cares were a great obstacle to spiritual improvement: but I laid before her, on the one hand, the danger of giving more attention to temporal than eternal interests; and, on the other, I assured her of the perfect readiness of Christ to free her from her troubles, and to impart eternal salvation. It was a solemn and affecting occasion!

—Interesting conversation with P; who informed me of a Greek Priest from the country of very liberal sentiments, with whom he had been conversing. A few minutes afterward the very man came to Mr. Leeves's; and at once confirmed the truth of P's information. He seems fully prepared to abandon every error: I gave him the very excellent work of Lord Lyttleton on the Conversion of St. Paul.

—Mr. Leeves and I called on a Greek Physician: a Roman-Catholic Physician from Hungary was present. With these Gentlemen we had a very free and spirited conversation, on a variety of important doctrines. An excellent opportunity was afforded us, of shewing that the Scriptures are the only standard of religious truth, and that the great cause of all the corruptions and divisions of Christianity is to be found in the additions which men have made to the Word of God. Points of a very delicate nature were discussed freely—Transubstantiation, Picture Worship, Purgatory, &c.; and I really think that a favourable impression was produced on all present. We were much pleased to observe how the attention of the servants was fixed; and discovered, afterward, that three Greek Gentlemen in an adjoining room had been listening to our conversation, and intimated entire approbation. It was remarkable to hear our Greek Friend tracing the use of pictures among his countrymen to their Heathen Ancestors; and he even acquiesced in the comparison, which is drawn with too much justice, of the worship of St. Nicholas and Neptune, of the Virgin Mary and Diana, of St. George and Mars, &c.

—Had an interesting conversation with a Lady who is fully convinced of the errors of Popery, and is most de-

sirous of quitting them. She has been much delighted and edified with the "Dairyman's Daughter." She informed me of a Nun, who died here some time ago, and who had read the New Testament with much attention: she was a person of much piety, and was greatly delivered from the errors of her Church. My informant has been a Roman Catholic of the *strictest sect*: she used to communicate three times a week, and to make use of the most rigorous penances. I have in my possession a large whip, of seven strong cords knotted with iron wire, with which she used to chastise herself; and also a girdle of torture, composed of strong wire, armed with innumerable points, which she used to wear round her body: these instruments of torture had been given her by her Confessor: I send them to England, for the inspection of my friends. Who would not bless God for the release of so interesting and excellent a character from her taskmasters! She has now very clear ideas of the value of the sufferings of Christ, and founds her hopes upon them.

Conversion and Baptism of Jews at Constantinople.

A very interesting account was given, at pp. 44, 45 of the Survey, of the conversion and baptism of several Jews, and of a considerable awakening among that people, at Constantinople, with the sufferings to which they were exposed: we shall now extract further particulars from Mr. Hartley's Journal.

Oct. 13, 1826—A young Jew, Chaim Castro, called this morning on Mr. Leeves, and intimated that he wished to become a Christian. We were delighted to find in him the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said that he had many friends of similar sentiments; and that 200 Jews would become Christians, had they European protection.

Oct. 15—The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him Isaiah liii., Daniel ix., and other Prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian; who used to inform him, when a child, of the errors of the Jews.

Oct. 21, 1826—Since my interview with Chaim Castro, I have had the pleasure of becoming acquainted with two other Jews, who also believe in Jesus of Nazareth: their names are Jacob Levi and Mentiah Baruch. Last Wednesday they were all with me, and avowed their clear persuasion that the Crucified Man of Sorrows was the great Messiah, so long expected by their Nation. I saw two of them again yesterday; and, on these occasions, I have endeavoured to become better acquainted with their views and feelings, and to aid their faith and strengthen their determination: for which purpose we read together, *in the Law and the Prophets, the things pertaining to the kingdom of God*. There is one well-known and important prophecy, which appears to have produced its appropriate effect upon them—the declaration of Jacob, that *the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come*. From this they had decidedly gathered that the Messiah must long since have appeared. When we hear, as we now do, of hundreds of Jews longing to become professed disciples of a Messiah whom they have so long execrated, but whose very lives are in danger of being sacrificed the moment they execute their resolution, how earnestly and with what perseverance ought we to implore God to impart that peculiar assistance to these Israelites which their very critical circumstances demand! Were we truly assiduous—*praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints*—effects, not to be impeded or controlled by the most active resistance of man, would undoubtedly follow. There is nothing, even in that adamant barrier which has been so long erected against the Truth in the countries of the East, which can prove successful against the operation of a decisive faith in the Son of God. When once the clear conviction has taken possession of the mind, that *we have peace with God through our Lord Jesus Christ*, the happy individual rejoices even in tribulation: he is glad when men revile him and persecute him, and say all manner of evil against him *fulsely, for the Son of Man's sake*.

Oct. 22—What interesting prospects are opening upon us in Constantinople! Already I know, personally, four Jews who are desirous of becoming Christians; and I hear of a multitude of others who cherish similar hopes. Those

who visited me to-day were, Chaim Castro, Menahem Castro, and Jacob Levi; the second of whom I had not previously seen. We read together the Twenty-seventh Chapter of St. Matthew, and various prophecies of the Old Testament. They gave me the following information as a fact: Some time ago, 25 Jews subscribed a declaration of their faith in Jesus of Nazareth; and, in consequence, were thrown into prison by the Shapgee, a man of the greatest power and influence in their Nation: they remained in prison six months; when the Shapgee himself being cut off by the Grand Seignior, they obtained their liberty: they also stated, that the same Shapgee, not long ago, bought up 55 copies of the Hebrew Testament and burnt them, not knowing that there were others on sale. Another story, and in truth a very melancholy one, is this: A very respectable Jew became convinced that Jesus is the Messiah; and was, in consequence, taking steps in order to become a Christian: the Shapgee accused him to the Grand Seignior, with the intention of procuring his death: orders were instantly given him to become a Mussulman, and he was weak enough to comply.

Oct. 29—Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptize them, I was constrained to inform them, that they must wait six months, in order that I might have opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a discouragement; and have been led most earnestly to supplicate God in their favour. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ: of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish Empire is such, that I question if the Truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened.

About this time, I became acquainted with two other believing Jews, and was in habits of constant intercourse with

them. One of them was David Bechas, a Rabbi; the other, Missim Cohen, a youth of respectable connections. I found the Rabbi well read in the New Testament: he informed me, that, upward of a year ago, he had been presented with the Hebrew New-Testament, and that it had been the means of his conversion: on one occasion he shewed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used.

Nov. 8, 1836—This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This Young Man has displayed the true spirit of a Christian Martyr: when they were conveying him to the Casa Negra*, a Rabbi, concerned in the transaction, exhorted him to declare himself "a good Jew," and he would suffer nothing. "No," he replied, "I am a Christian! The Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times a day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to apprehend David Bechas, Chaim Castros, and Missim Cohen: happily they have for the present escaped.

Nov. 9.—This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

Nov. 10—A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me: his message was, That "there were several Jews, friends of Missim Cohen, who wished to bear him company: I must tell him, therefore, where Missim was to be found, and he would conduct them to him." This man failed, of course, in his design. He afterward went to Mr. Leeves, but had no better success. Mr. Leeves set out to-day on a journey to Adrianople.

Nov. 12—To-day I have had the pleasure of baptizing the three Jews. Prior to administering this very solemn

ordinance, I examined them very carefully with regard to their faith, and their intended fidelity to Christ. Their answers gave me the greatest satisfaction; and I could not feel at ease, till I had, in their instance, complied with the injunction, *Go ye into all the world, and preach the Gospel to every creature, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* It was to me a subject of much regret, that, in consequence of Mr. Leeves's absence, this duty devolved on me: I should otherwise have left the whole transaction to his judgment and discretion. A difficulty was presented by the diversity of language which it was necessary to make use of. I endeavoured to obviate this inconvenience in the following manner:—I first knelt down and prayed with Mrs. Leeves in English: I then prayed in Greek; and a Greek who was present repeated the petitions in Turkish. Afterward I put questions to the following effect, to each of them—"Do you believe that Jesus of Nazareth is the Messiah, and the Son of God?"—"Do you believe in the Father, the Son, and the Holy Ghost, one God?"—"Is it your determination, by Divine assistance, to be faithful unto Jesus Christ, in prison, in tortures, and even unto death?"—"Do you place your hopes of salvation exclusively on the merits of Jesus Christ?" They all answered these questions in the most explicit and serious manner. They then knelt down; and I went up to each of them, and poured water upon his head, in the Name of the Father, and of the Son, and of the Holy Ghost. They were exceedingly affected, weeping most copiously; and the impression made on all present was, I believe, almost equally great. I then returned thanks to God, first in Greek and afterward in English, for the grace and favour bestowed on these converted Jews, and besought from Him that peculiar aid for which their painful circumstances called. I afterward delivered a short Address to them, in which I set before them how awful would be their state, were they now to apostatize from Jesus Christ; and encouraged them to seek His assistance by assiduous prayer, and to stand ready for every trial to which God might call them. We all rejoiced exceedingly at having three Christian Brethren given to us from among the *lost sheep of the house of Israel*; though our joy was greatly tempered by the recollection, that it had not been permitted to Jacob Levi

* This is the term by which they designate a prison, made use of by the Jews. It answers to our expression "Black Hole." Of this place, the converts had always expressed more apprehension than even of death itself.

to make one of their number: he has been torne from our hands, and is confined in a dungeon where no Christian Minister can approach him, either to baptize him or to afford him the slightest consolation: he is, however, in the hands of his Heavenly Father. May Divine consolations support and cheer him!

Imprisonment of the Jewish Converts.

Dec. 1, 1826—Melancholy day! This morning, early, G burst into my apartment, with the intelligence "The Jews are taken!" Who has been the traitor we know not; but, last night, about an hour after sun-set, the house in which they were lodged was surrounded by Turkish Soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged: on their arrival at the prison, the Turkish Officer asked them a variety of questions; in answer to which they avowed themselves Christians, and asserted their allegiance to the Grand Seigneur. This morning they were carried to the Court of the Sersakier, or Commander-in-Chief. A young man, whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to-day, as it is the Turkish Sabbath.

Dec. 2—This morning G came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that, last night, the converts sent word that they were determined to stand firm to the last extremity: they expected that it would be first proposed to them to become Moslems, and, in case of non-compliance, the alternative would be death or the Arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succour. God alone can help them! About noon, I went myself to the prison to which they were removed this morning; and, as I thought it might afford

them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and the experience of martyrdom: a warm imagination may contemplate a violent death, while it is at a distance, with triumph and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a public execution, and nothing short of a powerful and direct communication of Divine assistance will impart the needful fortitude. Truly, in every Christian Martyrdom, it is God who gives the victory, and it is God who claims the glory! In consideration of a few piastres, the Armenian was called up, and I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony: I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish Friends: the large room, which constituted the prison, was exceedingly dark, and they were at a distant part of it: I should barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them: of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places; and, on each occasion, they have firmly declared themselves Christians.

It will have been seen, from p. 45 of the Survey, that these converts had been sent to labour in the Arsenal. Their sentence was for six months.

Recent Miscellaneous Intelligence.

* * * We shall here adopt, in future, the same arrangement as in the body of each Number—that is, entirely Geographical; and not, as heretofore, partly in the Alphabetical Order of Societies, and partly in that of Places.

UNITED KINGDOM.

Church Miss. Soc.—On Tuesday, the 6th of March, at a Meeting of the Committee of Correspondence, the following persons were dismissed to their labours: Rev. T. Norton, and Miss Sarah Garrett his intended Wife, on Mr. Norton's return to Allepie; Rev. G. Steers Faught, proceeding to Ceylon; Rev. Christopher Fred. Schlienz, for Malta; and Miss Mary Ann Stratford, for Baddagame—Mr. James Baker Morewood and C. Lewis Korck, M.D. were admitted, by the Bishop of London, on Sunday the 11th of March, to Deacon's Orders—Mr. Schlienz left London, on the 26th of March, to embark in the Columbian Packet, Captain Sadler, for Malta.

Jews' Society.—At a Meeting of the Committee, held on Wednesday last, the 28th of March instant, the President, Sir Thomas Baring, Bart. M.P. in the Chair, Mr. Joseph Wolf was addressed by the Rev. Charles Simeon, preparatory to his departure for the Holy Land. Mr. Wolf, in his first Mission, went out under private patronage: the Society has, however, defrayed his expenses. He will hereafter be entirely under its direction, and all his future Journals at its disposal.

London Miss. Soc.—The following appointments of Missionaries have taken place: on the 14th of January, at the German Lutheran Church in the Savoy, Mr. Fred. Gottlieb Kayser, to Caffraria; on the 24th, at Castle-

Street Chapel, Exeter, Mr. Aaron Buzacott, to the Harvey Islands; on the 8th of February, at Queen-Street Chapel, Leeds, Mr. W. Miller, to Nagracoil; on the 20th, at Paddington Chapel, Mr. S. Dyer, to Singapore; on the 27th, at Union-Street Chapel, Brighton, Mr. J. C. Thompson, to Quilon; and, on the 20th of March, at the Tabernacle in Norwich, Mr. H. Crisp, to Cuddapah.—On the 13th of March, the Rev. H. Nott, on his return to the South Seas, with the Rev. Alex. Simpson and the Rev. Aaron Buzacott, and their Wives, sailed in the Cretan, Captain Gulliver, direct for Otaheite; a free passage having been granted by the Owner, Alex. Birnie, Esq.—The state of Mrs. Townley's health is such as to prevent the Rev. H. Townley from returning to Bengal, as was his intention, in the course of the present year.

Persian Committee.—At p. 48 of the Survey, we stated the measures which have been adopted to promote Education in Persia. A Committee has been formed, in connection with the British and Foreign School Society, for the prosecution of this object, which will direct its attention to the following measures:

The instruction of one or more Teachers—the defraying of their expenses—maturating the plan of their destination and duties—their outfit and the charge of their conveyance—the printing of Elementary Lessons for the Schools—and the preparation of various articles of School furniture.

WESTERN AFRICA.

Church Miss. Soc.—Mr. Gatesman and his companions (see pp. 511, 574 of our last Volume) landed at Freetown on the 28th of November. Mr. and Mrs. Gatesman were, at first, appointed to Freetown Schools, Mrs. Pope to Gloucester, and Mrs. Taylor to Regent: but the inhabitants of the eastern division of Freetown having petitioned the Governor to establish a second School, and His Excellency being desirous to secure the services of Mrs. Pope at Freetown, the following arrangements were made: on the marriage of Mr. Weeks with Mrs. Pope (Dec. 7th) they took the charge of the new Schools, and Mrs. Taylor of the old Girls' School; Mr. and Mrs. Gatesman removing to Leopold. Mrs. Weeks and Mrs. Taylor have each had a severe attack of fever.

Wesleyan Miss. Soc.—Mr. Courties and Mr. May (p. 11 of the Survey) arrived at Freetown on the 30th of November.

AFRICAN ISLANDS.

London Miss. Soc.—The Rev. David Johns and his companions (see p. 35) arrived at Tananarivoo on the 11th of September; and

Mr. and Mrs. Hovendon at Tamatave, in their way to the capital, on the 3d of November.

INLAND SEAS.

American Board.—The Rev. Eli Smith left Malta, on the 2d of December, for Cairo; and, on the 17th, the Rev. Messrs. Gridley and Brewer for Smyrna. Mr. Hallock (see p. 37) had arrived at Malta on the 11th.—On the 15th of January, Mrs. Temple departed this life at Malta: Mr. Jowett thus speaks of her:

—A Woman whose adorning, it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Church Miss. Soc.—Mr. and Mrs. Krusé (see p. 46) reached Cairo on the 23d of October, having left Alexandria on the 14th. Mrs. Mueller's illness, of nearly three months' continuance, terminated in her departure to her heavenly rest on the 8th of December: Mr. Kugler had visited them, in their affliction, from Cairo. The Pacha of Acre having taken Jerusalem and added it to his Pachalic, residence there had become more secure: this circumstance had led the Missionaries destined for Abyssinia to contemplate an immediate removal to the Holy City, as adequate instruction could not be procured in Cairo; but an opportunity offering for proceeding to Abyssinia, in company of an Ambassador of the King of Habesh, who had been sent to Egypt to fetch a Coptic Bishop, Messrs. Gobat and Kugler had determined to embrace it—Mr. Hardley arrived at Malta on Jan. 11, in 18 days from Constantinople.

INDIA BEYOND THE GANGES.

London Miss. Soc.—Dr. Morrison and his family (see p. 57) landed at Singapore, after suffering much from the malarious state of the crew of the Orwell, on the 23d of August.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Wilkinson's health requiring her return to Europe, she had left Gorruckpore, with their two children, both of whom had also suffered from the climate: they were to sail from Calcutta in December. Mr. Wilkinson's health was perfectly good.—The Rev. John Perowne, at Burdwan, had been at the point of death; but was slowly recovering, in the beginning of August.—The health of Rev. T. Morris (see p. 78) being re-established, he has been appointed to Cawnpore, Benares not agreeing with him.

London Miss. Soc.—The Rev. Messrs. Smith and Lillie reached Madras on the 11th of September; and the Rev. Messrs. Pearson, Robertson, and Tomlin arrived at Calcutta 22d October: see p. 352 of our last Volume.

Miscellaneous.

HINDOO GOD, CARTICEYA.

(With an Engraving.)

THE Hindoos make figures of their gods, in which they endeavour to convey some notion of the pretended powers of these idols, by multiplying their heads and arms and hands. The Figure on the opposite page is one of this kind: it is meant to represent the god Carticeya, the Commander of the Celestial Armies. The fondness of the people for these images supports a body of artists called "God-makers!" These men follow the trade of making images of the Hindoo Gods in wood, and stone, and different metals; as *Demetrius the silversmith*, and *workmen of like occupation, made silver shrines for Diana*, which brought no small gain to the craftsmen. The present Engraving is taken from one of these images. In this figure, there are six heads and twelve arms and hands, but only part of them could be shewn in the engraving. Carticeya rides on a peacock: with two of his hands he seems to be blessing the people; while others hold emblems of his

authority and power. The more sagacious Hindoos, who begin to be ashamed of the gross Idolatry of their countrymen, try to excuse the use of these images, by saying that the image itself is not worshipped but the Deity which is represented by it: the great body, however, of the people believe that the Deity dwells in the image, and do actually worship the stock or the stone: a Hindoo, for instance, who came into the room where this figure was placed, instantly on getting sight of it bowed down with reverence. The people know little of the supposed meaning of different parts of the figure; but believe a number of ridiculous and often impure stories, which are told in order to account for the shape and parts of the figure.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 16, 1826, to February 20, 1827.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.		Present. L. s. d.	Total. L. s. d.
Bath (Chippenham 20. 19. 3)	300 19 3	4125 17 3	Staffordshire, North, (Leek)-	76 6 3	4241 14 1
Bedfordshire (Luton) -	30 0 0	1711 9 3	Staines and its Vicinity -	11 14 11	1092 18 8
Berkshire -	311 3 6	3288 4 3	Stratford-on Avon -	36 15 6	1929 5 10
Berwick and Tweedmouth -	5 0 0	38 10 0	Sudbury -	25 0 0	854 7 4
Birmingham (Ladies' 53. 19. 1 - Christ Church 14. 13. 9) }	85 14 0	7881 10 7	Sussex -	60 0 0	6585 8 9
Blackford Chapelry Somersetsh.	16 14 8	16 14 8	Sunderland, Bishopwear- mouth, &c. }	52 0 0	1408 14 5
Bradford, Yorkshire -	20 0 0	1719 10 9	Sutton (Sunday Schools) -	5 9 9	196 1 10
Bucks, South (Iver Branch) -	36 16 6	3793 3 6	Taunton and West-Somerset,	20 0 0	580 0 0
Camborne, Cornwall -	8 4 8	66 4 8	Tydd St. Mary, Lincolnshire,	6 0 0	59 10 8
Clapham (Ladies' Com. 31. 6. 0)	36 6 0	4057 16 6	Waltham Abbey -	106 6 4	329 6 3
Clare, Suffolk -	10 9 9	63 19 6	Walthamstow -	23 17 4	397 16 3
Clerkenwell -	100 0 0	2149 5 7	Wellington, Somersetshire -	20 0 0	950 5 3
Colerhill, Warwickshire -	50 0 0	144 4 6	Westbury, Wiltshire -	57 17 0	189 3 8
Coventry -	50 0 0	1539 19 3	Weymouth -	64 18 10	496 6 4
Curry Rivell, Somersetshire -	19 0 0	94 0 0	Winkfield & Rowde, Wiltshire,	10 1 6	171 3 3
Derbyshire (School Fund) -	5 0 0	964 4 8	Worcester -	59 4 6	2236 8 10
Devon & Exeter, (Brixham) 601, Exeter Ladies' 45. 13. 9)	105 13 9	6741 13 9	York -	100 0 0	9168 15 11
Devonport -	12 0 0	1588 15 9			
Fowey, Cornwall -	7 13 3	48 0 9	COLLECTIONS.		
Glentworth, Lincolnshire -	4 3 10	199 5 8	Anthony, Miss A., Haverford. -	6 14 0	6 14 0
Gloucestershire (Camden) 21. 10. 1; Cheltenham s.l. }	41 10 1	8358 2 8	Ball, Miss K., Chesham -	2 17 6	15 10 6
Godstone, Surrey -	50 3 3	108 1 9	Bell, Miss, Wandsworth -	10 13 8	1023 7 11
Guernsey (Ladies' 251.) -	74 8 7	3492 6 8	Betts, Mrs. J., King's Langley,	1 7 0	37 7 0
Guildford and its Vicinity -	140 0 0	1090 8 9	Biden, Mr. John, Twickenham,	2 10 0	8 14 0
Hampshire, North -	75 0 0	1453 0 0	Bird, Mrs., Kenilworth -	8 16 0	53 4 6
Hastings and Ore -	26 8 0	848 16 8	Breftit, Miss G., Barnes -	5 3 6	5 3 6
Hereford, Town and County,	99 19 10	2094 19 1	Bristow, Mrs., Thame -	2 19 6	19 14 6
Hougham-cum-Marston, Lanc.	1 4 6	5 15 9	Burton, Mrs., Aylesbury Street,	4 4 0	40 18 0
Huddersfield -	188 0 0	3638 17 6	C., Misses F. and M. -	3 12 6	10 9 0
Jersey (Ladies' Association) -	50 0 0	802 1 10	Dawson, Mr. J. jun., Manor House Academy, Camberwell }	5 0 0	75 11 0
Kent (Blackheath 28. 7. 11; } Tunbridge 79. 17. 0) }	230 7 11	5496 1 0	Elwell, Mr. R. jun., Hammersmith,	3 12 0	36 3 3
Lambourn, Essex -	9 0 0	99 13 0	Ewens, Mr. Daniel, Broadwinor,	5 0 0	45 5 8
Leicestershire -	281 0 9	9900 9 4	Heather, Mrs., Bishop's Waltham,	2 0 0	97 8 0
Lincoln -	50 0 0	1217 18 11	Hope, Miss, St. Luke's -	1 5 6	17 6 3
Liskeard, Cornwall -	5 19 6	79 10 4	Ladies at Hay, Brecon -	3 10 0	60 3 0
Lock Chapel -	40 0 0	1158 3 8	Lamb, Mrs., Stretton -	2 3 6	92 9 0
Lyme and its Vicinity -	14 5 0	78 12 11	Marryatt, Master J., City Road,	0 13 0	2 12 0
Manchester and East-Lanc. -	250 0 0	7023 1 8	Meadows, Miss, Oakham -	24 5 6	41 6 1
Manton, Rutlandshire -	3 9 4	29 6 4	Missionary Boxes by the Mas- ters Pownall }	3 0 0	3 19 0
Melton Mowbray -	16 0 0	118 10 10	Murry, Miss, Chelsea -	3 18 0	33 17 11
Morcott, Rutlandshire -	20 14 0	90 14 0	Produce of the late Bishop Heber's Missionary Hymn, set to Music, on Cards, by Mr. Charles Wesley }	5 6 0	5 6 0
Mordon, Surrey -	5 17 6	969 1 3	Proctor, Mr. F. jun., Gracechurch St.	7 12 0	23 15 3
Nazing and Roydon, Essex -	7 8 4	92 0 0	Rigaud, S. Esq., Milford -	16 18 4	97 10 1
Norfolk and Norwich -	140 10 0	11799 15 4	Serie, Mrs., Kelvedon, Essex -	5 0 0	8 12 0
Nottingham (Lenton, &c.) -	11 0 0	3175 17 6	Tillard, Mrs., Blantisham -	4 8 0	43 18 0
Oxfordshire, North -	40 0 0	373 14 7	Turner, Miss, Kennington -	3 7 0	3 7 0
Perryng -	5 18 4	256 13 6	Williams, Miss, Abergavenny -	11 11 11	101 11 9
Penzance -	30 0 0	791 14 11			
Percy Chapel (Ladies' Com- mittee 28. 11. 0) }	52 12 3	3080 19 6	BENEFICATIONS.		
Pontefract -	21 3 0	581 6 0	Anonymous for New Zealand, by Rev. R. A. Hannaford }	10 0 0	
Pontypool and its Vicinity -	53 3 3	1033 0 5	Baber, James, Esq., Knightsbridge -	5 0 0	
Portsmouth, Portsea, & Gosport,	11 10 6	1944 13 3	Dawes, Thomas, Esq., 20, Bedford Row -	10 10 0	
Preston -	56 16 9	1751 0 9	Feversham, Right Hon. Lord -	20 0 0	
Queen-Square Chapel -	12 8 7	1082 15 7	G.—a Friend, by James Baber, Esq. -	5 0 0	
Redruth -	48 17 6	831 6 6	Gurdon, John, Esq., Assington Hall, Suffolk,	25 0 0	
Retford, East, Nottinghamshire,	23 12 8	1280 3 3	Longley, E. J. Esq., Eaton Terrace, Pimlico,	10 10 0	
Shropshire -	350 0 0	7355 1 8			

184 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

L. s. d.		LEGACIES—continued.		L. s. d.
CONGREGATIONAL COLLECTIONS.				
Coleshill (Warwickshire) by Rev. T. Norton,	21 0 0	James Richard Miller, Esq., late of Weston, Somersetshire, by his Exors. Thomas Ross and Boyd Miller, Esqrs., duty free	900 0 0	
Godstone (Surrey) by Rev. E. Bickersteth,	30 0 6			
London, St. Mary Woolnoth, Ditto	16 7 10			
LEGACIES.				
Miss Henrietta Cave Brown, late of Dawlish, Devon, by her Exr. Rev. J. Marriott, duty free	100 0 0	Thomas Preston, Esq., late of Saville Row, Waltham, by his Executrix & Exor. Miss Eliz. Preston & J. Morris, Esq., duty free	100 0 0	
Hon. and Right Rev. Shute Barrington, late Lord Bishop of Durham, by his Exors. Hon. Wm. Keppel Barrington and Hon. Augustus Barrington	500 0 0			
Legacy Duty	50 0 0	SCHOOL FUND.		
	450 0 0	Miss Chisholm, Southampton, First Year,	5 0 0	
		Miss S. Wilcockson, Blackwall, Derbyshire, for Henry Martyn, Second Year	5 0 0	

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From February 21 to March 20, 1827.

ASSOCIATIONS.		Present. L. s. d.	Total. L. s. d.	COLLECTIONS.		Present. L. s. d.	Total. L. s. d.
Bala & Vicinity, Merionethshire,	11 3 0	11 3 3		Bird, W. G. Esq., Lichfield	7 10 0	71 3 3	
Birmingham (Ladies' 40. 7. 71)	85 5 0	7966 15 7		Byard, Miss M., Moorfields	3 0 0	36 0 4	
Kowley Regis 29. 11. 01	5 0 0			Clark, Mrs., Highbury	1 12 0	3 12 0	
Blythe & Bilby (Osberton) Notts.	13 5 0	387 0 8		Evans, Mrs., Egwyswin, Pemb.	6 0 0	6 0 0	
Boyton, Wiltshire	5 0 0	16 2 0		Friends at Cheam	10 8 0	91 9 6	
Carlisle	90 0 0	3020 7 7		Griffith, Misses, Berlan, Pemb.	11 9 0	32 9 6	
Chelmsford and West-Essex (Corringham, &c.)	7 4 6	320 18 8		Heather, Mrs., Bishop's Waltham,	3 0 0	30 0 0	
Chester & Cheshire (Chester Ladies' 61. 10. 6; Knutsford 26; Thrapwood 20. 17. 6)	206 1 4	3008 10 8		Lea, Mr. J. jun. Kidderminster,	10 7 0	140 7 0	
Chichester and West-Sussex	60 0 0	1531 17 6		Malpas, Mrs. & Miss, Knightabur,	2 12 0	39 17 0	
Clapham (including 52. 2. 6; collected at St. Paul's Chapel)	90 8 6	4149 19 0		Savage, Mrs., Kingston	14 2 0	111 9 6	
Colchester and East-Essex	190 17 10	3500 19 1		Williams, Mrs., Grosvenor Sq.	61 10 0	561 7 7	
Darton, Yorkshire	11 8 4	115 6 7		BENEFACTIONS.			
Derbyshire	324 0 0	506 6 4		Friend at Hereford	-	100 0 0	
Devonport	23 0 4	1611 15 6		L. M. (Sixth Donation of the like Sum)	-	50 0 0	
Epsom, Surrey	13 11 1	460 5 10		Lytton, Mrs. B., Knebworth Park, Herts.	-	100 0 0	
Folkingham	17 0 6	36 15 1		Palmer, Archdale, Esq., Fenchurch Street,	-	90 0 0	
Gloucestershire (N.E. Forest of Dean 1104)	210 0 0	806 2 8		Sharp, Mr. Joseph, Cannon Street	-	10 0 0	
Greasborough, Yorkshire	15 4 4	99 19 7		CONGREGATIONAL COLLECTIONS.			
Hampstead (including 3. 5. 10 from Mrs. Dawson's Scholars)	10 6 6	614 5 3		Kingsbury, (Middlesex) by Rev. W. Yate,	1 3 9		
Henley-on-Thames (Mis. Box)	30 0 0	505 2 8		Wilkesdon, (ditto) ditto	-	7 2 6	
Hereford, County and City,	150 0 0	4144 19 1		Sydenham Ch. (Surrey) by Rev. T. Woodroffe,	11 6 0		
Hertfordshire	5 0 0	961 6 9		INDIA-FEMALE EDUCATION FUND.			
Hibernian Auxiliary	1900 0 0	1819 17 1		Brought from Volume for 1826, p. 628	-	164 5 9	
Horwood, Little, Bucks.	8 16 0	45 9 11		Arden, Mrs., Longcroft, Staffordshire, Ann.	1 1 0		
Kent (Foots Cray 1. 10. 0)	19 16 0	505 17 0		Bartlett, Rev. S., Madely, Salop.	-	4 0 0	
Kinver, Staffordshire	15 0 0	53 1 9		Byard, Miss, Collected by her	-	0 3 8	
Leeds	100 0 0	7128 3 6		Cox, Mrs., Lawford, Essex	-	1 0 0	
Leicestershire	75 0 0	9895 9 4		Fitzgerald, Captain, Bengal N. I.	-	2 0 0	
Liverpool & West-Lancashire,	24 18 0	8065 11 11		Forster, Mrs. W. M., Gower Street, Ann.	1 1 0		
Norfolk, &c., (Carlton Rode)	50 0 0	11849 15 4		Fry, Miss, (the late) Tunbridge Wells, Ann.	1 1 0		
N.E. London (Hackney Ladies')	4 10 11	3145 7 3		Giberne, By Miss, Wanstead	-	1 3 1	
North Shields	8 0 0	300 11 1		Green, By Miss Green, Folkstone	-	2 6 0	
Nottingham	50 0 0	3285 17 8		Hereford Association	-	2 15 0	
Oxford and its Vicinity	140 0 0	1618 19 7		Hope, By Miss, St. Luke's	-	1 5 6	
Oxfordshire, North, (Worton)	5 0 0	378 14 7		Kent Association :			
St. Antholin's, Watling Street	4 7 6	498 19 7		Friends at Tunbridge	-	8 8 0	
St. John's Chapel, Bedford Row,	23 0 0	5769 1 11		Liverpool and West-Lancashire Assoc. :			
Stiffon Walden & N.W. Essex,	30 0 0	10116 16 9		Mr. Lovatt	-	0 10 0	
Sandal Magna (Chapelthorpe)	21 0 0	76 12 3		Miss Tennant	-	0 5 0	
6. 16. 6, Yorkshire	13 11 2	857 10 0		North-East London Assoc., Hackney Ladies'.	-	1 1 0	
Serby and its Vicinity, Notts.	8 7 6	56 6 11		A Friend by Miss Hollier	-	1 6 0	
Swanage, Dorsetshire	30 0 0	2861 8 4		Mrs. Hawtrej, Collected by her	-	1 6 0	
Tamworth (Sutton Coldfield)	30 0 0	630 0 5		Profit on Bishop Heber's Hymn, "Thou art gone to the Grave," set to Music by a Lady	-	2 0 0	
4. 1. 6)	32 8 0	1717 3 8		Shaw, Captain, R.N., Buckingham St. Strand,	10 0 0		
Walthamstow, Essex	100 0 0	9668 15 11		Watson, Mrs., Gillingham, Kent	-	1 1 0	
Yeovil, Somersetshire	-	-		York Association :			
York	-	-		Frank, Miss	-	5 0 0	
	-	-		Some Friends	-	13 0 0	

* The Committee of the Church Missionary Society return their acknowledgments for packets of Clothing, &c. received through the British Ladies Church Missionary Bazaar Society, to Anonymous; Miss L. Cooke, Chester; Rev. J. Dampier, Brewham; Mrs. Dixon; Miss Jane Haydon, Guildford; Miss Paget, Exeter; R. Strong, Esq., Brampton Abbot; Mrs. Thompson, Miss Wilcockson; Mrs. Robert Williams; and Miss Yates; also to Mr. William Lea, of Birmingham, for 2 Chests of Toys, value about 15s.

Erratum.—Vol. 1826, p. 52, the Sum of 11L. placed to Bridgewater, was from Mark Branch.

Missionary Register.

APRIL, 1827.

Biography.

ACCOUNT OF COOMARAVEL,

A CINGALESE YOUTH,

WHO DIED, AT BADDAGAME, MAY 23, 1826, AGED 15 YEARS.

THE following narrative has been furnished by the Rev. Benjamin Ward, one of the Church Missionaries, who are labouring at Baddagame, in Ceylon.

Coomaravel was born of respectable parents, in the adjoining village of Ganegama; and, on the formation of this Mission, was sent to School here, together with an elder brother. For several years, his father was employed by us in overlooking the workmen while building the Church; during which time Coomaravel attended school very regularly, and made some progress in reading and writing his native language, and in committing to memory the usual Catechisms. Afterwards, his father having, through our recommendation, obtained the appointment of Government Schoolmaster of Pitigalle, a village about 20 miles distant from this, he was obliged to be absent from home a great part of his time; in consequence of which Coomaravel became irregular in his attendance, and at last absented himself altogether. When he was ordered to go to school, he would run away into the jungle, and hide himself the whole day. Thus he continued a considerable time, till he became like a wild boy, and was ashamed to appear either at Church or School: he forgot all that he had learned—lived in constant disobedience to his parents—and was growing up in ignorance, idleness, and sin.

At length his father brought him again to school, and requested that we would take him entirely under our care; hoping, that, by proper discipline, he might yet be brought into subjection and obedience: he was accordingly received on trial, on the 19th of October 1824; and his father's expectations were soon realized. Subjected to the discipline of the school, ever under our eye, and required to attend the Service of the Church and of the Family, he became regular and orderly in his behaviour, and acquired a

April, 1827.

considerable knowledge of the truths of Scripture. He was, in general, attentive to instruction; and was in the habit of praying, morning and evening: but was occasionally playful; and, when provoked, was heard to make use of improper expressions: we never heard any other complaint of him. He was particularly careful not to displease us. When he had permission to go and see his friends, he would not be prevailed on to exceed the time prescribed. We did not, however, consider him a religious boy; nor did he think himself so. He knew and acknowledged that his heart was not right in the sight of God: yet he was perfectly convinced of the truth of the Christian Religion; and, in his last hours, he found that knowledge which he had obtained of Christ, and of the way of salvation through faith in His Name, to be infinitely precious to his soul.

On the 13th of May 1826, he was attacked by dysentery, a disease which had been prevalent in the neighbourhood; and, in order that Br. Mayor might be able to pay more attention to him, he was removed to a separate room near us. On the following day we sent to inform his father, and to request him to come and stay with his son. For the first three or four days of Coomaravel's illness, it was quite impossible to prevail on him to take his medicine, either in the quantity or at the time that he was desired: he had always a peculiar antipathy to medicine; and this led him to conceal his indisposition from us, till his school-fellows made it known: he was also much alarmed at an unfounded report of the death of one of his school-fellows, who had been previously attacked by the same disease, and had been

2 B

taken home by his parents. After the arrival of his father, being still reluctant to take his medicine, Br. Mayor desired him to repeat the Fifth Commandment, and urged on him the duty of honouring his father by submitting to his advice: he also reminded him of what our Saviour said when about to suffer for our sins—*The cup which my Father hath given me, shall I not drink it?* These considerations greatly affected him, and he became much more tractable; and, though much against his inclination, his father's request was afterward in general complied with.

His disease, however, had made such rapid progress, that we were soon obliged to anticipate a fatal result. His father was one of the first to make known the solemn tidings to him: he told his son, that he would soon have done with this world; and must, therefore, think no more about it, but must think about the world to which he was going. Coomaravel was not discomposed by this intelligence. On being asked, whether he wished to recover or to die, he said, "Whatever God pleases! God shall do as He pleases." This reply he always made, when the question was proposed to him: he would never say, that, if it were the will of God, he should like to be restored. He was asked, whither he thought his soul would go in case he died: he replied, "To heaven, if I have a right faith in Jesus Christ." On being asked if he had not been a wicked boy, he said, "I have been a very wicked boy: I have neglected to seek my salvation while I had my health." We asked, "If you have been wicked, how do you hope to go to heaven, if you die?" He answered, "Jesus Christ died on the cross for our sins"—"Do you think that Jesus Christ will forgive you your sins?" "Yes, if I believe aright."—"Do you not believe in Jesus Christ?" "I am trying to believe."

On the 21st, we perceived his end rapidly approaching. His school-fellows came to take their last farewell in this world: he turned round, and called to some of them by name, to shew that he knew them. We said to him in their presence, "Coomaravel, you cannot remain here much longer: in a few more hours you will have left this world: are you afraid of dying?" "No, I am not"—"Do you feel happy in your mind?" "No"—"Why? Are you afraid your sins are not forgiven?" "No"—"Why, then, are you sorrowful?" "Because

I have been a wicked boy." These questions were put to him as he was able to bear them. We prayed with him, and addressed his companions on the instructive scene presented to their view—the composure and peace with which a child, who hangs by faith on Jesus, can contemplate the loss of all that is visible, and die without fear.

At this season, his grandmother arrived. Having heard of his danger, she could not speak for rage: she was even ready to strike her son, the Schoolmaster, as the cause of the child's death; believing that he might have been saved, had their diabolical ceremonies been performed. The dying child entreated her not to grieve on his account; and assured her that he should be happy, and that he was not afraid to die: she was also reminded how many had died for whom every (Native) means had been used. She was thus, at length, pacified; and returned home less confident that she could certainly have saved his life, had she been allowed to do as she pleased.

The father manifested throughout very great feeling and affection, and was day and night unremitting in his attendance on his son. He displayed, moreover, such steadfastness of faith in Christ as we did not expect in him, and which surprised and delighted us. He encouraged the faith and hope of his dying son; telling him that Jesus Christ both fulfilled the Law and died for us—that He could certainly save him—and that he must not doubt about it. On one occasion, when he entreated him to pray, Coomaravel told him that he must tell him what to say, as he was too weak to think: he repeated every sentence after his father, and prayed that God would bless us and all who were then attending upon him—his father, mother, brothers, sisters, and relatives—his school-fellows, neighbours, countrymen, and all mankind. He prayed thus two or three hours a-day, entirely at the suggestion of his father; who was very anxious that he should pray that he, and his mother, and family might follow him to heaven. On the Sunday Morning preceding his death, we prayed for him in the Church: this seemed very much to affect both the father and the son.

The care of Coomaravel not to displease us, continued with him to the last: when any thing was proposed to him, he inquired whether we should like it; and desired that nothing might

be done which would grieve us. At the suggestion of his father, he desired us to forgive him all that he had done wrong. He also asked forgiveness of all his school-fellows, and sent the same request to one who was not able to come over to see him.

About four o'clock on the morning of the 29d, he died in peace, without a struggle. He retained his senses to the last, and enjoyed a blessed hope of eternal life through Him who loved him and died for him. In the evening of the same day, his remains were carried to the grave in our burying-ground by

six of his school-fellows. Our families and a few of the neighbours, beside the Mission School, attended. The Service was read, and a Hymn sung at the grave.

Thus, we believe, the Lord has taken to His own bosom one of the lambs of our flock; and that he is now joining in the song of the "glorious company" of heaven. We have reason to hope, also, that a good impression has been made on the minds of those who witnessed this affecting scene; and that some, at least, are in a better state to receive the word of the kingdom.

CHARACTER AND OBITUARY OF MRS. BURTON.

The death of Mrs. Burton, who removed with her husband from Sumatra to Digah, was stated at p. 574 of our last Volume: the following view of her character and her last hours is given by him.

Her piety and devotedness to her Saviour, as well as her natural abilities, were of the first order: she was, however, remarkably humble—thought meanly of herself—and seldom spoke freely on religious subjects to any, I believe, but to me. Her hopes all centered in Christ; and the prevailing feeling of her heart, for years, has been, that to depart and be with Him is far better. She only valued life for the sake of being useful to others; and on this object, wherever she was, in whatever society she mingled, she kept her eye steadily fixed: the Malay Language was as familiar to her as the English, and many of the poor females of that depraved people have heard the Gospel from her lips: her last strength at this station (Digah) was spent in teaching a day-school at Dinapore, of boys and girls belonging to invalided European Troops: her daily aim was to impress their minds with the truth as it is in Jesus. She was the means of bringing many of the parents of her scholars regularly to attend the preaching of the Gospel.

She felt, at one time, an anxiety for life, for the sake of her children, which she thought inordinate; but from the time of losing one of them, her mind was wholly delivered from care on this

head: that stroke loosened her hold surprisingly on every thing earthly.

As she felt her end approaching, her composure and resignation were remarkable. On the day before her departure, as I was leaning over her, she inquired if we were alone; and, finding that we were, she instructed me where I should find certain articles after she was gone, what I should do with regard to her clothes, and where I should deposit her remains, with as much composure as if she had been leaving us only for a few days. She once said to me, "I do not feel READY to die—it is sad to die, and to have shewn no more love to Christ." On my replying, "My dear Mary, you are ready, inasmuch as you feel your dependence to be wholly on Christ, for wisdom, righteousness, sanctification, and redemption." She answered, "TRUE, TRUE!" A few hours before her death, seeing that her end was drawing near, I said, "Are you willing to depart?" She replied, "Willing! willing!" She continued to enjoy the use of her faculties to the last. As Mrs. Rowe and myself were repeating texts of Scripture and Hymns to her, about two hours before her death, she distinctly and ardently said, "Come, Jesus Christ! Come, Jesus Christ!" and these were her last words.

CHARACTER AND DEATH OF THE REV. W. THRELFALL.

SOME particulars were given, at p. 446 of our last Volume, of the melancholy reports relative to the premature death of Mr. Threlfall, of the Wesleyan Mission in South Africa. These reports

seem now to be confirmed. The following view of Mr. Threlfall's character and proceedings is given by some of his fellow-labourers.

Mr. William Shaw writes—

My first acquaintance with Mr. Threlfall took place on his arrival at Salem, in 1822; the Committee having, in the early part of that year, sent him out to my help on the Albany Circuit. Being single, he lodged with my family, (excepting when itinerating according to our plan,) at Salem, all the time he remained on the Circuit, which was about a year: hence I had a good opportunity of forming an opinion of his character.

As a Christian, his piety was of a high order: he appeared to be deeply convinced of the importance of enjoying, at all times, a sense of the favour of God: he lived much in the spirit of prayer; and several long and close conversations that occurred between us, and which are still fresh in my recollection, evinced at once his relish for, and deep acquaintance with, *the hidden things of God*. He was naturally of a warm temper: but he was deeply sensible of it; and if, at any time, he thought he had been betrayed by his feelings into any undue severity or even trifling impropriety of language, he had enough of Christian humility, to acknowledge the evil, and to lament the unnecessary pain which he might thereby have occasioned.

At our Love-Feasts, I was several times much gratified and edified by the explicit manner in which he spoke of his Christian experience: he seemed continually to be able to say, *for me to live is Christ, and to die is gain*.

As a Christian Minister and Missionary, his memory will always be cherished by those who knew him, and enjoyed the benefit of his ministerial instructions. His Sermons were not characterized by eloquence of speech; but nevertheless his language was generally correct, and always grave, and suited to the capacities of his hearers: his Sermons usually contained sound divinity, illustrated and proved in its various branches by the Holy Scriptures. He faithfully reprov'd sinners, and assiduously sought to reclaim the wanderers from the fold of Christ: in those important parts of the Christian Minister's duty, he was eminently successful; and there are now, in Albany and in other parts of the Colony, several who I trust

will be *the crown of his rejoicing in the day of the Lord Jesus*. He was very attentive to his appointments on the Circuit, and was withal an affectionate colleague: when he saw me oppressed with the cares of building the Graham's-Town and Salem Chapels, and other affairs which at that time devolved upon me, he was always ready to propose relieving me of some part of the labour, whenever in his power. He seemed to have devoted himself entirely to the great work of *preaching among the Heathen the unsearchable riches of Christ*; and was, therefore, anxious to make known the Gospel, in those *regions where Christ is not named*.

Mr. Kay having come to the Albany Circuit, shortly after Mr. Threlfall's arrival among us, and our way, at that period, not being quite clear to commence a Mission in Caffreland, it was considered that we ought not to keep three Preachers on the Station; and, therefore, at the request of Mr. Barnabas Shaw, our late brother went to his assistance in Cape Town: scarcely had he arrived there, when an offer having been made by Capt. Owen, R.N. to take a Missionary in his ship to Delagoa Bay, Br. Threlfall readily offered to go thither, from a desire to open the way for the commencement of a Mission among the Pagan Tribes in the vicinity of that Bay. A short extract from a Letter received from him, while he was at Delagoa Bay, will shew with what cheerfulness he submitted to the privations of a Missionary Life: the Letter is dated from the "Village of Slengally, in the Kingdom of Temby," and he says—

I feel myself very comfortable in mind. I live in a hut quite alone in this village, and never felt more at home in my life. I have no servant: I cook the food which I first provide myself, and wash my own linen: now and then I get a native boy to fetch me a little water, and boil my kettle.

A most alarming sickness, with which he was attacked shortly after his arrival, was the cause of his leaving Delagoa Bay; whence he was brought to Table Bay, in an apparently dying state, by the Master of a British Trader. In answer to some inquiries of mine, on the subject of his return, he says, in one of his Letters from Cape Town, now before me—

My return from Delagoa was occasioned SOLELY by my sickness, as you suppose, and not by the massacre of the Portuguese. I had no more fear of the Natives than if they had been a flock of sheep; as, when we were blockaded in the Fort by them, I offered my personal services to obtain a treaty of peace with them, by being conveyed into their midst, as, through weakness, I was not able to walk so far, though not more than 500 yards: on the whole, the Portuguese ought to be grateful to me, that their old Fort and every thing belonging to it, with themselves, were not destroyed altogether.

Mr. Barnabas Shaw, of Khamiesberg, thus continues the narrative—

On the return of Br. Threlfall from Delagoa, he was left to choose whether he would remain in Cape Town, go to Albany, or come to Khamiesberg. His choice was this Institution, where he arrived October 24, 1824. Though he was often exceedingly ill and unfit for any kind of labour, yet, when he could hold up his head, he would not be unemployed. Gardening was a work in which he engaged frequently; as well as teaching the children, visiting the sick, and administering to them medicine or advice—exhorting the people to labour at their houses, which some of them had commenced building—shewing them how to lay the stones, and frequently assisting them with his own hands. In February 1825, we commenced the erection of a new house, of which he was the architect.

In the month of March, Br. Threlfall was left alone in this place, while I went to Cape Town. Br. Threlfall and myself had frequently proposed going with Jacob to the Fish River, in order to see if the people were still desirous of receiving teachers; but the frequent relapses of Br. Threlfall prevented our setting off. Jacob had already chosen a companion, and was wishful to remain there till a Brother from England should be sent to join him. On the arrival of Br. Haddy in Cape Town for Namaqualand, I purchased a pack-saddle, &c., for the express purpose of going thither, with one or two of the people, in order to form a correct opinion as to the possibility of recommencing that Mission. When I arrived at Khamiesberg, Br. Threlfall was perfectly restored to health, and fully engaged in various kinds of labour. As I had left Mrs. Shaw a few days after her confinement, and she and the children would have to come up alone in the waggon, Br. Threlfall pro-

posed to me to allow him to go with Jacob to the Fish River. This was agreed upon, and they immediately began to prepare for the journey; and set off about the last of June 1825. Jacob Links and Johannes Jager accompanied him, who were companions of his own choosing; and he was to be here again, at the farthest, by the 1st of October. In August I received from him the following note, bearing the date of July 4th, from Korassé—

We arrived here safely yesterday morning, and preached twice to a congregation of about 20 adults. We expect to set off again this evening, or to-morrow morning. We travel slowly. We have heard some alarming accounts of the state of the Natives and Country beyond the Orange River. They say Gammap and another chief are dead; and that the people of the Warm-Bath are dying of hunger. Some Bastards who live by the mouth of the Great River passed here yesterday: they said all that they could to discourage Jacob and Johannes: but these two brave fellows, to use a phrase of Ambrose's, had their courage and confidence "steeled,"* and declared themselves fearless through grace, and that they were not only willing to suffer, but to die in the cause of their Lord Jesus. I am sure they had more courage than I had, for my heart fainted within me: but, seeing their strength of faith, I got the better of my fears. They are companions to my liking; and often do my soul good, and put me to the blush for the weakness of my faith. They appear to be going on this journey with something of the same feelings as the Apostles of Christ had after their baptism from above. I am happy in my soul, and feel penitent for my sins before God. We have come so far in peace.

July 19, he wrote a few lines at the Warm-Bath, where they had remained some time to rest their oxen, and had also purchased others. He says, Tsau-map (whom they found at the Warm-Bath) had given them much information respecting the tribes to the northward; and that the Old Chief was very poor, having been robbed of all his cattle, not by Africaner's people, as had been reported, but by some of the disaffected people of Bethany. He adds, that it will be impossible for them to be at Lily Fountain by October 1st, on account of the drougt, &c., but that we shall be able to settle the accounts, &c. without him, and charges us not to be uneasy respecting them. That they were designing to proceed the next day. The above note I received August 23d.

Oct. 16— I received a Letter from

* Br. Threlfall and myself had been reading some of the works of St. Ambrose just before he set off, in which the expression was found.

Br. Wimmer, of Steinkopff, saying that he had heard the awful news that Br. Threlfall and his companions were murdered. Of this we took no notice, because reports of this kind are frequently circulated. We had long heard that Br. Archbell and three or four of our people had been killed by the Bergenaars. It is also reported that Br. Schmelen is no more.

Nov. 5—A Namaqua arrived from the Great River, who brought the same report, but differing in many circumstances connected therewith.

Nov. 13—Some of the people of Warm-Bath arrived, all of whom declared it as their firm opinion, that our Brethren were killed, and that Br. Schmelen would never return from the journey on which he had gone, viz. to the River Koesip. They brought with them several receipts written by Br. Threlfall, bearing the dates of August 6th and 8th, for articles for which he had received oxen &c. On the back of one of the receipts was the following note—

Being rather unkindly handled by this people, in their not finding or permitting us to have a guide, we returned here yesterday; after having been to the north four days' journey, and losing one of the oxen. I feel great need of your prayers, and my patience is much tried. These people are very unfeeling and deceitful; but, thank God! we are all in good health, though we doubt of success. Our cattle are so poor, that they cannot, I think, bring us home; but we shall yet try to go farther, and then it is not unlikely but I may send Joannes and a Native to you to send oxen to fetch us away. Don't be uneasy about us: we all feel often much comforted in our souls, and the Lord gives us patience. We are obliged to beg hard to buy meat.

This is the last note which we received from Br. Threlfall.

Mr. B. Shaw adds—

It would appear from all the accounts which we have heard, that they left the Warm-Bath about the 9th or 10th of August; and that the person whom they procured as a guide to the Fish River, (not one of the Warm-Bath,) either the first or second night after their departure, having met with two others as wicked as himself, took them to a small kraal of Bosjesmans, and murdered them in the night after they had lain down to sleep, or early the next morning. It would appear that they killed them merely to obtain a few trifling articles which they had taken with them for the purpose of obtaining food.

Mr. W. Shaw remarks—

How mysterious do the attendant circumstances of our late Brother's death appear—cut off by the hands of men, whose present and eternal good he was assiduously seeking! But for such a result, how unexpected soever it may have been, I know he was not unprepared. I believe he had fully *counted the cost*, before he entered on the Missionary Work: he seemed to me to be continually dwelling on sentiments like those contained in the following beautiful lines of the *sweet singer* of our Israel—

The love of Christ doth me constrain
To seek the wand'ring souls of men;
With cries, entreaties, tears, to save,
To snatch them from the yawning grave.

My life, my blood, I here present,
If for Thy truth it may be spent:
Fulfil Thy sovereign counsel, Lord;
Thy will be done, Thy name ador'd.

On the character of Mr. Threlfall's companions and fellow-sufferers, Mr. W. Shaw adds—

By the united report of all the Brethren who knew them, they were both pious men; and had been raised up under Mr. B. Shaw's ministry at Khamiesberg. They left all their friends and enjoyments, (and let it be remembered that Natives of Africa are even fonder of home and its enjoyments than the Natives of Europe,) for the purpose of assisting Br. Threlfall in communicating the light of Divine Truth to the benighted Great Namaquas. Jacob Links has long been known as the Native Assistant Missionary in Namaqualand, and he has been useful in his day and generation: the following description of his character and attainments you will read with interest, when I inform you that it is from the pen of Br. Threlfall himself, and was written in a Letter to me, dated Khamiesberg, April 11, 1825, within three months of the period when they commenced their journey to the interior. He says—

Jacob Links is the Schoolmaster and Interpreter: he is well acquainted with the Holy Scriptures, and is intelligent and pious; but he has still the peculiarities of a Namaqua—weak in his resolutions, and timid in all his proceedings. He appears, however, to have a keen sense of his defects, combined with a gracious simplicity and deep humility: he is always cheerful, very affectionate, and I believe he is *established with grace*: he is about 26 years of age, and has been married several years, but has no children. There are some valuable men in the same family.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

Turkey—Mar. 8: Ann. Meeting; and that of *Olney*, Mar. 9. Collections, 9*l.* 7*s.* 6*d.*

Leicestershire—Mar. 11: Sermons, by the Senior Secretary, at Melton Mowbray, Barkby, and St. Mary's, Leicester—Mar. 12: Ann. Meeting of Lutterworth Branch; Rev. R. H. Johnson, Chn.—Mar. 13: Ann. Meeting of Loughborough Branch; Hon. and Rev. H. D. Erskine, Chn.—Mar. 14: Thirteenth Ann. Meeting, at Leicester, of the County Association; T. Babington, Esq. Chn. Collections, including the produce of a Bazaar at Loughborough, 104*l.* 4*s.* 8*d.*

Northamptonshire—Mar. 15: Third Ann. Meeting, at Northampton; Rev. W. Thursby, President, Chn. Col. 29*l.* 5*s.* 6*d.*—Same day: Third Ann. Meeting of the Kettering Branch; Rev. Jas. Hogg, Chn. Col. 7*l.* 10*s.*

Clapham—Mar. 18: Sermons; at the Church, by Rev. W. Deatry, in the morning and the Junior Secretary in the evening, Col. 68*l.* 0*s.* 5*d.*; and at the Chapel by Rev. W. Borrowes in the morning, Col. 52*l.* 2*s.* 6*d.*—Mar. 20: Ann. Meeting; Sir Robert Harry Inglis, Bart. Chn.

Broadway (Westminster)—Mar. 21: Sermon by the Senior Secretary: Col. 5*l.* 5*s.* 6*d.*—Mar. 27: Ann. Meeting: Rev. G. Mutter, Chn. Col. 4*l.* 12*s.* 9*d.*

Stratford-on-Avon—Mar. 22: Sermon, at Billesley, by the Senior Secretary: Third Ann. Meeting, at Stratford; Rev. F. F. Knottesford, Chn. Coll. about 20*l.*

Gloucestershire—Mar. 23: Ann. Meetings, morning and evening, of the Campden Branch; Hon. and Rev. Leland Noel, Vicar, Chn.—Mar. 28: Ann. Meeting of Newland and Coleford Branch; Philip J. Ducarel, Esq. Chn.—Mar. 29: Meeting for the formation of a Branch at Cirencester; G. Bever, Esq. Chn. David Whatley, Esq. appointed *Treasurer*; and H. Wood, Esq. and G. Bever, Esq. *Secretaries*—Mar. 30: Ann. Meeting of Tewkesbury Branch; Capt. Campbell, Chn.—Mar. 31: Meeting of the Ladies' Association at Gloucester, in the morning: in the evening, Ann. Meeting of Stroud Branch; Rev. Dr. Williams, Chn.—Ap. 1: Sermons: by the Senior Secretary, at Stroud, Pitchcomb, and St. Michael's, Gloucester; and, by Rev. E. T. M. Phillips (Chancellor of Gloucester), at St. Michael's and at Stroud—Ap. 2: Tenth Ann. Meeting of the County Association, in the County Hall, Gloucester; Major-General Prole, Chn. Evening Meeting, at Poor's School. Collections, including the Branches, about 110*l.*

Worcester—Mar. 25: Sermons, by the Senior Secretary and the Rev. G. Hazlewood (Assistant Secretary of the Hibernian Auxiliary), at St. Martin's and St. Clement's—Mar. 26: Seventh Ann. Meeting; Richard Spooner, Esq. Chn. Another Meeting in the evening. Collections, 78*l.* 19*s.* 10*d.*

Bromyard—Mar. 27: in the morning, the Deputation from the Society met the Collectors.

Hereford—Mar. 27: Ninth Ann. Meeting; Rev. H. Gipps, Chn. Sermon in the evening, at St. Peter's, by the Senior Secretary—Ap. 1: Sermons, at Burghill and St. Peter's, by Rev. Joseph Beddy and Rev. G. Hazlewood. Collections, nearly 100*l.*

Monmouth—Mar. 28: Fourth Ann. Meeting; Rev. H. Barnes, Chn.—Ap. 1: Sermons, by Rev. H. Gipps.

Penrith—Mar. 28: Eleventh Ann. Meeting; W. Crackanthorpe, Esq. Chn. Col. 2*l.* 17*s.*

Carlisle—Mar. 29: Ninth Ann. Meeting; Rev. John Fawcett, Chn. Col. 14*l.*

Newcastle-on-Tyne—Mar. 30: Ninth Ann. Meeting; Rev. J. Dodd, Vicar, Chn. Col. 20*l.*

Sunderland, &c.—Ap. 1: Sermons; by Rev. Thomas Gisborne, in the morning at Sunderland Church, and in the evening at Monkwearmouth; and, by the Junior Secretary, morning at Monkwearmouth, afternoon at Sunderland Chapel, and evening at Sunderland Church: Col. 38*l.* 19*s.* 8*d.*—Ap. 2: Sixth Ann. Meeting; Rev. Rob. Gray, Rector, Chn. Col. 7*l.* 15*s.* 7*d.*—Ap. 4: Ann. Meeting of Monkwearmouth Branch; Rev. B. Kennicott, Chn. Col. 7*l.*

Bristol—Ap. 1: Sermon, by Rev. W. Spooner, at Maryport—Ap. 3: Sermon, by the Senior Secretary, at St. James's—Ap. 4: Sermons, by Rev. J. H. Stewart, at St. Werburgh's, and by Rev. E. T. M. Phillips at St. Philip's—Ap. 5: Fourteenth Ann. Meeting; John Scandrett Harford, Esq. Chn. Major Audain, from Ceylon, gave honourable testimony to the character and labours of the Society's Missionaries in that island—Ap. 6: Sermons, by the Senior Secretary at St. Mary Redcliff in the morning, and in the evening at St. Thomas's by Rev. J. H. Stewart—Ap. 8: Sermons; at Bedminster and at the Temple Church, by Rev. E. T. M. Phillips; and at St. Michael's and at Christchurch, by Rev. G. Hazlewood. Coll. 420*l.*

Bath—Ap. 3: Ninth Ann. Meeting, in the Guildhall; Sir W. Cockburn, Bart. Chn. Mr. Wilberforce addressed the Meeting. Col. about 45*l.*

Durham—Ap. 3: First Ann. Meeting; Rev. T. Gisborne, Preb., Chn. Col. 7*l.*—Ap. 8: Sermons, by the Junior Secretary: Col. 16*l.*

Darlington—Ap. 5: Fifth Ann. Meeting; Rev. James Carr, Chn. Col. 9*l.*

Barnard-Castle—Ap. 6: Third Ann. Meeting; Rev. J. Davidson, Chn. Col. 10*l.* 4*s.* 10*d.*

—Ap. 8: Sermons, morning and afternoon, by Rev. W. Carus Wilson: Coll. 17*l.* 10*s.* 11*d.*

Warkworth—Ap. 8: Sermons, by Rev. T. R. Shepperdson: Coll. 13*l.*

Bromley and Beckenham—Ap. 10: Fifth Ann. Meeting; John Cator, Esq. Chn. Col. 15*l.* 6*s.* Sermons were preached; by Rev. T. Woodrooffe, March 18, at Sydenham, Col. 11*l.* 6*s.*; and by Rev. T. Bartlett, March 25, at Beckenham, Col. 23*l.* 10*s.*

Hatfield Broad Oak—Ap. 15: Sermon, by the Junior Secretary: Col. 7*l.* 1*s.*

BAPTIST MISSIONARY SOCIETY,

AND

SERAMPORE BAPTIST MISSIONS.

Future Distinction between the Society's Missions and those connected with Serampore.

THE following Notice has been issued on this subject. It is dated from the Society's House in Fen Court, Fenchurch Street, March 23, 1827: and is signed, on behalf of the Committee of the Society, by the Secretary, the Rev. John Dyer; and, on behalf of the Serampore Brethren, by the Rev. Dr. Marshman, one of their number, now in London.

Several years ago it was officially announced (Preface to Periodical Accounts of the Serampore Mission: No. ix. Oct. 1822), that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the Brethren at that Station acted independently in the management of all their concerns.

Subsequent experience has shewn, that the continued operation of the cause alluded to in the preceding statement has occasioned considerable embarrassment in the practical arrangements of the Society and their Brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a Special Meeting of the Committee, assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction, that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary Bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1826.

State of the Funds.

	Receipts.	£.	s.	d.
United Kingdom		39,510	5	8
France		7	4	2
Gibraltar		82	2	4
West Africa		28	4	0
South Africa		138	1	0
Malta		2	2	6
Madras		200	0	0
Ceylon		130	5	4
Australasia		603	12	8
West Indies		1440	12	7
British America		782	17	2
Legacies		1515	19	9
Dividends		376	17	6
For Chapel in Barbadoes		164	12	6
A Friend, on Annuity		200	0	0
A Ditto, on Ditto		200	0	0
		45,382	17	2

Cost of Publications sent to the Auxiliaries

1595 17 4

Total...£.43,786 19 10

	Payments.	£.	s.	d.
Missions				
European		3666	3	0
West-Africa		927	3	9
South-Africa		2998	13	8
Mediterranean		1121	12	9
South-India		2455	2	5
Ceylon		7120	19	6
Australasia		3660	11	11
Polynesia		1002	10	7
West-Indies		13,561	0	6
British America		3314	19	8
Advances to be repaid		1334	14	2
Widows and Children		327	17	4
For returned Missionaries ...		834	7	0
Printing 13,500 Reports, &c..		917	16	7
Salaries, Interest, House Expenses, Postage, Carriage, and Incidentals		2365	2	2
Total..		£.45,603	15	0

Missionaries sent out in 1826.

To Stockholm: Mr. Joseph R. Stephens—Charenton: Mr. and Mrs. Adams—West Africa: Mr. and Mrs. Dawson, Mr. Courties, and Mr. May—South Africa: Mr. and Mrs. Shrewsbury, and Mr. and Mrs. Edwards—Malta: Mr. and Mrs. Rule—Negapatam: Mr. Alfred Bourne—Ceylon: Mr. and Mrs. George, and Mr. and Mrs. Perceval—West Indies: Mr. and Mrs. Rayner, Mr. and Mrs. Beard, Mr. and Mrs. Grimdall, Mr. and Mrs. Burton, Mr. and Mrs. Orton, Mr. and Mrs. Cadman, Mr. and Mrs. Britten, Mr. and Mrs. Hunt, Mr. and Mrs. Parkin, Mr. and Mrs. Crooks, Mr. and Mrs. Banks, Mr. T. C. Morgan, Mr. Benj. Gartside, Mr. Enoch Wood, Mr. John Cullingford, Mr. W. S. Langs,

Mr. Mark Harrison, and Mr. John Pychott—*Canada*: Mr. W. Faulkner.

Members of the Society at Mission Stations.

France, 135—Gibraltar, 80—Gambia, 25—Sierra Leone, 91—South Africa, 292—Malta, 38—Madras, 164—Nagapatam, 34—Ceylon, 439—New South Wales, 122—Van Diemen's Land, 38—West Indies, 27, 158—British America, 4536. *Total*, 33,152.

The increase is upward of 800.

Missionaries employed by the Society.

Ireland, 22—Sweden, 1—France, 6—Gibraltar, 2—West Africa, 4—South Africa, 11—Mediterranean, 3—South India, 6—Ceylon, 21—Australasia, 9—Polynesia, 2—West Indies, 50—British America, 45. *Total*, 182.

Remarks on the State of the Funds.

The Committee cannot but make their report of the amount of the contributions of the year with the deepest feelings of gratitude: that in a year of unexampled pressure on the interests of the country and of widely-extended distress, the amount should have fallen short of that of the last year by only a few hundred pounds, has certainly most pleasingly disappointed the anticipations of the Committee. The satisfaction is heightened by recollecting, that the receipts of the year preceding had been greatly advanced; so that the contributions of the present year, distressful as it has been, have exceeded any former, the year 1825 only excepted, by several thousand pounds. Nothing can more satisfactorily mark the strength of that interest which has been excited throughout our country, in the great and holy enterprises and hopes of the Missionary Cause.

The experience of another year has thus given additional testimony to the stability of that principle of Missionary Zeal, which has already poured forth so full a tide of liberality, and spread its exertions for the salvation of mankind over so many parts of the earth. This principle has upon it no signs of decay; although, in some places, it has been checked in its expression by the pressure of adverse circumstances: it is, in fact, yearly acquiring additional vigour; and warrants the conclusion, that it is the effect, not of a temporary excitement produced by novelty or other incidental circumstances, but of that work of the Spirit of God in the hearts of his people, by which they are prepared to co-operate with those purposes of Redeeming Mercy.

April, 1827.

cy, which are now displaying themselves with so marked a character before the world.

Success already granted to Missions.

These sentiments of zeal for the honour and triumph of the Saviour, and of sympathy in the moral degradation of His redeemed creatures, have been cheered and animated by large and growing success: a success the more gratifying, as not being confined only to a few of the Societies engaged in this elevated service; but which, by the blessing of Him in whose name and for whose glory they all act, has been bestowed upon the labours of each. As it is no longer a question, whether the Churches of Christ at home can be brought to co-operate largely and liberally in the work of extending the knowledge of Christ among the Heathen, so it no longer remains a matter of doubt whether success shall follow exertion in their behalf. Where is the territory of Satan upon which the love of Christ has constrained His servants to plant His Cross—however dark or savage, however rude or artfully complicated its superstitions and idolatries—in which it has not been demonstrated that the Gospel of Christ is still the power of God unto salvation to every one that believeth? Jew and Greek, barbarian and Scythian, bond and free, have been made the subjects of its saving influence. In many places, these its modern conquests have exhibited it in the sublimity of its powers—expelling idols from their ancient seats, and rescuing whole tribes and nations from a guilty and gloomy subjection to the demons of superstition.

There is doubtless great reason to exult in the monuments of success and in the trophies of conquest, which Christian Missions have, in these later times, and especially within the last half century, erected in so many lands—in the breakings of those dark clouds, which for ages have overhung the Sister Kingdom, and through which the beams of heavenly truth at length begin to pour their vital radiance upon a people whose hearts are expanding to receive them—in the rekindling of those lamps of evangelical truth in the Protestant Churches of the Continent which have been so long extinguished, and the stirrings of the once mighty spirit of the Reformation so long rocked to slumber by a false and insidious philosophy—in the visitation of the regions of Slavery and degradation, by the commiserations, the consolations, and

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the better hopes of Christianity—in the introduction of our Divine Religion into the regions of degraded Africa, where she has led up in her train agriculture, and arts, and laws; and, literally, converted the *desert into a fruitful field*, and Hottentot Kraals into Christian Villages, with their schools of learning, and their humble but consecrated Temples of Worship—in the incipient triumphs of the mild and merciful spirit of the Gospel, over the rude and sanguinary habits of the Savages of the South Seas—in the impression made upon the closely-compacted idolatry and the obstacle of Caste, in India. Nevertheless, it is yet true, awfully and emphatically true, that *the world lieth in wickedness*; for such is the vastness of that majority which is still under the dominion of error, superstition, and vice, as almost to annihilate in our consideration the comparatively few, who, by the hand of mercy, have been rescued from the gulf which has drawn down the millions of past ages below the reach of hope; and which still whirls within its deepening eddies the millions of the present, to rescue whom no helping hand is near.

Call for enlarged Exertions.

Ample as is the ground of our confidence, joy, and gratitude, yet never is it to be forgotten, that the Churches of Christ, in these latter times, have but recently girded themselves to this holy warfare, and that they have but won the outposts of the enemy. In almost every part of the world, the providential rule of God has conspired with the dispensations of His grace to open the way for further progress, and beckons to triumphs of truth and mercy still more glorious. To this call may we prove faithful! May no difficulties discourage nor exertions weary those who have pledged themselves to this sacred cause. The Lord our God is with us, and will not forsake us.

Our grateful exultation is not forbidden; for this is for the honour of our Saviour, the Author of all the good which has been effected, and the only object on whom hope, as to the future, can rest: but, with this joy, let us mingle the deepest sympathies, and yield up our hearts to more tender and stirring anxieties. The case of an alienated, a perishing world, is under our eye, and we cannot avoid seeing it. Our Colonies carry us to the scene—our commerce

wafts us to it—our enterprising travellers expand it before us, in its length and breadth of wretchedness; and, what is more, the empire of our country opens the high road to the march of our practical compassion, and thus, by giving us the *opportunity to do good*, literally, to almost *all men*, renders that the high vocation of British Christians, and binds it upon us as one of our most solemn duties.

This duty has been largely recognised and acted upon; but there remain many hearts, among the professed Christians of this country, still insensible to the obligation—hearts which never thrilled with these sacred sympathies, and never glowed with the sublime anticipation of the universal reign of our adored Saviour. Greatly as our Missionary Exertions are outrunning the means, liberal as they are, which are provided for their support, it might be comparatively hopeless to expect, from the majority of our friends, that their contributions should be greatly increased; and the temporary pressure of the times may, in some degree, affect the receipts of the next year: but there are large and unexplored resources around us; and he who, by his arguments, his example, and the activity with which he spreads those publications which bring the real condition of the world and the cheering progress of salvation among the Heathen under the notice of the public, wins another heart to embrace this Sacred Cause, at once opens to its affections new and sanctifying interests, and secures additional aid in promotion of its glorious designs. So long as this is felt to be a sacred duty, our resources cannot diminish, and will surmount the temporary shocks of national adversity itself: we shall then see bands of holy men in greater number and frequency leave our shores, to enterprise labours for Christ and the souls of men, more arduous, more lofty, and more distant: we shall trace them, as they push their unstained and noiseless conquests deeper and wider into the yet unpenetrated empires of superstition and idolatry, into the central regions of Africa, now for the first time opening to the distant view of Christendom—to those seats of eternal ice and regions of storm, which, as they witnessed the unshrinking courage of the British Mariner, shall be braved as nobly by the breast of the British Missionary—into those yet unpenetrated living masses of immortal men, which

thicken in the teeming countries of the East, where Superstition first began to wield her fearful sceptre, and where it shall fall powerless and shivered from her hand amidst the shouts of liberated millions. While we live on earth, if we are faithful to our high vocation, we shall pursue these hallowed triumphs: and we shall leave this work, in unimpaired energy—to hasten on that result, which shall stamp the seal of eternal truth upon every jot and tittle of the Sacred Volume—to brighten the splendour of the prophetic page into still more glorious history—and to fulfil that *mystery of God*, that consummation over which Earth with all her tongues and Heaven with all her choirs beatified shall roll the triumphant notes and the lofty swell of the final anthem—"HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH."

NATIONAL-EDUCATION SOCIETY.

FIFTEENTH REPORT.

State and Progress of the Society.

IN the First Annual Report, the Committee had to state that there existed only about 40 Schools in the kingdom on the National Plan, containing altogether about 8000 children. In the Report of this, their Fifteenth Year, they have the satisfaction of mentioning the existence of about 2200 National Schools, in which not less than 330,000 children are at this time receiving education. This statement speaks for itself, and requires no comment. It gives evidence of successful results to the operations of the Society, greater than its most sanguine projectors and supporters could have anticipated in an equal space of time; and it excites the hope, that, should it be the will of Providence to bless its exertions with similar patronage and support during another period of the same duration, scarcely a parish will exist, of sufficient population to admit advantageously the introduction of the National Plan, in which a School on this System will not have been erected.

An increase in the number of Schools united to the Society has taken place, to the amount of 104: the total is at present 2199.

The number of Scholars here given is that in the Schools in Union: it is said—

When, to these, a further addition is made of the number of children, trained,

either on week-days or only on Sundays, in Schools, not actually united, but formed essentially on the principles of the Society, a result is presented of great and extensive good, derived immediately or mediately from its exertions, such as every benevolent mind must contemplate with unmixed satisfaction.

State and Progress of the Central Schools.

A decided improvement has taken place in the course of the last year, in the regularity of attendance of the children, and in the general good order and management of the Schools. The average number of Boys attending the school is 350, exhibiting an increase of about 40 on that reported last year: the average attendance of Girls is at present 182, exhibiting a still larger increase of 48 on that reported last year. The Schools were publicly examined in the last month: it was the general opinion, that considerable improvement had taken place, since the last Annual Examination, in the knowledge exhibited by the children, and in the general good order and discipline of the schools.

The Committee have been desirous of making the Central School as extensively useful as possible in assisting different schools throughout the kingdom: 16 Masters and 22 Mistresses, sent from different places in the country, have been received into the school for instruction, in the last year: 49 schools have been provided with permanent Masters and Mistresses, and 22 with Assistants and Monitors for a limited period. Thus there is exhibited on the whole a list of 109 schools, which have been assisted by the Parent Society, through their Central School, by being supplied with permanent or temporary teachers.

Necessity and Means of a strict Adherence to the System.

The Committee have learnt with regret, as well from the representation of Dr. Bell as from other statements which they have received, that, in some instances of schools situated at a distance from the metropolis, a partial departure has taken place from the accurate practice of the National System: they have, in consequence, turned their serious attention to the means of applying a remedy to this evil; and, having received the valuable advice of Dr. Bell on the subject, have determined on making the

following recommendations to the Secretaries and Conductors of all National Schools. They trust, that, by proper attention paid to these, the desirable object may be attained of improving the general discipline and conduct of the schools, and of preserving them in the more exact and regular practice of the system.

1. They desire to record it as their decided opinion, that great advantages would be derived from making the duty and interest of the Masters and Mistresses of schools, in all cases, to be inseparably connected; by rendering their emoluments, in some way or other, dependent on the general improvement, good conduct, and number of the scholars.

2. They consider it essential for the well-conducting of the schools to have only one Official Visitor; who would, very frequently, and at uncertain hours, inspect the school and examine into the improvement of the children. This duty can never be so well performed as by the Resident Minister of the Parish; but, in the absence of a Resident Minister, it would be desirable that this duty should be undertaken by the Treasurer, the Secretary, or some one of the subscribers well acquainted with the system. It seems desirable that only one person should take upon himself this interesting task, with a view to secure uniformity in the instruction and discipline of the school; although the assistance of weekly or monthly visitors, especially if they would direct their attention only to the general state and discipline of the school, would be highly advantageous.

8. Other points of equal importance with the preceding are, that the Official Visitor should especially direct the Master's attention to the necessity of taking care that there should be a constant supply of teachers; that particular attention should be paid to the detailed instructions recommended by Dr. Bell on this matter, as well as to all the other leading principles laid down in his Manual; and that, for this purpose, his Manual should be invariably placed in the Hands of every Master and Mistress.

Queries relative to Sunday Schools.

In the course of this year, the attention of the Committee has been directed to the subject of Sunday Schools. They strongly feel the necessity and importance of such schools, with a view to the great purpose of extending, on the widest scale, a Church-of-England Education; and they are well aware, that, in many manufacturing districts where the children of the poor have the opportunity of working at a profitable employment from a very early age, it is only or principally at the Sunday School that they can imbibe any lessons of religious and moral duty. The Committee having never been in possession of any

accurate account of the number of the Sunday Schools existing throughout the country, they considered that general inquiries, sent to the Parochial Clergy on this subject, would not only obtain matter of useful and satisfactory information to be laid before the public, but also might, in many instances, induce the formation of a Sunday School, where none had been before established. Under these considerations, they have requested the sanction of the Archbishops and Bishops to the measure of sending Queries, relative to this subject, to all the Parochial Clergy. This sanction having been readily accorded, the Queries are now in a course of circulation, and the Committee indulge the hope, that, from the Answers to these Queries, they will obtain much important information, to be communicated to the Society in their next Annual Report.

Pecuniary Grants.

Grants were made, in the year, to 63 places, for the erection, extension, or fitting-up of School Rooms: these Grants varied from 5*l.* to 250*l.*; and amounted, in the whole, to 4330*l.* The largest were as follows: to Chetwynd, Churchill, Debenham, Langport, Llandrinio, Llanfihangel, Tormoham, and Totness, 100*l.* each—to Eyam, Fazeley, and Southport, 120*l.* each—to Faringdon, 125*l.*—to Dartford, North Meols, and Sheffield, 150*l.* each—to Wokingham, 180*l.*—to Falmouth, 200*l.*—and to Romney, 250*l.*

State of the Funds.

The Net Income of the Year was 1679*l.* 4*s.* 6*d.* The Expenditure, on account of the General Fund, amounted to 1786*l.* 3*s.* The Grants before enumerated were paid out of the balance remaining on the King's Letter Account. After the liquidation of all claims, the disposable balance in the hands of the Committee amounts to about 10,000*l.*

BRITISH & FOREIGN SCHOOL SOCIETY. Weekly Payment required in the Central Schools.

THE funds of the Society continuing inadequate to the opportunities of exertion opening before it, attempts have been made, in va-

rious instances and with success, to obtain the payment of a small weekly sum from the parents of the children: the sum usually required with each child is 2*d.* weekly; which is reduced, in cases where there are three scholars belonging to one family, to 4*d.* for the three. The plan has been lately adopted in the Central Schools of the Society, as will appear from the following extract of a Circular issued by the Committee:—

On Tuesday Evening, Dec. 12, 1826, the Children belonging to these Schools were assembled, with as many of their Parents as could make it convenient to attend. It is estimated that upward of 400 of the parents or friends of the children were present.

Charles Holehouse, Esq., in the Chair.

The object of this Meeting was, to interest the parents of the children in the importance of giving them a good education; and to inform them of the Resolutions which the Committee had come to, of making these Schools **PAY SCHOOLS**.

The children were examined. First, a number of the Girls exhibited specimens of needlework and writing; after which they read some passages of Scripture and were examined thereon. The boys were then examined in writing and arithmetic, in which they shewed considerable proficiency: after reading some Scripture Lessons, they were questioned, not only on the parts which they read, but generally on various parts both of the Old and New Testaments, on which they gave such satisfactory answers as proved that they possessed a general knowledge of the Holy Scriptures and the leading principles of Religion.

It was highly gratifying to observe the deep interest which the parents evinced on this occasion; and they appeared very much pleased with the improvement made by their children.

The friends of the children appeared satisfied with the proposal, which was acted upon when the Schools opened in January: and it will be gratifying to the Subscribers and Friends of the Society to be informed, that, by the adoption of this measure, nearly 50*l.* have already been added to the Funds of the Establishment, and that the regular attendance of the children has considerably

INCREASED, beyond the average of some years past.

ABRAHAMIC ASSOCIATION.

AN Association has been lately formed under this name, of which the following are the

Laws and Regulations.

That our sole object be to promote the **SPIRITUAL** and **TEMPORAL** well-being of **ALL MEN**; seeing that *God hath made of ONE BLOOD all the nations upon earth.*

That the **HOLY SCRIPTURES** of the **OLD** and **NEW TESTAMENT** be recognised as the sole rule and guide of all our purposes and proceedings.

That our proceedings have an **ESPECIAL** reference to the well-being of the **HEBREW PEOPLE**: seeing they are *Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh CHRIST came, who is over all, GOD blessed for ever. Amen.*

That our designation be the **ABRAHAMIC ASSOCIATION**, or some other **SIMILAR** designation.

That persons desirous of becoming Members of the Society be admitted upon the recommendation of any individual already a Member.

That **ALL** Meetings of the Members be **Open Meetings**, at which any Member be at liberty to attend.

That contributions to the Society be made for such particular purpose, and at such times, and of such an amount as the respective contributors may approve; but that all contributions in aid of the general objects of the Society be appropriated as the majority of the Members may approve.

That the Society appoint such Officers, and meet at such times and places, and make from time to time such regulations for conducting their proceedings, as may be necessary.

The Committee have stated the following as

Some of the Purposes of the Association in respect of the Hebrew Nation.

To circulate the Holy Scriptures and Tracts among the Hebrews—to promote religious information by Lectures and other suitable means—and to employ Readers to the adults of that Nation.

To establish Day and Sabbath Schools for Hebrew Children.

To visit and relieve sick and aged Hebrews at their own habitations, and afford relief to distressed married Hebrew Women during the period of their confinement.

To procure the removal of Civil Disabilities from the Hebrew People, and promote their NATIONAL welfare.

To forward the objects of the Society in other countries as opportunities may arise.

The Members meet at No. 8, Salvador House, White Hart Court, Bishopsgate Street, on the first and third Tuesdays of each month, at seven o'clock in the evening. The Secretary is Mr. William Brooks.

USEFUL-KNOWLEDGE SOCIETY.

The Design and Plan of this Society were stated, at pp. 303-305 of our Volume for 1825, under the head of "General-Knowledge Society": its present appellation has been adopted as more expressive of its object, of which and of its plan it is said, in a Circular lately issued—

The Object of the Society is strictly limited to what its title imports, namely, the imparting of useful information to all classes of the community; particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves.

The Plan proposed for the attainment of this object, is the periodical publication of Treatises, under the direction and with the sanction of a superintending Committee.

From the Circular just mentioned we extract the following particulars.

Series of Treatises to be issued by the Society.

As numerous Societies already exist for the dissemination of Religious Instruction, and as it is the object of this Society to aid the progress of those branches of General Knowledge which can be diffused among all classes of the community, no Treatise published with the sanction of the Committee shall contain any matter of Controversial Divinity, or interfere with the principles of Revealed Religion.

—Each Scientific Treatise will contain an Exposition of the Fundamental Principles of some Branch of Science—

their proofs and illustrations—their application to practical uses, and to the explanation of facts or appearances.

—For this purpose, the greater Divisions of Knowledge will be subdivided into Branches; and if one of these Subdivisions or Branches cannot be sufficiently taught in a single Treatise, it will be continued in a second.

—When any part of a Subdivision is of sufficient practical importance to require being minutely pursued in its details, an extra or separate Treatise upon this part will be given, without interrupting the Series; and care will be taken, as far as possible, to publish those Treatises first that relate to subjects the knowledge of which is necessary for understanding those which follow—the object being to furnish the means of acquiring, step by step, the whole of any department of Science, to the study of which interest or inclination may lead.

—To each Treatise will be subjoined a reference to the works or parts of works in which the same subject is discussed more at large; with suggestions for enabling the student, who may feel so disposed, to prosecute his studies further.

—Each Treatise will consist of about 34 pages Octavo, printed so as to contain the quantity of above one hundred ordinary octavo pages, with neat Engravings on Wood, and Tables: it will be sold for Sixpence; and one will appear on the 1st and 15th of each Month. Reading Societies, Mechanics' Institutions, and Education Committees, in the country, will be furnished with supplies at a liberal abatement in price.

These Treatises will embrace all the useful branches of Science and of Art—Intellectual, Ethical, and Political Philosophy—and the History of Nations and Individuals.

Rules of the Society.

We select some of these Rules—

—The Society to consist of all such individuals as may be induced to contribute the sum of Ten Pounds or upward in one payment, or One Pound or upward annually.

—Every Subscriber, on having paid his Subscription for the current year, to be entitled to a copy of each Tract as soon as published; and to have the privilege of purchasing twelve, or any greater number, at a considerable re-

duction from the publication price, for gratuitous distribution.

—That the Committee shall promote the establishment of Local and Provincial Committees throughout the United Kingdom, for extending the object of the Society, and facilitating the attainment of it by every means of co-operation which may be suggested for that purpose.

—That every person who shall have gratuitously contributed a Tract, which shall have been published under the sanction of the Committee, shall immediately be considered an Honorary Member of the Society, and eligible on the Committee.

There are many other Rules, and all are formed with the view of providing, under the conduct of an efficient Committee,

—the practical means for ensuring steady adherence to the object of the Society, and for most efficaciously securing a due execution of the plan proposed, with all such improvements of detail as experience may from time to time dictate.

Committee and Officers.

The Committee is to consist of not less than Thirty Members. The present Committee comprehends Forty Noblemen and Gentlemen in or near London, half of whom are Members of the Legislature: to these are added Twenty-six Gentlemen in different parts of the country.

The Treasurer is William Tooke, Esq. F.R.S., and the Secretary is Mr. Thomas Coates, Furnival's Inn.

Western Africa.

Sierra Leone.

MR. KENNETH MACAULAY'S VINDICATION OF THE COLONY.

We have repeatedly noticed the hostility manifested toward this Colony. It has lately found an able advocate in Mr. Kenneth Macaulay, a Member of Council at Sierra Leone, who has recently visited this country and is now returned to the Colony. We refer our Readers to a pamphlet, published by Messrs

Hatchard and Son, entitled, "The Colony of Sierra Leone vindicated from the Misrepresentations of Mr. Macqueen of Glasgow."

The more immediate occasion of this work is thus stated in the Preface—

The following sheets contain the substance of a Letter, addressed to a Member of Parliament, who expressed a desire to know my opinion respecting the charges which had been preferred against the Colony of Sierra Leone, by Mr. Macqueen of Glasgow, in Blackwood's Edinburgh Magazine for December last. Since this communication was made, Mr. Macqueen has put forth, in Blackwood's Magazine for this month (March, 1827), another long tirade against Sierra Leone and those connected with it; containing little more than a reiteration of the accusations brought forward in his former article. To answer these in detail, would be merely to go over again my former ground; and this is the less necessary, as His Majesty's Commissioners of Inquiry have returned from the Colony, and their Report will, probably, be soon laid before Parliament.

Mr. Macaulay's Vindication takes a wide range; and conveys very valuable information relative to the Expense of the Colony to this country—its progress in Civilization, Education, and Religion—its Industry, Trade, and Agriculture—its Climate—its Influence on the neighbouring Tribes—and the condition and prospects of the Liberated Africans. He notices a few particulars in which, as he conceives, the past mode of management has proved injurious to the Colony, and produces many testimonies to its state of improvement and the prospects opening before it.

As opportunities may serve we shall avail ourselves of the facts and reasonings of this work: at present we shall limit ourselves to a few points of chief importance.

Statement of the Case between the Colony and its Opponents.

In reference to the unwearied attacks made on Sierra Leone, Mr. Macaulay thus enters on his state-

ment of the case between the Colony and its Opponents—

The friends of Sierra Leone have for some years ceased to notice, with any degree of seriousness, these often refuted calumnies; but the unwearied hostility of its enemies has not, on that account, abated: their unfounded and disproved charges have been repeated again and again: they have been transferred from Newspaper to Magazine, and from Magazine to Newspaper, until the country has been made to resound with tales of Sierra-Leone Enormities, and Sierra-Leone Calamities; and a very general, but I trust to shew a very unjust, idea has prevailed, that, for every purpose of civilization and improvement, this Colony has entirely failed—that the experiment there made has not only been enormously expensive, but that it has been grossly mismanaged, and has proved abortive. It is confidently affirmed, that Great Britain has obtained nothing but disappointment by all her exertions and all her expenditure; and that a consideration of the nature of the place concurs with the experience of the past, in proving, that there can be no hope of any better results for the time to come.

At length, Mr. Macqueen, one of the oldest and bitterest enemies of Sierra Leone, comes forward with a long-matured and elaborate article, intended to concentrate, in one view, all the charges against this ill-fated Settlement; and which has for its direct object to convince the public, that, after all that has been done there, after the heavy expenditure of life and money which has been incurred in establishing it, it ought, even now, to be abandoned; and instead of vainly continuing to waste any farther exertions or expense upon so hopeless a Colony, that a new experiment should be commenced in the unknown forests and unexplored mountains of Fernando Po.

Mr. Macqueen is well known to be an able and acute controversialist: and it is not unfair to suppose, that, in a laboured work, brought out at the opening of Parliament, for the evident purpose of influencing the minds of the Government and Legislature on this favourite question, he would put forth all his strength, and would condense in it all the fruits of his unwearied investigations, of his reading, and of his correspondence—that every possible accusation would be preferred, and every particle of attainable proof exhibited, in order to

effect his object. And every reader of his Letter to Mr. Hay, (see *Blackwood's Magazine* for Dec. 1826,) must allow, that whatever ability, industry, and bitter hostility could enable an enemy to effect, he has attempted.

The accusations brought by Mr. Macqueen against Sierra Leone are neither few nor unimportant: they may be pretty well summed up in his own words—

We have not obtained one object. We have not succeeded in any one undertaking which we had in view. We have done no good whatever: we have removed no existing evil; and we have, by our proceedings, tended greatly to aggravate and to extend evils which exist and which have always existed in Africa.

To establish these charges, he puts forward hardy assertions, often without an attempt at proof—quotes pretended extracts from public documents—and, in a few instances, refers to the statements of individuals. Being well aware, however, that contrary assertions, proofs, and statements had been adduced, and would again be adduced, he makes a bold attempt to get rid of them all by the following sweeping charge—

A studied system of deception, imposition, and delusion has been practised upon this country by those connected with Sierra Leone, and who also assumed to themselves the whole direction and controul of African Affairs during the last thirty years. The length to which this system has been carried almost exceeds credibility, and yet it can be substantiated by undeniable facts. It is time the veil was torn asunder.

It would be an unnecessary, as well as an unproductive task, to wade through all the publications which Sierra-Leone Sophists have sent forth since the year 1791, to adduce their flattering and pompous statements, regarding the flourishing condition of the place and its concerns, in proof of their concealment of the truth. In every one of them, and in every page of them, these deceptions abound and are to be found.

The only proofs which Mr. Macqueen adduces, in support of this charge, are extracts from the Reports of the African Institution, resting on the Authority of Sir Charles Mac Carthy or of the Church Missionary Society, witnesses at least as much to be relied upon as Mr. Macqueen, who himself has never been at Sierra Leone. His assertions, indeed, however bold, are, and may be shewn to be, either the fabrication of his own brain, or the unsupported and often anonymous accusations of others. As for the proofs which he pretends to give from various publications, I shall hereafter examine their weight.

Who are, in fact, the persons whom he thus accuses of an infamous conspiracy to mislead and deceive His Majesty's Government and the people of this country? They include, of course, the Directors both of the Sierra-Leone Company and of the African Institution.* They further include many distinguished persons in the different walks of public life, Ministers of the Gospel, Officers of His Majesty's Military, Naval, and Civil Service, and also of Foreign Powers—men of rank and character, and of unimpeachable integrity; the value of whose testimony it would be an insult on the understanding of the people of England, on the feelings of the living and the memory of the dead, to compare with the assertions, however bold, of a man like Mr. Macqueen, whom I shall prove to be unworthy of confidence.

Mr. Macqueen charges all the blame of the pretended failure of Sierra Leone on certain plans and arrangements of the African Institution, which he asserts to have influenced and guided the Government in all their measures relative to that Settlement.

Now, whatever might have been the wishes and the objects of the African Institution, they could only carry them into effect by suggestions, either to His Majesty's Ministers, or to those who had the immediate management of the Colony; over neither of whom had they any authority whatever. The administration of the Colony was in the hands of men appointed by the Crown, and responsible to it; and though, in many instances, the views of the Governors may have coincided with those of the African Institution, and though some of them may have entertained great personal consideration for the in-

dividuals composing that body, yet it is notorious that this was not always the case: indeed the very first Governor sent out, after the transfer of the Colony to the Crown, made it his object to overturn all the previous arrangements of the Sierra-Leone Company, and to pursue a perfectly opposite system: his successors, it is true, did not adhere to his schemes; but, in following a different line of conduct, they were wholly guided either by the instructions of His Majesty's Government, or by their own views of what the state of the Colony required. Subsequently to the year 1808, the year in which the Colony was transferred to the Crown, not one of the successive Governors or Judges received his appointment through the influence of the African Institution, or of any of its members: not one of them was even previously known to the members of that body; and, being all men looking forward to promotion in His Majesty's Service, there can be no doubt but that to the Government alone did they look up for approbation and reward †.

My object, however, is not to defend the African Institution, but to shew that they did not form, or guide, or controul, in any way, the Government of the Colony; that its good or bad management, since 1808, belongs to the individuals composing at different times that Government, or to the Colonial Department under whose instructions alone they acted. So far from one uniform system having been pursued in any one point—not to say in the whole system of management, as Mr. Macqueen would have us to believe—the Colony has been grievously injured by the want of any systematic plan or rule of conduct having been laid down for its government, by which its prosperity might have been promoted, or the experiment of African Civilization fairly tried: every Governor has been left to follow his own plans, however crude and undigested; and no two succeeding Governors have ever pursued the same course.

This remark applies more particularly to the management of the Liberated Africans. Mr. Ludlam pursued the

* I need not transcribe the names of the Directors of the African Institution who are implicated in this charge of a base conspiracy: they are to be seen at the commencement of any one of its numerous Reports. It may be more necessary to state the names of those individuals, who conducted the affairs of this Colony, from its commencement in 1791, to the year 1808, when it was transferred to the Crown. During the whole period of the Sierra-Leone Company, Henry Thornton, Esq. M.P., was its Chairman; Charles Grant, Esq. M.P., Deputy Chairman; and W. Wilberforce, Esq. M.P., T.F. Forster, Esq., Joseph Hardcastle, Esq., John Inglis, Esq., John Kingston, Esq., Samuel Parker, Esq., John Prinsep, Esq., Granville Sharp, Esq., and George Wolfe, Esq., Directors. Sir Charles Middleton, afterward Lord Barham, and Thomas Clarkson, Esq., acted as Directors till they quitted London; and the Hon. Edward James Eliot till his death. They were succeeded by Lord Teignmouth, Thomas Babington, Esq., M.P., and Edward Farry, Esq.

April, 1827.

† Captain Columbine, Colonel Maxwell, Sir Charles MacCarthy, General Turner, and Sir Neil Campbell, were all men utterly unknown to the Directors of the African Institution, previous to their appointment as Governors of Sierra Leone. The successive Judges, Dr. Thorpe, Dr. Hogan, and Mr. Fitzgerald, &c., were equally unknown to them.

2 D

system of apprenticing them. Mr. Thompson set that aside, and turned them loose in the Colony, without any other superintendence than its general police. Captain Columbine employed them on the public works, or apprenticed them. Colonel Maxwell, after delivering over, to the persons appointed to receive them, all the men fit for His Majesty's Service, apprenticed a part of the remainder, and then commenced forming villages with those who could not be so disposed of. Sir Charles MacCarthy gave up apprenticing, except in particular cases; and adopted the plan of forming them into villages, under such civil superintendence and religious instruction as he could command, keeping the youths and children in schools, or making mechanics of them—neglecting perhaps too much, in his successful attempt to make them orderly and quiet citizens, the equally desirable object of making them industrious agriculturists and growers of exportable produce. General Turner dissolved, in a great measure, the schools and the institutions for mechanics, and threw the people more on their own resources; but did not afford, indeed he did not possess, the means of duly superintending their settlement and progress or directing their energies.

Vindication of Missionaries against the Representations of Major Laing.

One of Mr. Macqueen's charges is, that the representations made of the morality, religion, and good example of the Colony are false; and he affects, in several instances, to prove that they are so. This attempt at proof he commences with professed extracts from the work of "that intelligent traveller, Major Laing."

Now, although I have no objection to Major Laing's authority on general subjects, yet there are some circumstances in his case which render it necessary to inquire whether his work may be regarded as conclusive authority on the points at issue. He was brought up in the West Indies; and may, therefore, not unreasonably be supposed to have had prejudices against the Colony: and yet it can be proved, that, when he finally quitted Sierra Leone, in November 1822, even down to the time of his quitting the coast, which was in June or July 1823, the opinion which he had formed and expressed of Sierra Leone was favourable.

In the Preface to his work, we are told that it was during the above period that the first five chapters of it were written, nearly as they are now printed: in the August of that year, however, he went to Glasgow; and there, as I have been informed, became acquainted with Mr. Macqueen: how far that acquaintance may have affected the tone given to the latter part of his book I know not; but, still, to its general bearing I have no material objection to offer. Mr. Macqueen, however, has given as continuous extracts what are not so: he has, in some cases, joined sentences which occur in distant pages of the work; and he has, in other instances, given half sentences, leaving out the context, and inserting adjuncts of his own, in order to fix a meaning on the passages which they do not bear in the original.

There is, however, one serious charge, made against some Missionaries by Major Laing, which requires full investigation, because it has been repeatedly brought forward by Mr. Macqueen; and because the truth or falsehood of particular facts, where the means of ascertaining the truth were accessible, must have great weight in determining the credit due to the assertions of the same parties in other cases. I do not, however, for one moment, allow, that, even if the criminality of these individual Missionaries had been fully established, it would furnish any fair ground of accusation either against the Church Missionary Society or against the Colony at large: individual cases of misconduct will occur in every situation; and, in my opinion, it redounds to the honour of that Society, that, out of Seventy-Seven Persons sent to the Colony previous to the close of 1824, an acute and inveterate enemy, like Mr. Macqueen, who spares no means of research, could only discover three acts of delinquency. Mr. Laing says—

It has happened to myself to have seen ONE Missionary lying drunk in the streets; to have known a SECOND living with a Negroess, one of his own parishioners; and a THIRD tried for the murder of a little boy, whom he had flogged to death.

Now Major Laing must have known that the person FIRST alluded to was a DISCARDED Schoolmaster of the Society—discarded for his misconduct—and that he was made drunk, as a frolic, by some young men, at a large dinner on His late Majesty's birth-day. Who the individual is against whom the SECOND charge is pointed, I have not the slightest con-

ception; and, though the matter has been frequently discussed in the Colony, I never heard any one make even a probable conjecture of the individual to whom the imputation attached. The THIRD refers to a person who was not sent out as a Missionary by the Society, though he happened to be in their employment when the circumstance happened for which he was tried: he was a labouring Mechanic in the Colony, whose fair and steady conduct had induced the Missionaries, in a great want of other assistants, to employ him at a newly-formed Settlement in the capacity of a teacher, the Governor having given him the civil charge of the village: the trial of this man is detailed at length, in the Sierra-Leone Gazette of the 31st March and the 7th April 1821: it will there be seen, that considerable doubts existed whether the boy's death was really caused by the flogging which this man gave him or not: it also appeared, that the accused was a labouring Mechanic, and not a Missionary; and that his previous good character and humane conduct were testified to on oath, by the Rev. W. Johnson, Superintendent and Rector of Regent; James Johnstone, Esq. Superintendent of York; Gorge Pilkington, Esq. Civil Engineer; and the Hon. Joseph Reffell, Member of Council and Chief Superintendent of Liberated Africans.

Major Laing was in the Colony at the time when these transactions took place: he knew them perfectly, and could not mistake as to the facts; but he had been in Scotland before he wrote this accusation. At the same time, it is to be remembered, on Major Laing's behalf, that the charge, so quoted by Mr. Macqueen, is only part of a sentence, introduced by him in a disquisition entered into to prove that an Ecclesiastical and Elementary Establishment under Government would be preferable to the efforts of a Private Society; and that, so far is Major Laing from alleging that the Missionary Society have not done good, that he allows they have done much; and he only labours to shew that an Ecclesiastical Establishment, subject to the Governor, would have done more. This disquisition, which bears a very different sense from that Mr. Macqueen would wish to attach to it, by means of his insulated extract, may be found at page 386 to 389 of Major Laing's work.

A quotation is made from the latter part of this disquisition, which Mr. Macqueen brings forward as a charge against the Colony. Major Laing says—

Considering the special purpose for which Sierra Leone was originally formed, the length of time since its formation, and the INFLUENCE WHICH IT HAS ACQUIRED AMONG THE NATIONS OF WESTERN AFRICA, it is a remarkable fact, that not a single Missionary is to be found beyond the precincts of the Colony; and that, even within the peninsula itself, on which Freetown is built, are several native villages in a peculiarly deplorable state of barbarism, which have never had the advantage of even beholding a Missionary.

Now attempts were formerly made, by the Church Missionary Society, to extend their labours among the Native Tribes; but, of late years, since the accumulation, within the Colony, of Liberated Africans and others has become so great, the means of education and instruction have never been adequate even for their wants. That there are villages in the Colony which have never seen a Missionary, I cannot believe; and that there are any in a "peculiarly deplorable state of barbarism," I deny. That several cannot enjoy the benefit of a resident religious instructor, I allow; but that fact should be a stimulus to further exertions, not a reason for abandoning them altogether.

Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.
Eagerness for the Scriptures at Thessalonica.

MR. Benjamin Barker, in reference to this place, gives the following particulars—

I FOUND, on my arrival at Thessalonica, that nothing had been done for the Bible Cause, although a few books were sent from Malta for that purpose; and I was led to believe that I had made a useless voyage. This, nevertheless, did not discourage me: for I knew, very well, that no pains had been taken to publish the object of our Society, nor were the books generally made known.

A poor Greek Family, lodging in Mr. Charnaud's house, was the first to participate of the Society's liberality: I gave a Modern-Greek New-Testament to the eldest boy of this family, who could read very well; and I am happy to say, that ever since he has been continually reading it: the book was so

new to him, and he was so pleased with it, that he gathered together his father, mother, brothers, and sisters, to communicate to them the contents of his valuable present: he is seen reading to them whenever he has leisure, which is often the case: before I went away, these people bought two more New Testaments from me; one for the use of their family, which is numerous; and procured meseveral purchasers for others. Another New Testament, which I gave to a person in Mr. Charnaud's service, proved equally well disposed of: he is constantly perusing it, and also reads it to the servants of the house. When I rise early in the morning, I am sure to hear either of these two persons reading to those of Mr. Charnaud's household whose immediate services are not required.

This happy beginning gave me infinite pleasure: which augmented daily; for as soon as it became known in the town that the New Testament was in circulation, in a language comprehensible to the Greeks, I began to be hourly visited.

A number of poor children, mostly orphans, came to the Consul's house, begging for books: they could not read very well. I asked them if they had any money; and, with sorrow in their looks, they told me that they had none—one excepted, who answered that he was possessed of only 38 paras (about fourpence), which he gladly offered for a New Testament, together with a small tin box which contained them. I was much affected at this; and finding, on inquiry, and from what Mr. Charnaud knew of these children, that they were really objects for charity, I gave each a Modern-Greek Testament; and they went away in great joy, but not before they made some attempt to kiss my hand in acknowledgment. Such scenes take place every day; and I have the opportunity to witness a real desire and thirst for the Word of God, from both old and young.

Upward of 20 Greek Priests came, during the succeeding days, to beg Modern-Greek New-Testaments in charity—for they did not understand the Ancient; and added, that they were willing to understand what they were bound to teach their people. As I make it a point not to take any money from poor Priests, I gave to each of them a New Testament, and took down their names: some, nevertheless, gave something, to

be added to the general stock for the printing of other Testaments—with benedictions for the prosperity of the Bible Society, for the good English People who supported the Institution, and their King; and, finally, for me and my family, wishing me a prosperous voyage, and a speedy return with many more books.

A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at this same village, with some cherries, telling him that he had no money, and had brought him fruit for a New Testament. Mr. Charnaud immediately gave him a copy.

Christothelo Themetraki, a boy about 17 years of age, came to me for a New Testament. His case was really interesting. From the time that he saw the New Testament, he was entreating his mother, a poor widow, to give him money to purchase one: his tears at last prevailed on her to part with a piece of gold of three piastres; telling him not to give it all, if possible, because they would be deprived of bread that day. The boy brought the piece of gold; and innocently told his story, begging me not to take all the money, that they might have some to buy food that day. I gladly gave him a New Testament; and, on inquiry, finding that what he told me was really the truth, I did not take his money. I learnt further, that his mother, a poor widow, sent him daily to school, and could only afford to give him two paras a day (about one quarter of a farthing) for his nourishment.

A poor man came to buy a New Testament: on being asked what he wanted to do with it, since he could not read, he answered, "It is a blessing to have such a book in one's house: besides, I have friends who come and see me, and they will read to me out of it."

I should never finish, were I to relate every little circumstance that daily occurs, and which proves how well the Sacred Scriptures have been received in this town.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF REV. JOHN HARTLEY.

Intercourse with Greeks and Roman Catholics.

WE extract a few passages from Mr. Hartley's Journal, in continuation of those given in our last

Number (pp. 171—178) on this subject.

—On a visit to Therapia, I found G and N going on well; and I am not without hopes that a useful impression has been made upon G's family: his mother and sisters listened to me with much attention, while I urged upon them the most interesting and important of subjects. The books, which I left behind me, will also call their attention to the same subjects. N had been reading *Pilgrim's Progress*, and testified great delight in that work: he borrowed it from a Native of Ithaca, who had brought it to Therapia. What gave me the greatest satisfaction, because it was the least expected, was the circumstance of finding A, the Armenian Catholic, evincing very hopeful dispositions: I met him accidentally, as he was taking a solitary walk: he had the New Testament in his pocket: he spoke in a very affectionate manner of the pain which he had felt at my departure; and, in various ways, gave me to understand that my advice had not been lost upon him.

—M is a Greek Gentleman, 82 years of age; and though the religious ideas, current in these countries, have had dominion over him for so long a period, I do not despair of his having *light* even at evening-time. He has begun to pray daily, and his attachment to Saint-Worship is somewhat shaken. My chief topic with him has been the love and power of Christ. To have made a direct attack on his prejudices would have had an injurious effect. To night, however, I found it advisable to shew him how little value there is in the idea of belonging to what is named an Orthodox Church. It is melancholy to think how much mischief may be sometimes occasioned by a specious word.

—An English Gentleman was with me when M came in. The conversation soon turned on religion, when my countryman gave him some hints on Transubstantiation and the Worship of Saints, which will, I trust, be useful to M: it is, however, a mighty effort to renounce the ideas of 80 years. He mentioned an instance of the length to which Saint-Worship has been carried, which is enough to make one shudder: "In Russia," said he, "some assert, that if God Almighty should die, St. Nicolas would succeed to his place!"

. —L, M, and N, my young Greek Friends, are all enlightened. I feel persuaded, that they will never *perish through lack of knowledge*. My chief care with them now is, to lead them to the practical experience of the truths which they profess to believe.

—Signora A evinces anxiety on the subject of religion: I am in hopes, that she may eventually embrace the truth with all her heart. She is not, however, willing, as yet, to make that entire consecration of herself to the service of Christ which the Gospel demands, and she complains of my views as being rigid. May the Holy Spirit teach her to understand and experience the truth of the declaration, *My yoke is easy, and my burden is light!*

—A Native of Ithaca, with whom I have been acquainted for a few weeks, called with a friend. I have met with few persons whose conduct and character afford me more satisfaction. When I first saw him, he was extremely ignorant of those subjects, which of all others it is most important for us to know: conversing with him on prayer, he told me, that the only occasion on which he had prayed for several years, was when he had fallen into the sea, and was in great danger of losing his life: he had then called out, "Holy Virgin, save me!" He has now become not only enlightened, but zealous: the friend who to-day accompanied him, he has brought to right views of religion. He boldly maintains the truth against all opponents; and reads with diligence the New Testament and the other Books which I have given him, and joins us in social prayer with much apparent sincerity. Truly I rejoice over this Young Man. May it please God to enrol him in the number of His faithful servants, that Christ may have one more to love and honour Him in these countries!

Sufferings and Constancy of the Jewish Converts.

The following notices have been lately received from Mr. Hartley, in reference to the Jewish Converts at Constantinople, whose Conversion and Baptism were reported in the Survey and in our last Number.

Dec. 10, 1826—The Jewish Christians have now been confined for some days in the Arsenal. Mr. Leeves, who returned yesterday from his journey, has kindly

advanced between 400 and 500 piastres, in order to have their chains knocked off: after this is accomplished, their state will be much more tolerable. The firmness which they have displayed during the whole of this painful occurrence is truly remarkable: they have appeared before the Grand Vizier, the Reis Effendi, and the Chief Dragoman, not to mention inferior Officers, and before all *they have witnessed a good confession.* The day after their removal to the Arsenal, John Cohen's father found access to him; and, declaring that he would much rather have seen him become a Turk than a Christian, offered him a large sum of money. The Youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters; Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

Dec. 12, 1826—I am grieved to find, that the sorrows of our friends have by no means reached their termination. We have reason to fear that the Jews have bribed their guards to treat them ill; as they have not yet been freed from their fetters, though the sum has been offered which is usual for that purpose. They are very much beaten and maltreated.

Dec. 13—Called, for the third time, on the Turkish Officer with whom I had interceded for the Sufferers. He gave me the positive promise of liberating them in six months; and affords hopes of assisting the Armenian in a shorter period. An Armenian Priest, who acts as Chaplain in the Arsenal, came to inform us how severely they are treated: they are still loaded with their chains; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling: to-day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though *making trial of such cruel sufferings.* I am glad to find, from the Priest's information, that they are comforting themselves in the best manner: their language is, "Christ our Saviour has said, *Fear not them which kill the body, and have no more that they can do*—and when we die, we hope that we shall be received into heaven." Mr.

Leeves has kindly advanced more money, in hopes of releasing them from their chains.

Dec. 14—Wrote a Letter of encouragement to the Converts. G learned to-day from a Turk some particulars relative to Jacob Levi and Menahem Castro: he stated himself to have been present when they were brought before the Seraskier: a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death: they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought before him: they were bastinadoed, and sent to the Arsenal. I hear of a Young Jew at Ortakeny, who has been delivered by his brethren into the hands of the Turks: he received 50 blows, and is thrown into prison. How many believe in Christ, and how many suffer for His sake, it is impossible for us to tell.

Dec. 15—This morning we sent the money which has been demanded for knocking off the chains; a positive promise having been yesterday given, that our wishes should be complied with: what, then, were our feelings on receiving the answer—"An order has come from the Vizier, ~~not~~ to take off the chains; but to use every possible severity toward the prisoners!" We are also informed, that the Jews have divided 2000 piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! Happy would it have been for them, to have terminated their woes by the bowstring or the sword, in comparison of their perpetual torments. The object of the Jews is clear: they hope to wear out the constancy of the converts, by incessant sufferings; or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in Divine Interposition. *Let us fall into the hand of the Lord, and not into the hand of man!*

Dec. 19—I was much struck with a Jew, whom I met to-day on the quay. I conversed with him on the subject of the Messiah: instead of that angry and immediate opposition which unbelieving Jews usually make, the tears were in

his eyes; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

Dec. 31, 1826—G informs me, that, yesterday, a Jew inquired very eagerly of one of the hawkers, for a New Testament, and gave him orders for a copy. Thus we see, that all the fury of persecution has not been able to destroy the thirst for Divine Knowledge, which has been excited in the breasts of the people of Israel. I believe, that, by God's blessing, this disposition will, ere long, triumph over all opposition. The Armenian, Bagdasar, sent word last night, that if they were not soon released from their fetters, he apprehended the most fatal consequences. They have indeed suffered so much, that it is surprising that they have not sunk under it.

Dec. 32—G saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish Friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and reminding them of the money which he had given them for that purpose!

Mr. Leeves, in a communication to the British and Foreign Bible Society, states some additional particulars, which we here subjoin.

During the critical interval between the 1st of December and the 7th, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith: a full pardon and immediate deliverance were promised them, if they returned to their old religion; and death was held out to them as the consequence of their perseverance. The Young Man was the principal object of these assaults: he has, however, shewn, throughout, an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that, if he returned to his parents and old religion, he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian and his two friends

—turning to whom, he said, "For your sakes I must yield:" they, however, exhorted him not to be deceived by the professions of the Jews, but to stand firm; and that, if necessary, they would all die together: his courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion, especially, their fortitude was put to the test; for the Jews, seeing that they could not work on them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution: thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them, whom John Baptist reproved for their unbelief in the Messiah; exhorting them to follow their example, and become martyrs for the name of Christ: these Jews, unmoved by their behaviour and exhortations, wrote to the Rabbies to inform them that there was no hope of their ever returning to the Jewish Religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendence of Turkish Guards, who beat them if they do not perform the task to their liking: there are about 700 persons in this prison; of whom about 300 are Greek Slaves, the greater part prisoners taken in the Greek War. The circumstances of this affair, having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian Slaves, who went in a body to the Aga and Officers, to beg they might be kindly treated and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but, after this, several Jews came, and among them the father and intended father-in-law of the Young Man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the Officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under

this persecution for five or six days; until the matter coming to our knowledge, our Ambassador was so kind as to send his dragoman, and, by his representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts and fixing them in the vessels of war, by a similar accident to which two men had been before killed before their eyes: they are now, however, recovered from their bruises; and will not, I believe, be henceforth employed in similar works.

The father of the Young Man has been indefatigably persevering in his endeavours to recover his son; and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing that he could desire: but he has constantly repulsed them; telling them to lay aside all hope of changing his resolution—that Jesus Christ was now his father and mother—that he preferred his chains with Christ to all that they could offer him—and that when they renounced their errors and became Christians, he would then acknowledge them as his relations.

Among other encouragements which they have had in their trials, have been messages from some of their Jewish Friends from without who partake in their sentiments; exhorting them to stand firm—that they gloried in their fortitude—and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shewn by these new converts may put to shame those, who have long borne the Christian Name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ: and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever.

P. S. I cannot resist adding one additional circumstance which I have just learnt concerning our three Christian

Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought that they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren: they, therefore, often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterward might remain in Constantinople to be the Evangelists to their brethren in error.

These affecting testimonies to the constancy of these Christian Confessors cannot but awaken sympathy and fervent prayer on their behalf.

From Mr. Hartley's Journal we add an account of an

Interesting Interview, in behalf of the Jewish Converts, with a Turkish Officer.

Dec. 4, 1826—The Jews, according to their ancient custom, have laid many and grievous accusations against the converts, which they are not able to prove. They have paid immense sums, in order to satiate their vengeance; and, as we cannot think of out-bribing the Judges, we must leave the affair in the hands of God. These were my feelings in the morning. At noon, my heart condemned me; and I could not rest without making some further attempt in behalf of my persecuted brethren. I went in consequence to the Pasha-Rapysy, or to the Porte, as it is usually called by Europeans, and obtained admission to a Turk of distinction: he had himself once been a Jew; and informed me, almost immediately on my introduction, that he was well acquainted with the New Testament, and also with the peculiar sentiments of the Protestants, and that though he was a Mussulman, he was yet "a Philosopher." I told him the simple story, that the three prisoners had been convinced of the truth of Christianity before, in fact, I saw them; and that, on one of their friends having been seized by their countrymen, they had fled to me, and I had assisted in concealing them, and had baptized them. I think I fully succeeded in convincing him, that nothing of a political nature was connected with this proceeding. He declared his willingness to do all that

was possible for their safety. I particularly urged the request, that the converted Jews might be permitted for the future to live secure from the molestation of their countrymen—"A thing," he replied jocosely, "from which Pilate could not save Jesus Christ Himself."

This Officer told me plainly, that the Turkish Government were at a loss to comprehend the proceedings of the Religious Society in England, which was at such expense in printing and circulating books: they were well acquainted with the conduct of the Jesuits in China and in other countries, and also with the enthusiastic superstition evinced by the Spaniards in former times; but they had always considered the English a nation free from superstition: they were led therefore to suspect that there was some political plot in these proceedings. I assured him that the Society, to which he alluded, was wholly unconnected with the British Government; and that though there were, unhappily, Englishmen who were indifferent to all religions, yet the persons who composed this Society were men who did indeed believe that the Gospel was from God, and thought it therefore their duty to communicate so inestimable a gift to the whole world. He then indulged in some playful remarks on the impossibility of converting the world by books, alleging that St. Paul had been converted in a different manner, and that this was by no means the method of Moses. He asked me so very particularly what was Mr. Leeves's object in this country, that I am led to think Mr. Leeves has been for some time an object of jealousy to the Turkish Government. I told him, that Mr. Leeves's object was, "to sell the Holy Scriptures." Much more was said as to religion; and I feel confident that the conversation removed from his mind all suspicions, that our proceedings have a political tendency, or that we are a plotting, Jesuitical fraternity. We became extremely sociable: he said that he would introduce me to other Turks, and take me to the School in which French and various branches of science are taught.

The whole of the scene was to me full of uncommon interest: I was come to rescue, if possible, from death, four persecuted Christians: I was in the building which contained the great offices of the Ottoman Empire, and which is dignified with the appellation of the

April, 1827.

Sublime Porte: the domes and minarets of the Mosque of Sultan Suleyman, one of the most magnificent structures in Turkey, were towering above my head: I had passed through spacious halls and passages, all exhibiting specimens of Turkish taste: I was encircled by numerous guards and attendants, arrayed in the splendid diversity of costume observable in Eastern Countries; and I was surrounded with all the pomp of Oriental manners. The window of the room in which I found myself, commanded a view of the large Court, in which were seen horses richly caparisoned awaiting their lordly masters, and in which objects wholly novel to a European eye were continually presenting themselves. "Do you see that Officer riding out of the Court?" said my Turkish Friend. I observed a man whose dress and carriage denoted a personage of considerable rank. "He is going," said he, "according to his daily custom, to the Sultan, to acquaint him with the affairs which have been transacted here." "Does the Sultan," I asked, "pay minute attention to business? Does he know of this affair of the converted Jews?" "Yes, certainly," said he: "there is nothing that escapes his attention. In Europe you imagine that we are all barbarians; and that the Sultan does nothing all day, but loll on his divan and amuse himself: but it is far otherwise. The princes of Europe are far more effeminate than Sultan Mahmoud." He then made various remarks relative to the recent public events, which led me to suppose that the Turks have really been awakened to a sense of their public interest, beyond what I had ever suspected.

I just notice other subjects of conversation, because it may serve to shew that the Turks have men in their service much better informed than is usually supposed. The following topics came forward: Religious Liberty in England—Roman-Catholic Emancipation—the King of England, in his character of Head of the Church—Spanish proceedings in America—the existence of Greek Manuscripts in the Seraglio—Conic Sections—the site of ancient cities in Asia Minor—the Korán, &c. He informed me, that he was very fond of mathematics, and that he had translated from the French a Treatise on Conic Sections. He also demanded of me, if Mr. Leeves had been concerned in the

affair of the converted Jews: "Concerning myself," I replied, "I am willing to give you any information, but concerning my friend, I cannot, in honour, tell you any thing." "When you have made the whole world Christian," he asked, "what will be the consequence?" I replied, "When the precepts of Christianity are universally obeyed, there will be an end of envy, animosities, murders, wars, and of all the other causes of misery. We shall all be brothers: the greatest happiness will every where prevail." He appeared struck with this reply.

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*AMERICAN BOARD OF MISSIONS.
Importance of the Printing Establishment
at Malta.*

THE Board thus speak on this subject, in their Instructions to a Missionary lately arrived in the Mediterranean:—

It is the mighty energy of the press, in such a place as Malta, which renders that station, to a reflecting mind, one of the most interesting in the world. The security of the island—its central situation—its proximity to various nations, dissimilar in language, manners, and religion—and the comparative ease with which a moral influence may be diffused from it to those nations, make it peculiarly eligible as the seat of a great EVANGELICAL PRINTING ESTABLISHMENT. From such an establishment, in such a situation, how may a general influence be made to stream out, like the electric fluid, and dart from mind to mind, till thousands and millions feel the exciting power!

When tempted, therefore, to discouragement, because you see less fruit of your labours than you could wish, think of these things. Man is not so constituted, that the living truths of heaven can be thrown into convincing arguments and awakening illustrations—be widely circulated, and thoughtfully read by multitudes—and yet exert no influence. The moral tone of many minds will be raised: the desire for better instruction, in numerous cases, will be excited, and often will opportunity for such instruction be sought; and thus a march—it may be slow indeed—will actually be commenced toward God and Heaven. Have you never observed how individuals, and how communities, are sometimes gradually, perhaps almost imperceptibly, re-moulded, by the inculcation of

a few fundamental truths?—and that, though the change, in its contiguous stages, was scarcely perceivable, yet, when the end was compared with the beginning, nothing could be more manifest than the reality of such a change?

In general, however, the progress of public opinion toward light and knowledge, when once it commences the upward career, is in the geometrical proportion; while the greatest, the most important, the most difficult movement, is that which imparts the first impulse: and it is in this early stage, that men are more frequently disheartened, than at any other.

Now, this first movement, this originating process, is precisely that, which is to call forth your efforts. You and your coadjutors are, if possible, to communicate motion to a mighty mass of torpid intellect, and to impel it forward in the direction of truth and virtue.

It is a work of time, and must cost labour, and patience, and enterprise, and much of that *effortful fervent prayer* which availeth with God. But, unless the human mind breaks away from the laws that govern it, the work so prosecuted must succeed. Let but the American Press at Malta, in conjunction with the one under the controul of our English Brethren, have a free and constant operation, for an age to come, and the foundations of Papistry will be undermined, and Islamism will tremble to its centre.

Difficulties to be encountered in the Palestine Mission.

The Board remark—

Had the Missionaries to Palestine been, at the outset, thoroughly conversant with the languages, the country, and the people—had they known the habits of thought and of feeling, and all the peculiarities, of the numerous sects of religionists—had they been acquainted with every strong-hold and assailable point in the ancient and mighty kingdom which Satan has established in those parts, and with the most effectual modes of assault—had they, in short, been obliged to do no Work of Preparation, but had entered, at once and without embarrassment, on the full discharge of the highest duties of their high embassy—still, in so short a time, it would not be right to expect strong manifestations of influence on the people, among whom they have laboured. But this supposition is very far from the truth: the

Missionaries have had almost every thing to learn : former travellers did not explore the country with reference to Missionary Operations : hence the records which they have published to the world are insufficient, and almost every thing must be seen anew. Besides, several languages are to be acquired, some of which are conquered not without much time and application.

To that portion of the earth the God of this World seems to have directed much of his attention: there he has seized upon the artillery of Heaven, and turned it to the defence of his own kingdom: there he fights under advantages, which, in lands purely Heathen, he does not possess. In those portions of the Christian Church, therefore, which he has bound in chains of darkness and plunged into corruption, we may expect him to make his firmest, most deadly stand; and there, doubtless, will be the most painful struggles and the fiercest conflict.

We invite, then, the friends and patrons of the Palestine Mission to consider the Nature of the Enterprise; and to gird up their minds for a long, and arduous, but glorious struggle. Palestine is a country where almost every species of error and vice is found—where the force of circumstances has impressed everywhere the strong lineaments of party—and where Satan has erected his strong-holds, and triumphantly surveys his dread munitions. The Mission to that country is not for the faint-hearted, the irresolute—for him who shrinks from the shock of arms, or the fierce and long-contested battle: it is for minds of firmer nerve, of more comprehensive views, of more unbending fortitude, which, borne upward by the promises of God, can overlook a thousand obstacles, and dangers, and disheartening occurrences, lying in the way to ultimate and triumphant success. Such are the Patrons, and such the Missionaries, who are adapted to this enterprise.

Turkish Oppression in Syria.

The troubles of the Missionaries in consequence of the descent of a body of Greeks at Beyrout were stated at p. 38 of the Survey: Mr. Goodell, in May of last year, gives an affecting account of those which befel the Native Christians:—

It is impossible for you to conceive, or for me to describe, that system of

falsehood, injustice, oppression, and robbery, which has been in operation here for the last two months. I cannot speak of suffering *INNOCENCE*; for the land is full of crimes: but I can tell you of suffering humanity—I can tell you of human beings, whose guilt is no greater than that of their proud oppressors, condemned without a trial, their flesh trembling for fear, their religion blasphemed, their Saviour insulted, their comforts despoiled, their lives threatened, and their bodies filled with pain and deeply marked with the blows inflicted by Turkish Barbarity. Some of them were so badly beaten, that they could not walk; but were carried by soldiers, as they went from house to house, to obtain a trifle here and a trifle there, toward paying the enormous exactions made upon them. One poor creature was brought to my door, half dead: I spent several hours in endeavouring to restore him; applied cupping-glasses to two places on his back, bound up his feet, gave him cordials, and finally kept him two days till he could walk.

I have never known before what it was to see *all faces gather blackness—men's hearts failing them*—every bosom tortured with the most gloomy forebodings and the deepest dismay.

Had we witnessed all this, two years, or even one year ago, it would probably have given us such a shock, as to have been materially injurious to our health. We are bound to give thanks to our Heavenly Father, that we have been favoured with such a degree of tranquillity amidst so much that was calculated to disquiet our minds. Our wives, especially, have been greatly supported, during this whole affair. How often have our slumbers been arrested by midnight cries! and how often has the day revealed cruelties, the very dreams of which would at other times have haunted the imagination for many successive days! The words of Cowper have recurred almost daily to our minds:

—My ear is pain'd,
My soul is sick, with ev'ry day's report
Of wrong and outrage, with which earth is fill'd.
There is no flesh in man's obdurate heart:
It does not feel for man: the nat'l bond
Of brotherhood is sever'd.

These troubles issued beneficially for the circulation of the Scriptures. Mr. Goodell writes on the 9th of May—

This is the first week, for two months, that I have opened a book for study.

The force of the storm appears to have spent itself, and we are now quietly pursuing our work. We have our hopes and our fears, our encouragements and discouragements. All our schools upon the Mountain continue to prosper; and we have sold more copies of the Holy Scriptures within three months, than all our number sold during the twenty months preceding!

Promising Appearances among the Armenians.

The marriage of several Prelates of the Armenian Church was mentioned at p. 38 of the Survey: on this subject, and on other promising appearances among that people, Mr. Goodell thus writes from Beyrout—

You already know, that the Archbishop at Sidon, the Archbishop in my family, and the Monk in my service, have married Wives, in violation of the most sacred Canons of their own and of all the Oriental Churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian Monk has also recently followed their example, under circumstances of special interest, which are as follows:—

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pacha. The Pacha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the Archbishop who is with me at Beyrout. He then said to the Cadi, the Moolla, the Mufti, and all his courtiers about him, "Listen! One year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga and Signior Carabet, for marrying Wives; saying it was contrary to their Sacred Books, an innovation in their Church, &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the Clergy, your books are not sacred—they are false. Our books are true and sacred. The Korán is from God, and commends marriage in all.' With this he dismissed the

Patriarch." Then turning to the Armenian, the Pacha said, "Are you not also a Monk?" Being answered in the affirmative, "I advise you, as a friend," said he, "to follow your false books no longer, but to take a Wife." The Armenian, overjoyed, hastened back to Sidon, on the next day after his arrival married a wife, and the day following came to Beyrout to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry—to bring the Bible into notice—and to lead to the examination of other customs and canons, which have had the sanction of ages, and all the corroboration which pretended miracles could give. I do not think I state more than sober facts will justify, when I say, that the Armenians appear to be awaking from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labours, and examples, and instructions of able and devoted Missionaries.

Jacob Aga, at Sidon, collects his neighbours every Sabbath; and reads with them, or to them, the Sacred Scriptures—interspersing the same with remarks, which, though probably not very experimental or spiritual, but confined to the external affairs of the Church, yet serve to direct men's attention to the Bible, and thus to prepare the way of the Lord. Two or three individuals, and one of them of the Greek-Catholic Church, now enter into all his views, and take part with him in all his discussions.

Signior Wortabet, in my service, who left the Convent about a year-and-a-half ago, as wild and as thoughtless as it was in the nature of a Convent to make him, has now, apparently, conviction of sin; and is an earnest inquirer, not so much to know what is truth, as to know what Salvation is, and how it is to be obtained. After a deeply-interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me: "I wish you," said he, "to pray for me. Pray that God would send His Holy Spirit, to form in me a new nature. I pray more earnestly for this every day; and desire it more ardently than any thing else, or than all things

else in the world: but I fear God will not hear my prayers. I think He will hear yours." In this request he was joined by another individual, of whom more presently.

Of the eagerness of some Armenians to obtain the Scriptures, he thus speaks—

Signior Carabet came in, and said that he had had a very long conversation with a number of Armenian Pilgrims, who had just arrived from Jerusalem; and that he thought some of them would purchase the Holy Scriptures. I immediately took four Turko-Armenian Testaments, which were all that I had in the house; and accompanied him to their place of encampment, at least half-a-mile distant. I found nine men and four women, seated in a semicircle on the grass. They were from Orfa, the ancient *Ur of the Chaldees*—the birth-place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and Rachel spent their youthful days. Three months had elapsed since they commenced their pilgrimage; and they would, probably, be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them by the notorious Aboo Goosh; and they remained several days at Arimathea with the hope of recovering them, but in vain: they procured others, and proceeded on their way; but, on reaching Beyrout, two days ago, all their animals were seized for the Tartars to carry some express for the Pacha, and the poor pilgrims were waiting their return.

After taking a seat with them on the ground, and accepting a long pipe, I listened to the sad story of their wrongs, and endeavoured to give them some consolation. Signior Carabet then produced the Testaments: after looking at them a few moments, by the aid of those fires which the Great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depôt was not a mile distant, and that I would go and bring them as many as they wanted: they all arose as one man, and lifting up their hands to Heaven, with one accord, said, "Praise be to God!" I said, "How many more will you take?" They answered, "Ten." As I wished to have a few in the house with me, I took 13

from the depôt; but, on returning to the pilgrims, they purchased the whole, making 17 in all. Observing a woman very eager in purchasing one, I said to her, "Good Woman, can you read?" "No," she replied, "but I wish to carry one home to my son." Putting a Testament into her hand, I said, "Tell your son to receive this as a Letter from Heaven, as an Epistle from his Maker."

As they hoped to depart early on the morrow, I continued conversing with them till near midnight, and left them not a little comforted.

Spirit of Religious Inquiry at Beyrout.

From the communications of the Missionaries, up to the end of July of last year, we collect the following statements:—

—It was not till within a few months, that we found any among the Arabs who would acknowledge themselves to be in a state of sin and death. Every body *fasted twice a-week, and thanked God that he was not as other men.* Several individuals appear now to be convinced that they are in a state of condemnation; and, when asked the question, frankly confess, "I have not been born again—I am dead in trespasses and sins—I am in the broad road that leadeth to destruction." On such minds, Divine Truth, of course, falls with additional power. Of this class are three of our schoolmasters.

—A few no longer frequent the Churches, nor confess to the Priests, nor observe the Fasts, nor pray to the Saints, nor bow down before their Images, nor regard the Festivals in honour of them. Of this class is an Arab Youth of the Greek Church, who has been with us nearly two years. It is now more than six months that he has professed to renounce all dependence for salvation on the intercessions of the saints, the numerous fasts, the oft-repeated prayers, and prescribed nostrums of his Church; and to believe that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit: his father and brother and friends first entreated, and then reviled him; and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying for ever for my mother will not alter her condition." The priests said, that perhaps he would soon die, and nobody would

pray for HIM: he replied, "I wish no one to pray for me after I am dead: it will be of no avail: now, while I am in life, I must love God, and read His Word, and believe on Christ; and that is sufficient." "What! have you turned English?" they exclaimed. "It makes no difference what I am," said he, "if I am right."

—Almost every day, we read the Scriptures in Ancient-Armenian, Modern-Armenian, Turkish, Turkish-Armenian, Ancient-Greek, Modern-Greek, Arabic, Italian, and English; and sometimes we hear them read in Syriac, Hebrew, and French: seldom do we sit down to our meals without hearing conversation at the table in Ancient and Modern Armenian, Turkish, Greek, Arabic, Italian, and English: and, with the exception of the Italian, prayers daily ascend from this house, I hope to Heaven, in all these languages.

—The number of those who read the Scriptures with us every evening and every Sabbath gradually increases. Among those on the Sabbath, are found Armenians, Greeks, Greek-Catholics, Maronites, Jews; and occasionally a Syrian, a Mussulman, or a Latin: those of us who read with them, are from England, America, and Germany. Our assembly is literally of *many kindreds and tongues*. We are always able, when necessary, to have reading and conversation in ten or twelve different languages, exclusive of several dialects.

—Several respectable individuals said to me to-day, "So much inquiry on the subject of religion has, probably, not been known before in this country, for more than a thousand years." The priests are filled with wrath, and pour forth their threats and their curses in torrents: but their violent dealings, though they doubtless deter many from coming to us, and though they are grievous for the poor sufferers, yet awaken so much the greater curiosity in the public mind to know *what this new doctrine is*.

—The persecutions, which, unless a *great company of the Priests become obedient to the faith*, seem likely to fall heavily on all who openly espouse the cause and the religion of the Bible, will, doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems as if this were the ac-

ceptable year of the Lord; and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these *tents of Kedar* once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness and delightful anticipations, to the day, when *such times of refreshing shall come*, as shall give joy to all the Churches, and shall fill all Heaven with praise. We leave events with the Great Head of the Church; knowing full well, that the experience of His people has been, in all ages, as in Egypt, *the more they were afflicted, the more they multiplied and grew*.

—It is very common here for people to change their religion; that is, to become Greek, or Greek-Catholic, or Maronite, or Latin, &c. and nothing is thought of it: but to become truly honest, serious, conscientious Christians, to take the Word of God as the only rule of faith and practice, and to live soberly, righteously, and godly in the world, this, it is to be feared, has not been known here before for many centuries, and it awakens all the malice and rage of minds that are *enmity against God*.

—So much is now transpiring every day in regard to religion, as to keep us in a high state of expectation. Scarcely a day passes, in which we can be said to have quiet, unagitated minds.

Account of Asaad Jacob, an Arab Youth.

Two Young Arabs, both of the Greek Church, are mentioned at p. 38 of the Survey: he who is there named Asaad is Asaad Jacob: his younger brother, there mentioned as under severe persecution, is Asaad Shediak. Of Jacob, Mr. Goodell thus writes at the end of June—

Asaad Jacob came to me for protection on the 19th of March, while the hostile Greeks were in this neighbourhood: he has continued with me ever since; and, at present, seems likely to continue for a long time to come. We had instructed him in Italian and English, and had caused him to be instructed in the grammar of his own language and in Ancient and Modern Greek. He is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious; and really believed, as he recently told me, that the priests were able to

pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, beforehand, any sin which it might be for his interest or pleasure to commit. Many have been the conversations which we have had with him, during 18 months past; many the opportunities which we have embraced of reading the Scriptures with him; and many and various the arguments which we have set before him from the Bible: but not till after a long time, did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the Councils and Fathers and in the dogmas of the Church. But, in regard to all these things, he is now entirely changed; and, in consequence, has brought down upon himself the displeasure of his parents and friends and the indignation of the priesthood. One of the priests, after railing at him a considerable time in the Church, broke out into exclamations like these—"Alas! unhappy Youth! lost! lost! lost! gone beyond redemption! undone for ever!" He paused—"But is there no help? Can nothing be done to arrest Divine vengeance, and to save this Youth from everlasting fire?" After a second pause, he turned to Asaad; and said, with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the Blessed Virgin, I will undertake your cause, and will save your soul from eternal death!"

After such a change in his views, Asaad thought himself, as it would be very natural for him to think, renewed in heart; but, having become more acquainted with the nature of this change, he is now without hope, and is the individual who united with Signior Wortabet in that interesting request above mentioned, that I would pray the Father to send to them the Holy Spirit.

The character of this Youth, and the difficulties with which the more-enlightened Members of the ancient Christian Churches have to contend, will be seen in a Letter, the greatest part of which is subjoined: it was addressed by Asaad, from Beyrout, in July of last year, to the Corresponding Secretary of the Board: it is thus introduced by the Board—

The reader will perceive, that we have allowed this remarkable young Arab to speak in his own imperfect English, in-

asmuch as greater interest is thereby imparted to his shrewd good sense.

Letter from Asaad Jacob.

My Dear Friend—I write this to tell you, that when I believed like the Church said, I loved very much to go in the Greek Church to prayer and confession, and to read with Priests and Bishops; and I thought there is no religion but the Greek Religion.

Once I confessed to the priest, and told him, "I have eaten a little cheese in the Wednesday:" the priest said, "God have mercy!" and told me, "This is great sin; and if you not do this which I tell you, and do not give the poor and me money, and ask God and the saints for your pardon, you must go to hell." I was very sorry and cried. I thought THAT is sin; that is, the cheese I did eat. I told the priest, "O my priest, I can do!" He said, "You must five months pray every night to the saints, and kiss the ground forty times every night, for this great sin" that is, the cheese, "and then your sin will be forgiven." I did so five months, and then came to the priest and told him: said the priest, "Very well: now you are a Christian." That prayer which the priest told me to say five months, is the 24th for the Virgin; and every night I read it.

Another time I confessed to the priest. In that time I had no great sin, because I had not eaten no meat, neither cheese; because the great sin, the cheese and meat, I did not eat, because I was afraid he would tell me like before. In the next day, I wished to receive the Sacrament. Before I went to the Church, I told the priest I washed my face, and entered a little water in my mouth: he said, "You cannot receive the Sacrament, because the water entered in your mouth: after five months, you will receive the Sacrament. Go and worship the saints, and cry." I was so five months, and after I received the Sacrament.

But now I see all that was lie and sin: nor cheese nor meat defile the man: and I saw in the Holy Gospel, which is better than every book, and the book of our Saviour Jesus Christ, which He gave us; and I know, when our Saviour and His disciples received the Holy Sacrament, they have eaten, before, the Passover, and then they received the Sacrament.

Once I confessed to a priest in the Mountain. I told him, "I have eaten meat in the fast:" he said, "Ah! you have great sin." I asked him, "What I do to be forgiven my sins?" he said, "You must go pray, and worship to the saints, and ask them to forgive your sins, and you must give me some money for to pray I for you."

I came to Mr. Goodell's house, and I read the Gospel. When I read the Gospel, I saw all that talking was lie and sin; that is, the worship to the saints, and give him the money for to pray for me: and saw in the Gospel no one can forgive the sins but one only, our Lord and Saviour Jesus Christ, who died for our sins and for to save us. When I saw this in the Holy Word, I read the Second Commandment, *Thou shalt not make unto thee any graven image: thou shalt not bow*

down to them: and the priest says I must worship before them. I saw indeed the priest told me contrary to the Word of God, and that it was sin and lie, and I did not worship nor did give him any money.

Again I went to the Mountain: I saw that same priest there: I went to the Church; the priest began to talk with me about the religion. The priest asked me if I worshipped the saints. I told him, "No: because that is lie and sin." He said, "Now you are foolish." I asked him, "Why?" He said, "Because you said there is sin in the worship." I told him, "Yes, great sin." He said, "The Councils said that, and we must do it." I told him, "No: I cannot do like the commandment of men, but I must do what the Lord and Saviour Jesus Christ said." The priest said, "Well, the Councils said like the Gospel and Jesus Christ." I told him, "No." He said, "What thing, contrary to the commandment of God, said the Councils?" I said, "You told me for to worship to the images of the saints, and that the Councils said so." He said, "Yes." I told him, "God said, *Thou shalt not make unto thee any graven image, nor any likeness of any thing, that is in heaven above or that is in earth beneath, nor that is in water under the earth: thou shalt not bow down thyself to them, nor serve them*; and you say, we must worship them, and the Councils said for to worship them: THAT is lie and sin, and contrary to the Word of God." I told him, "Jesus Christ said, *Thou shalt worship the Lord thy God, and Him only shalt thou serve*; and you say, we must worship the saints." I told him, "I know indeed you say contrary to the Word of God. You say, I eat meat on Wednesday, it is sin, and I go to hell." I told him, "Jesus Christ said, *Whosoever entereth into the mouth do not defile the man*. The priests said, Well, but the Councils judge so, and we must do it." I told him, "St. Paul said, *No man judge you in meat, or in drink, or in new moon, nor things like this*." I asked him for to give me the Gospel of the Church. He said, "Why?" I told him, "I wish to read a chapter in John." He said, "No! because the Gospel is not for every one, but for the priests only." I told him, "The Gospel says, *Search the Scriptures, and you say not*." I asked him another time, "Give me the Gospel." He said, "Are you foolish? Do you not understand me? The Gospel is given to the priests only." I asked him, "Who said so?" He said, "The Councils." I told him, "If the Councils say, every one must go unto the sea, and put himself in it, for to go to heaven—put you YOURSELVES?" He said, "No." I asked him, "Why?" He said, "The Councils do not say it." I told him, "If I and other ten men with me make a Council, and say, every one must cut his hand, for to gain heaven—cut you your hand?" He said, "No." I asked him, "Why?" He said, "The Holy Spirit was with the Councils." I asked him, "Believe you this without proof?" He said, "Yes: I believe this without proof." I told him, "Why do you not believe ME without proof?" Then the priest said, "I

must go to feed the silk-worms: now is not time."

Many come and read with us every evening: I thank you for to pray for those who come and read with us. Many come and read with us the Sabbath-day: some of those are Greek, and some Greek-Catholic, some Maronites, some Armenians, some Jews, some Mussulmans, some Franks: I ask you for to pray for them, and remember us in your meeting. Oh! I thank you for to send for us your Missionaries, because the harvest truly is plenteous, but the labourers are few. In Jerusalem, and in Ramla, and Joppa, and Tyre, and Sidon, and Damascus, and Aleppo, and Tripoli, and all this country, are no Missionaries—only in Beyrout. Oh! I thank you to send to us your Missionaries for this poor country; and I tell you I am with Mr. Goodell in his house. Mr. Goodell told me yesterday, about you give money for Missionaries and Books. I thank you for this poor country, and thank you for to send to me your Letters. I tell you, I have learned the Italian and the English, with Mr. Goodell and Mr. Bird. I know now in Greek, and Italian, and English, and Arabic, and I write to you my name in four languages. I tell you if you were here, you would cry for this country, because all do not know the Gospel; but in Beyrout are some who know, because Mr. Goodell and Mr. Bird preach the Gospel always in Beyrout.

Your unknown Arab Friend,
ASAAD JACOB.

Account of Asaad Shediak, another Arab Youth.

The following notices of this younger brother of Asaad Jacob are extracted from Mr. Goodell's Journal:—

—Of Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the Patriarch a HERETIC and ACCURSED.

—Many do not hesitate to condemn the Patriarch's treatment of Asaad Shediak; and seem hardly to have expected that their spiritual guides would go so far in the work of destroying men's lives.

—It is now a week since we have dared to pray for Asaad Shediak with any degree of confidence that he was living: though, if he be still alive, we have much hope of his being restored to us immediately; as the Patriarch confesses himself wearied out in attempting to reclaim him, saying he becomes more a heretic every day.

The Patriarch wrote to the brothers of Asaad, to come and take him; for he was almost dead from his bonds and stripes, and HE COULD NOT BRING HIM BACK TO THE CATHOLIC FAITH.

BRITISH & FOREIGN SCHOOL SOCIETY.
Progress of Instruction at Napoli di Robania.
 GEORGE CONSTANTINE, the Young
 Greek mentioned at p. 47 of the
 Survey, writes under date of the
 27th of October—

The School which the Philanthropic Society has established is going on extremely well. I can refer to Mr. Masson, and to several English Gentlemen, who visited the School: they were struck with astonishment, to see one hundred and sixty children in a small school-room, making so much progress in reading, writing, and arithmetic. The boys have also made great progress in the Scriptures; for besides what the monitors read every day before me, I relate to the whole of the boys one chapter of the Old Testament, every afternoon, before they are dismissed. Every Saturday I examine them on these lessons, and find that they remember very well. Every Sunday I invite all those boys who wish to come, when the monitors read the Testament, and the little boys hear: afterward I explain to them the chapter which they have read, make a short address to them, and end with a prayer. I thank the Almighty God, who enables me to be useful to my countrymen: it is surely His hand, for I never expected to be able to speak so freely about the Scriptures, and meet with no opposition.

Mr. Masson commenced, about the middle of May last, to teach the people by Lectures on Political Economy and Moral Philosophy: a great number of People came to hear him, both Clergy and Laity. In this way he continued to instruct the people, and cultivate their minds, with that perseverance which becomes a Christian, when a dangerous fever put a stop to his intentions: this fever lasted more than a month: however at last the merciful God heard the prayers of the Greeks, who looked upon him as sent by Providence to enlighten them, and granted him his health. He intends to commence again with his Lectures.

Caspian Sea.

Flagay Tartars.

BAPTIST MISSIONARY SOCIETY.

Letter from a Tartar to Mr. D. Schlatter.
 THE views and proceedings of Mr. Schlatter among these Tartars were
 April, 1827.

stated at pp. 395, 396 of our Volume for 1825. On a late visit to England, he put into our hands the following Letter, addressed to him by Ali Ametow, the Tartar with whom he had resided: it was written for him in German, and has been translated by a friend, who was one of Mr. Schlatter's fellow-students when at Basle, and who has interwoven some explanations.

Dear Daniel—

I have received thy Letter, written in our dialect. Oh, what pleasure I enjoyed as our Topal Mulla (lame priest) read it to me! I thank God that He has led thee over the Kara Dingis (Black Sea) into our capital Istambul (Constantinople). I pray Him that He may bring thee back to us in safety. We were all filled with joy at thy Letter: I, my wife, and children had nothing in our mouths but Daniel—the children particularly cried out continually “Daniel akam (Daniel our friend)! will he come again?” And especially my little Kutlakan, who now calls on every stranger that happens to come to us, and who is dressed in an unusual manner, “Daniel kelde” (Daniel is come)! We are all in good health, blessed be the Lord! And we now think more of thee, than at the time when thou wert with us.

Our last interview at the Mesarlick (burying-place), where thou tookest leave of my late child Daulatkan (Felicity), will never be forgotten. I cannot think of that scene without shedding tears. I see thou art a man who can sympathize with the dead as well as with the living. All our Nogayans told me, “God has sent this man to us as it were from heaven:” they also speak much of thee, and remember this or the other of thy discourses. Thou art not forgotten, and I shall think of thee in eternity. Oh Daniel, my brother, my son! why do I thus cleave to thee? What is this? I do not understand it. God knows all things: he too knows what my heart now feels: as a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee—a Christian. I see there is no such distinction with God as there is among men.

I have been favoured with a little

child, my Wife having brought forth a girl ten days before Kurban Bairam (feast of offerings among the Moham-medans). The Kart Mulla (or one of the chief Readers of the Korân) gave her out of the book (the Korân) the name Nasepgan (Happiness). Mother and child are both of them strong and in good health.

My domestic affairs have undergone a very great change. At the annual market of Tackmak (a Russian Village), I have sold the greatest part of my cattle, keeping back merely two cows and two oxen. I exchanged my horse for a poney, and got 40 rubles (rather more than 40s.) to boot. Thy care in procuring for us a plough and some seed from the German Colonies (which are in the neighbourhood) has proved a great blessing to us in every respect. I have reaped 940 mirke (a measure containing about a bushel) of wheat, 170 mirke of barley, 500 mirke of millet, of which I have given 165 mirke to the labourers instead of the wages. I have gotten 400 copecs (these are heaps, four of which fill a waggon) of hay, of which I have sold 280 copecs. Now, the Lord be praised! we have much bread: we want only one thing, our Daniel—who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes! we have a strong desire after thee.

Mention my thousand salutations to your Mother. Though I do not know her, still I reckon her my Mother: entreat her, therefore, to pray for us in this world, **AS MOTHERS ARE ACCUSTOMED TO PRAY FOR THEIR CHILDREN.** I would not hesitate to go 500 or 1000 wersts (a werst is somewhat less than an English mile) for the expectation of seeing her, or of becoming acquainted with her; because I feel persuaded that she must be a good mother. To-day, when I told my wife that I would make a short journey to a German Innkeeper in order to get him to write a Letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the Letter." Abdulla and Kutlakan—his children—their hands are also with me. Think, therefore, that these German words are indeed my own words, and the words of my family. I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it: and now, my brother and son, may God, the only God, send his Maleck

(angel) as the Toildashim (companion on the journey)! and then thou wilt come again without danger, except thou shouldest die on the way. Certainly we will make no impediment to thy joining us again in this world; and we believe also that there is no misunderstanding between thee and us; so that if any of us should die, nothing of that nature would disturb our eternal joy in the union with God in paradise. Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee; and we hear from thy Letter that thou wilt never forget us. Let this be Imen (Amen). My hand goes with this Letter: my own name, with which I underline it, is the sign of my salutation. The Lord be with thee, and His peace rest upon thee!

India within the Ganges.

CHRISTIAN KNOWLEDGE SOCIETY.

Conversation between a Missionary and a Brahmin.

THE Rev. L. P. Haubroe, one of the Society's Missionaries in the South of India, had the following conversation with a Brahmin near Tiroovendapooram.

The Pagoda at Tiroovendapooram is remarkable for its romantic situation. On the one side of this Hindoo Shrine towers a lofty hill, which is ascended by a flight of steps cut in the strong rock: on the other side, its foot is washed by a broad river. It was evening when I reached the spot; the air was cool and pleasant, the last beams of the setting sun gilded the crowns of the palms, and soft breezes drew forth the fragrant odours from the flowers of the grove. In some distance was heard the tinkling of bells of herds, returning from the fields to their nightly retreats. I seated myself on the top of a strong staircase, on the brink of the river; for some time delighting in the contemplation of nature's calm, serene, and goodly picture before me—leading the mind to think of the Almighty Creator, who first reared the heavenly arch and filled the earth with goodness: meanwhile, a troop of Brahmins, passing the way, approached and accosted me; apparently from curiosity, to see an European. I asked them whence they came: a young Brahmin replied, pointing toward the Pagoda,

"We are the servants of Devanaykka Swami"—one of the names of Siva.

Missionary—So you worship Siva. How many Brahmins serve in your Pagoda?

Young Brahmin—One hundred.

Missionary—I understand, that, besides Siva, you worship a great number of other deities, to the amount of 33,000,000.

Young Brahmin—So we do.

Missionary—Therein I think you deviate from the path of reason, and have corrupted the truth: for some of your ancient wise men have plainly shewed, that there is but One True God; who is the great Creator of heaven and earth, and alone worthy of honour, praise, and thanksgiving.

Young Brahmin—This is very true, Sir: but we are obliged to do as we do, in order to live.

Missionary—So you serve, properly speaking, yourself, and not God.

Here an old Brahmin, startled at the awkward though very candid acknowledgment of his younger companion, stepped forward with an air of gravity, and addressed me in the following manner—

Old Brahmin—Sir, I think you will allow, that, although there be only One God, yet that there are different ways of worshipping Him, or various religions in the world.

Missionary—There are.

Old Brahmin—These religions are all given by the same God, and consequently must all tend to make their professors eternally happy. I will explain my thesis, by way of simile. There is a great variety of coins and ornaments of gold existing in the world; but these coins and ornaments, however much they may differ in their outward appearance, all consist of the same metal. Just so the different religions, however much they appear to differ in their outward forms, have all the same divine origin, and are apt to confer the same blessings on man.

Missionary—I object to your position, my friend. As much as God is the God of Truth, he cannot contradict himself. Whatever God has been pleased to reveal to mankind concerning Himself, His attributes, and His holy will, must all be consistent with itself. God cannot, in one age and among one people, have declared Himself to be the One, the Almighty, the Just, the Holy, and Merciful God, and commanded men not to make any images of Himself, nor to bow down and worship them; and, in another age, to other people, have declared that there are more gods, that He is not almighty, not just, not holy, and ordered men to make idols, and worship them. Your simile, in explanation of your position, is so far from favouring your argument, that it rather is against you. Surely, Truth merits to be compared with fine gold. But, Sir, are all coins pure gold? are all ornaments fine gold? are people not often deceived by bad men, who counterfeit coins, jewels, &c.? in the like manner, not all religions contain pure truth. Again, coins differ very much in their value: suppose I had it in my power to allot your

monthly wages in gold, and fixed them to a munderikes, or $\frac{1}{160}$ part of a pon per mensem, would you not make the remark, that by such wages you could hardly sustain your life for a day, much less for a whole month: just so it is with a false religion: there may be a little gold contained in the same, as a remnant of the Original Divine Revelation; but the truth is so much buried under a mass of counterfeited doctrines and divers errors, that the soul cannot live by such a system, or be instructed of the way to righteousness. You see, then, that, although there be many religions on earth, they cannot all be right, nor all have a divine origin. That Vedom alone must be the True Vedom, which, examined by the test of reason, proves to be the Word of God, teaching us that God is a spirit, and that we ought to worship him by a spiritual worship.

Here the lateness of the evening bade us to part. The Brahmins appeared much pleased with the subject of conversation, and with my poor manner of speaking to them in their native language; and their old Antister (leader) promised that he would pay me a visit shortly.

Ceylon.

CHURCH MISSIONARY SOCIETY.

Letter from the late Bishop Heber.

THE following Letter was addressed by Bishop Heber to the late Rev. John Mayor, Vicar of Shawbury in Shropshire. It was written from Galle, at the end of September 1825, when that lamented Prelate was about to embark on his return to Calcutta. It will interest our readers, both on account of the writer and the subject: and that interest will not be diminished, by hearing that, when it reached its destination, the Writer was no more; and that the venerable Servant of God to whom it was addressed only lived just long enough to have his last moments gilded by a report so gratifying to a Christian Parent, and then followed his lamented friend to the world of life and glory.

My dear Sir—

I seize a few moments of the first leisure which I have had for a long time, while waiting a change of wind to enable our ship to leave this harbour for Calcutta, to give you some account of those most dear to you in this Island. I arrived at this port five weeks ago, in visiting the different parts of my great

Diocece; and had the pleasure to be greeted, among those who first came off to our vessel, by your son Robert, looking stout and well, and very little altered from what he was when I last saw him in England. He remained on board the greater part of the day; but the fatigue which we had all to undergo before we got on shore, the sea being stormy and our vessel in a bad situation, unfortunately brought on an attack of fever, which prevented his accompanying us, as was his first intention, to Colombo. His disorder since has completely left him.

Mrs. Heber and I had the pleasure, in our return from the north, of passing the best part of three days with him and Mrs. Mayor, in their romantic abode at Baddagame; where we also found his colleague Mr. Ward, with his wife and family, in perfect health and contented cheerfulness. I consecrated their Church, which is really an extraordinary building, considering the place in which and the circumstances under which it has been erected; and I had also the happiness of administering Confirmation and the Lord's Supper to a small but promising band of their Converts and usual hearers; and I can truly say, both for my Wife and myself, that we have never paid a visit which has interested and impressed us more agreeably, from the good sense, good taste, and right feeling, the concord, zeal, and orderly and industrious piety which appeared to pervade both families and every part of their establishment. Both of them are, in fact, all which you or I could wish them—active, zealous, well-informed, and orderly Clergymen—devoted to the instruction and help of their Heathen Neighbours—both enjoying a favourable report, I think I may say without exception, from the Governor, Public Functionaries, and in general from all the English in the Colony whom I have heard speak of them.

The cause of Christianity is, I hope, going on well here. There is, among the Cingalese and Tamul Population, a very large proportion of Nominal Christians; who, although unhappily they are only nominal, because their fathers were so before them, or because the profession is creditable, and though too many of them still pay their superstitious homage to Buddha and to the Evil Principle, have, notwithstanding, fewer EXTERNAL difficulties to contend with, in embracing the True Faith, than fall to

the share of the poor Hindoos. Among these, and in part among the professed Pagans, I am rejoiced to find that conversions are going on, if not very rapidly yet steadily; and that the rising generation afford excellent hopes of repaying richly, and even in our own time, the labours of the good men who have given up parents and friends and country in their service. I have had myself the pleasure of confirming, in this place, Kandy, and Colombo, Three Hundred Natives of the Island—Portuguese (that is, descendants of Portuguese), Cingalese, and Malabarians: besides which, had I been able to go to Jaffna, for which the season has too far advanced, I am assured that I should have had at least One Hundred Candidates more. In the great Church at Colombo, I had to pronounce the blessing in four different languages. Surely this should encourage our best hopes and best exertions; and should fill us with gratitude to God, who has already *made the fields white unto the harvest.*

It gave me much pleasure to hear from your son of your prolonged good health, and that of your family. The signal for sailing is given; and I have only time to add my best wishes to them; and to beg you to tell our common friends in Shropshire, that I often, very often, think of them. I and mine, thank God, are perfectly well.

Dear Sir, ever truly yours,

REGINALD CALCUTTA.

WESLEYAN MISSIONARY SOCIETY.

Conversion & Baptism of a Priest of Buddha. MR. CLOUGH gives the following account of the Conversion and Baptism of the Budduhist Priest, mentioned at p. 112 of the Survey:—

About six years ago, our Assistant Missionary, Mr. Salmon, met this Priest in the prison at Matura, visiting a native man condemned to die: the one had gone to impart the consolations of Heathenism to the poor man; the other, to recommend Christ the Saviour of the World. A little controversy took place between them, in the cell, on the great question of a Saviour: the Missionary at length challenged the Priest to produce a single proof, from any of their sacred books, that such a character was to be found in them for man: the Priest, although young at that time, was a man of rising eminence, a most notorious opposer of the Truth, and laboured in

every possible way to thwart the operations of the Missionaries. On this occasion, he felt highly indignant at the challenge of the Native Missionary; and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain.

About this time, he went to a village in the Galle District, to meet the High Priest of Kandy, who had come down to perform some great ceremony on an important occasion. Here he met with another Missionary, who presented him with a copy of the New Testament in Cingalese: this he took to his temple, and read; but it was four years before the pride of his heart would allow him to divulge the struggle that was going on in his mind. The rank which he held in the priesthood (being now second in the island), the high reputation for learning and acquaintance with their religion, and his influence among the people, were circumstances which induced him long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind.

He ventured, however, at length to go to our Missionary, Mr. Salmon, and make a complete disclosure of all the workings of his mind: but, on repeating his visits, the thing was soon discovered, and an alarm raised; and he was compelled to fly from his temple, and take refuge in the house of the Missionary.

As his intentions remained no longer a secret, every means was used to frustrate his design of becoming a Christian. The Priests wrote a Letter to him, which was signed by them all, stating the disgrace that would befall them all if he became a Christian—that were such a calamity to happen, their religion would receive an incurable wound, and the Priests would be exposed to the contempt and ridicule of the populace: to this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian: this produced no effect; when a third came, in which they declared, that if he became a Christian, they would, by some means or other, deprive him of life. This, at first, rather startled him; but, on advising with the Missionary, he resolved to be firm to his purpose, and soon gave them a public proof of it, running all hazards of the consequences.

After remaining some time learning the way of the Lord more perfectly from the Missionaries, he became the subject of still more important convictions than those that affect the mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon. Being thus prepared, the Missionaries thought him a fit subject for Christian Baptism. It happened to be the time for preaching the Mission Anniversary-Sermons for that Station: on these occasions, large crowds of natives come together; and it is usual for all the Native Chiefs, Headmen, and principal native inhabitants, to be present: this, therefore, was the time which he chose, that he might have an opportunity of witnessing a more public confession of the Name of Jesus. In order that no tumult might take place before the congregation had assembled, his intended baptism was kept a profound secret: one of the largest and most respectable congregations assembled that had ever been seen in the place; when, after the Liturgy had been read, the Priest advanced toward the font at the upper end of the Church, in the presence of the people, disrobed of his priestly garment. Mr. Sutherland then asked a few appropriate questions, to which he gave very satisfactory answers; after which, he stood forward, and addressed himself to the congregation, giving, in detail, his reasons for renouncing Buddhism and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect; for it is well known that the greater part of the people already referred to, although Nominal Christians, are yet Buddhists in their hearts, and rigid supporters of that religion. Many of them, however, not only were affected by this unexpected event, but approved it; and one of them, after the whole was over, came to the Missionary, and requested that the King of England might be informed of it. The conversion of this man is so glorious an event, that it rewards us more than a thousand-fold for all the toils which we have had in translating and publishing the Scriptures in Cingalese.

Awakening of another Buddhist Priest.

Mr. Clough adds—

But the good effects of distributing the Scriptures do not rest for proof on a solitary case. I could multiply instances that have come under my own ob-

servation; and I am thankful to say that my colleagues and coadjutors are witnessing the same. I will refer to another case, equally, if not more striking than the former; for, in this instance, the Word of God, and that alone, led to the change. About a month ago, a very interesting Priest was introduced to me: we were perfect strangers to each other, and this brought an apology for his abruptness in calling on me. I first made inquiry respecting his residence &c. and found that he came from a place about 60 miles from Colombo, quite away from all Missionary Stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called "Wasalakirima"; which is one of great importance, and requires about three months to perform it: but, from his manner of conversation, I could evidently perceive that there was something working on his mind which he wished to divulge. While in conversation, he received a message from his entertainers; but he requested permission to visit me again. He came according to appointment: and, as it would tire you to hear the whole disclosure of this interesting character, I will give you merely the substance of it. Some years ago, he met with a copy of the New Testament in Cingalese; and, knowing it to be some part of the Christians' Sacred Books, and the style of it such as he greatly relished, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading: the perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian System over his own: the more he read, the more he became convinced of its truth, and alarmed at his own situation. But, in this state of mind, he had no one to fly to for direction, being

remote from all Missionary Stations: no Philip was sent to this Ethiopian: he was afraid to quit his temple in search of instruction; lest, being discovered, he should thereby bring upon himself persecution, with the loss of all worldly good. He continued in this conflicting state of mind for several years: when, at length, he received the invitation to Colombo, to perform the ceremony already mentioned; which he immediately accepted, with the hope that his journey would bring him in the way of some Christian Teacher. When he had arrived within two miles of Colombo, one of our Schoolmasters met him on the high road, and put a slip of paper into his hand: we print such slips of paper, containing a passage of Scripture, or some short sentence or paragraph, that, when our pious natives go along the road, they may give them to travellers, but chiefly to those who are on their way to "poojava" (worship) at the temples. The one put into the hand of this Priest was intitled "News from Heaven;" and the passage under it, *God so loved the world, that He gave His only-begotten Son &c.* On reading this, his heart began to beat, and he asked the Schoolmaster who published it: the Schoolmaster replied, "The Minister, Mr. Clough." The Priest asked to be directed to me. Hence our first interview, as above mentioned. In short, you will rejoice to hear that he has already thrown off his robes, having publicly renounced the priesthood: the three months' ceremony which he came to perform is abandoned; and this intelligent man is now a candidate for Christian Baptism! He is, I am happy to say, under the instruction of my esteemed friend and coadjutor in the Translating Room, Mr. Chater, the Baptist Missionary; and I doubt not but he will do well, and prove a valuable auxiliary to us in our important labours.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—Mr. Evans (see p. 116) has visited home, for the benefit of his health and that of his wife. Captain Rogers, commanding a vessel regularly trading between Sumatra and Europe, liberally granted a free passage. Mr. Ward, from Bencoolen, was to take Mr. Evans's place at Padang. They left Padang on the 29th of September, and arrived on the coast of Ireland on the 25th of January. Mr. Evans writes—

Previous to my leaving Padang, the Heads of Offices had manifested a most favourable disposition toward the objects of the Mission, and the

prejudices of the Natives had in some measure died away. So far, indeed, had all difficulties vanished, that several private meetings had been convened by the Resident, for the purpose of concerting measures to establish a Native School Institution, on the most liberal plan.

British and For. School Soc.—Mr. Henry Dunn, after being duly qualified in the British System, sailed, in February, for Honduras, on his way to Guatemala. He was furnished with letters of Introduction by M. Zebadua, the representative of that State in this country. Messrs. Angas and Co. liberally granted a free passage to Mr. and Mrs. Dunn.

Church Miss. Soc.—The Rev. John Raban's state of health (see pp. 10, 11) requiring his return home from Sierra Leone, he embarked at Freetown on the 13th of January, in the Richard Sands, Captain Owens, and landed at Chatham on the 10th of March, much recovered during his voyage. He was accompanied by Henry Palmer, a Liberated African Youth, of about 16 years of age—This Youth and Joseph Bartholomew, another African Youth who had previously arrived, have been placed at Brixham, in Devonshire, in order to their being prepared to act as Catechists and Schoolmasters in the Colony: they are under the care of the Rev. H. F. Lyte, and it is hoped that they will have their health in that part of the kingdom—The Rev. G. S. Faught, with Mrs. Faught and Miss Stratford, for Ceylon, and the Rev. Thomas Norton, with Mrs. Norton and his two Sons, for Allepie, (see p. 181), embarked at Gravesend, on the 9th of April, on board the George, Captain Fulcher. Mr. Norton has made strong representations of the miserable state of the people among whom he has laboured, and of the good prospect with which children of both sexes might be maintained and educated: the sum of Five Pounds per annum will cover the chief part of the expense of each child: the Committee will thankfully receive Annual Contributions, of this amount, to be appropriated to this object—The Rev. Joseph Fenn, with Mrs. Fenn and their six Children, embarked at Tellicherry, on a visit home for the restoration of health, on the 24th of November, in the Boyne, Captain Miller, and landed at Portsmouth on the 12th

of April. The Rev. James Hough, one of the Company's Chaplains, arrived with his family by the same conveyance.

Gospel-Propag. Soc.—A Public Meeting will be held in Freemasons' Hall, on Friday the 25th of May: the Archbishop of Canterbury will take the chair at One o'clock.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. C. L. F. Haensel (see p. 9) arrived at Freetown on Sunday the 11th of February.

MEDITERRANEAN.

Church Miss. Soc.—Circumstances having arisen to delay the intended departure (see p. 182) of Messrs. Gobat and Kugler for Abyssinia, they were preparing, in the beginning of February, to visit Jerusalem, accompanied by Mr. Mueller, and also by the Rev. Eli Smith of the American Mission—The Rev. John Hartley, after a stay of little more than two months (p. 182) at Malta, embarked there, on his return to Constantinople, on the 16th of March.

INDIA.

The Rev. J. Thomas James, Vicar of Flitton, Bedfordshire, has been appointed to the Bishopric of Calcutta.

Church Miss. Soc.—Mrs. Steward has not long survived her arrival (see p. 85) in India. She died of fever in the beginning of November, after an illness of about seven days. Her end was peace.

CEYLON.

Church Miss. Soc.—The Rev. Joseph Bailey (see p. 104) landed at Colombo on the 27th of August.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From March 21 to April 20, 1827.

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Barnard Castle	19	6 0	103	10 5	Durham	58	16 8	189	3 6
Bath and its Vicinity	80	0 0	4005	17 5	Emberton and Filgrove, Bucks.	5	0 0	56	1 0
Bedfordshire (Turvey 13. 3. 0)	65	3 0	17,6	5 9	Evesham	5	5 7	154	11 11
Birmingham	115	17 3	8654	18 10	Faringdon	47	10 1	533	9 10
Blirstall and Batley, Yorkshire	61	11 4	398	13 10	Gainsborough	100	0 0	1311	19 11
Boston (School Fund &c.)	71	17 0	959	13 5	Glasbury, Brecon	94	7 0	1161	13 7
Bradford, Yorkshire	55	0 0	1774	10 9	Gloucestershire (Campden)	113	0 0	9005	3 5
Brewham, Somersetshire	15	16 9	59	6 0	Guildford and its Vicinity	70	9 1	1769	17 3
Bridewell Chapel	59	15 8	355	1 3	Halifax	70	0 0	1510	4 8
Bristol	849	14 9	30111	1 7	Hampshire, North	148	0 0	1501	0 0
Bromsgrove	15	0 0	101	9 0	Hampshire, South	186	6 5	146	6 6
Bucks, South (Iver Branch)	37	16 6	3731	0 0	Hampstead	114	13 9	796	18 4
Cambridge—Town, County, and University	300	0 0	7794	0 11	Harrow	168	19 11	880	6 5
Carlisle	108	14 9	3107	1 9	Hatfield Broad Oak, Essex	13	1 0	13	1 6
Carmarthen	39	18 8	165	15 3	Hay, Brecon	3	7 0	63	10 0
Chelmsford and West-Essex	73	11 6	391	10 8	Helston	70	5 6	958	9 9
Chester and Cheshire (Congleton)	19	7 11	3914	18 7	Henley-on-Thames	19	5 0	544	7 8
Chesterfield	126	1 0	858	9 9	Hereford, Town and County	190	0 0	4961	19 1
Christ-Church, Newgate St.	60	14 9	985	5 7	Hertfordshire (St. Alban's)	17	14 0	97	0 9
Clapham (Including Collection at the Church)	106	9 6	4956	1 6	Hibernian Auxiliary	414	6 11	1873	4 0
Clerkenwell (Pentonville La.)	36	8 6	8178	14 1	Huddersfield	115	16 3	2044	13 9
Clifton, Warwickshire	17	17 9	318	18 7	Islington (Lad. Com. &c. 17. 6)	80	19 6	817	10 1
Collingham & Langford, Notts.	11	16 0	855	17 9	Kendal	39	11 3	949	14 1
Colsterworth, Lincolnshire	14	6 6	78	9 0	Keighley, Yorkshire	15	0 0	139	4 0
Darlington	81	7 3	350	9 11	Kent, (Blackheath 16. 13. 9)	103	17 9	5182	14 9
Dean Street, Soho	11	19 0	59	7 9	Ilromley, &c. 81. 14. 7	82	17 0	1013	13 0
Deubighshire & Flintshire	154	0 0	171	0 0	Northbourn, &c. 25. 10. 0	68	0 0	1664	14 9
Derbyshire	477	18 10	10175	17 0	Knareborough	51	14 6	4886	14 10
Deron & Exeter (Teignmouth)	41	8 11	6741	13 9	Lancaster & North-Lancashire	5	0 0	5	0 0
Dorchester	97	10 5	1108	4 6	Lansellou and Looe	140	0 0	7978	3 6
Dudley	68	4 0	600	0 6	Leeds	19	7 9	419	7 0
Dulwich, Surrey	10	10 0	10	18 0	Liddington-cum-Caldicot (Empingham 3. 11. 6)	19	7 9	419	7 0
					Whitwell 1. 2. 6				

226 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Lincoln	87 7 0	4375 5 1
Liverpool & West Lancashire (Wigan 16. 9. 9; Standish 19. 0. 7.)	43 19 10	8710 11 8
Lock Chapel	11 0 0	1100 3 3
Lostwithiel	17 11 0	20 1 3
Louth	303 11 3	830 5 0
Lyme, Regis and its Vicinity, Malmsbury	7 13 0	84 5 11
Melcombe Horsey, &c. Dorset (Stoke Wake 1. 10. 6)	13 0 0	91 0 0
Montgomeryshire	91 10 6	273 17 0
Newcastle upon Tyne	300 0 0	3416 6 6
Norfolk, &c. (Little Dunham 30. 14. 6)	161 8 6	13011 8 10
Northamptonshire (Barby 104. 1. Kettering 47. 9. 10; Marston Trussell 62. 4. 6; Raunds 21. 5. 11; Rowell and Desborough 30. 15. 3; Titchmarsh 17. 1. 0)	267 4 9	3118 15 8
North East London (Hack- ney 103. 4. 0; Shoreditch 45. 12. 9; Stoke Newington 45. 39. 15. 1)	303 5 8	3416 10 11
North-West London	105 18 1	650 7 4
Nottingham	180 11 9	3136 9 6
Olney	40 0 0	208 19 9
Oxfordshire, North (Worton), Penrith	4 7 6	208 2 1
Pennance	40 9 8	448 14 0
Percy Chapel (Ladies' Com. 70. 10. 6)	113 9 9	9994 3 7
Poplar, Middlesex	6 1 0	8 1 0
Portsmouth, Portsea, and Goosport	55 1 6	1999 14 9
Preston	98 11 0	1840 11 9
Retford, East	106 9 20	1480 6 6
Richmond, Surrey	32 0 0	1967 4 8
Roche, Cornwall	50 11 10	86 7 8
Rugby	96 10 0	478 3 0
Ryde	13 0 0	174 5 0
St. Ives, Cornwall	10 15 5	14 6 6
St. John's Chap. Bedford Row, St. Neot's	103 4 3	5800 6 8
Sheffield (Attercliffe 6. 14. 6; Clowse 1. 9. 0; Dronfield 18. 1. 1; Swinton 10. 11. 0)	50 8 3	3411 13 8
Shropshire (Whitchurch 451.)	310 0 0	7097 1 8
Southwark	150 0 0	9309 13 6
Stafford	308 5 0	1009 7 7
Staffordshire, North	150 0 0	4991 14 1
Sudbury	40 0 9	904 8 1
Sunderland, Bishopwear- mouth, &c.	94 16 1	1305 10 6
Sussex, East	85 0 0	85 0 0
Tamworth (Edingate 4. 1. 0; Kingsbury 3. 4. 0; Sutton Coldfield 4. 10. 6; Walton 3. 11. 0)	36 17 11	9900 6 3
Tavistock Chapel	40 13 11	193 8 9
Tenby	15 7 9	131 7 11
Tisbury	25 0 0	230 11 6
Tuxford, Notts.	8 0 6	16 15 11
Tydd St. Mary, Lincolnshire	15 9 4	68 0 0
Wakefield	96 5 11	309 1 10
Warrington	06 7 0	798 8 9
Warwick	2 16 4	94 10 16
Welshpool	7 14 0	7 14 0
Wells, Somersetshire	15 10 9	304 19 0
West-Bromwich	95 10 0	664 11 4
Wheler Chapel	3 16 10	1710 3 9
Worcester	136 15 3	4947 4 1
Workington	9 11 0	80 3 0
Yardley, Worcestershire	8 14 6	91 17 5
Yoxall and Hamstall	140 6 0	517 12 6

The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing, and Sundry Fancy Articles, received through the British Ladies' Church Missionary Society to Miss Dunsaut, Tanton; Folkingham, Lincolnshire; Lady at Manchester; Burham; Miss J. Walpole; Mrs. Samuel Paynter, Hatfield Rectory; Miss Godde, Kensington. Ladies at Blackheath; a Drawing from a Young Lady in Devonshire; and Anonymous, by Mrs. Williams.

COLLECTIONS.	Present. L. s. d.	Total. L. s. d.
Bellbroom, S. Esq., A few Gentlemen, by him	100 6 0	1202 19 0
Bentraft, Miss, Chelsea	7 15 0	37 5 0
Bulmer, Mr., Aldersgate Street	2 4 0	23 19 8
Burford, Miss, Worthing	6 16 6	12 8 0
Cawthorn, Miss, Tooley Street	3 11 0	33 3 6
City Sunday-School	8 0 0	62 13 10
Coates, Miss, Salisbury Square	1 10 9	26 14 6
Dell, Miss, Kilburn	3 7 0	8 5 0
Dobbs, Misses, Clapham	3 8 0	26 3 4
Graham, Mrs., Newbury	5 0 0	26 8 3
Haines, Miss, Lime Street	1 5 0	1 5 0
Harris, Miss, St. Alban's	17 14 0	120 18 10
Havergal, Rev. W. H., Profit on Sale of Miss Heber's Miss. Hymn, set to music by him	5 0 0	28 13 5
Hope, Miss, (including 5 s. 0 from St. Luke's Sunday- School)	9 16 9	37 4 11
Howes, Miss, Kingscliffe	5 0 4	80 17 8
Landon, Miss, Aberford	3 1 0	97 11 10
Marryatt, Master J. City Road	0 13 0	3 5 0
M. F. S., Apothecaries' Hall	1 2 0	9 10 6
Mountain, Miss, Snow Hill	0 3 0	11 9 9
Parker, Mr. J. Islington	2 10 0	90 4 1
Pheips, Miss, Wilton	6 0 0	85 10 0
Rotherham, Miss, Shoreditch	3 12 9	3 12 9
Sincere Well-wisher to the Cause, at Springfield	17 0 0	29 0 0
Stephens, Mr. John, Dor- set Street	2 10 0	6 10 6
Sutton, Miss Sarah, Rowde	25 3 10	218 11 1
Verby, Miss, Willadon	3 8 0	5 8 0

BENEFACTIONS.	
Beat, G. Esq., Barrister, Inner Temple	10 10 6
Donner, Mrs., Scarborough	9 0 6

CONGREGATIONAL COLLECTION.	
St. Leonard's Shoreditch, by the Rev. Thomas Mortimer	26 13 6

SCHOOL FUND.	
Boston Association, by Mrs. Ingelow, For Ann Palmer - Fourth Year	5 0 0

LEGACIES.	
Mrs. Mary Harris, late of Cam- borne, Cornwall, by her Ex- ecutors, Sir C. Hawkins and Davies Gilbert, Esq.	50 10 0
Legacy Duty	4 5 0
Thomas Mortershaw, Esq., late of Silkmore House, Sudford, by his Executrix and Exor., Mrs. Mortershaw, Rev. W. Bosworth, Joseph Reynier, and M. and J. Gilborne, Esq.	200 0 0
Legacy Duty and Expenses	51 5 6
	179 0 0

INDIA-FEMALE EDUCATION FUND.	
Brought from page 184	1790 13 1
Ashbourne Association	9 0 0
Darlington Association	5 8 0
Durham Association	
Bowlby, Mrs. and Miss N. B.	1 10 0
Forster, Mrs. Mary, (Ann)	1 1 0
Grey, Miss, Portsmouth	1 0 0
Hertford Ladies' Association	15 16 3
Ireland, Mr., Kendal, decd.	0 18 6
Mudge, Mrs. W., Rampton	1 0 6
Remington, Miss, Kirkby Lonsdale	1 0 0
Scott, Miss M. A., Chelmsford	0 16 8
Simmon, by Miss	13 10 0
Suffolk Association	
Small Sums	9 10 0
Sutton, Miss, Rowde	2 0 0
Tamworth Association	3 15 1

Missionary Register.

MAY, 1827.

Biography.

MEMOIR OF BR. JOHN GOTTFRIED HAENSEL,
(ONE OF THE MISSIONARIES, IN THE EAST AND WEST INDIES, OF THE UNITED BRETHREN)
WHO DIED, AT ST. THOMAS, FEB. 17, 1814, IN HIS SIXTY-FIFTH YEAR.

BROTHER HAENSEL was employed eighteen years in the Mission attempted by the Brethren at Tranquebar and the Nicobar Islands; and, afterward, eighteen years more in the Danish West-Indies.

The following narrative is extracted from the manuscripts of Br. Haensel.

I was born November 8, 1749, in the free borough of Weyffa, in the Circle of Meissen, in Saxony. My parents instructed me in every thing profitable for me, and spared no pains to preserve me from the society and seductions of a vain and wicked world. They were both religious, and taught me many passages of the Bible, and several excellent hymns, treating of our Saviour, and of what He has done and suffered to redeem lost man. They also prayed frequently with their children; and my mother encouraged me in early infancy to place my whole confidence in God, and on every occasion to pray to Him to give me what I wanted for the good of my soul: I followed her advice in simplicity; and felt such trust in God, that prayer was a pleasure to me, even when a little child. The admonitions of my parents, and particularly their fervent prayers for the salvation of their children, which I frequently overheard, made a deep impression on my heart, and I shall never forget them. I was soon sent to school, learnt my lessons with ease; and, in general, spent the early part of my youth very comfortably and happily: but, being of a cheerful and volatile disposition, I frequently, though unintentionally, offended my parents, and thereby incurred their censure: at such times I had no comfort, till I felt their forgiveness and returning favour; for I loved them greatly, nor did any thing cost me more trouble and tears, than if I was ever called by them a disobedient child.

When I was eight years old, my dear father departed this life, in reliance on
May, 1827.

the merits of our Saviour. His paternal blessing and farewell with his children are still fresh in my recollection: addressing me, he observed, that I must never forget that my parents had devoted me to my Saviour from my birth, and therefore I must remain faithful to Him, and not refuse His teaching: I should then experience, that He was true and faithful, and would lead me in the right way. My father then made me give him my right-hand, and promise, that I would give myself up to the Lord Jesus, as His property, which I did with many tears; shortly after which he departed this life.

Our parents were poor; and, after my father's death, we became still poorer, especially in the early part of the Seven Years' War: we were three in number, I being the oldest child: but our Heavenly Father cared for us, and gave us needful food; so that we never went to bed hungry, or became burdensome to others.

My mother was much concerned for our salvation, and wished to bring us into closer fellowship with the Brethren: for this purpose she sold our house and farm at Weyffa, and moved to Neukirch, where we might uninterruptedly enjoy the fellowship and care of the Brethren. The Minister of the parish, the late Rev. Mr. Reichel, received us most cordially: he shewed paternal kindness toward me; inviting me often to visit him, and calling frequently upon us, when he gave me much excellent advice. In 1763, I attended his instruction, preparatory to Confirmation and the participation of the Holy Communion: this was a season of great blessing to my soul; and I experienced much of the love of

our Saviour, in whom I rejoiced with exceeding great joy. At the Confirmation, on Maundy-Thursdai, I promised with hand and heart that I would surrender myself wholly to the Lord Jesus, and be His faithful follower to the end of my life. On Good-Friday I partook of the Holy Communion, under an inexpressible sense of the presence and peace of Jesus. What have I not enjoyed at that time, during the reading of the Scriptures and Hymns treating of our Saviour's passion! I then loved and rejoiced in Him, because I felt His love toward me in so powerful a manner; but I was as yet unconscious of the deep depravity and corruption of my own heart, and consequently knew Him not as my soul's physician: I loved him as a child loves a parent, without perceiving how helpless it is without him.

Hitherto I had attended school with much pleasure, but it was now thought proper that I should go apprentice to some business. In 1763 I went to live at Bethelsdorff, when I enjoyed the care of the Brethren at Herrnhut, whither I frequently went on a visit, and was always very kindly treated. In 1764, I had a dangerous illness: being given up by the physician, I rejoiced at it, hoping soon to see Jesus face to face, whom my soul loved.

In 1765 my master died, and I obtained leave to move to Herrnhut. My joy on coming to live in a Settlement of the Brethren was inexpressibly great; and, in the beginning, I enjoyed a great share of happiness, through the mercy of my Saviour: but not yet knowing myself, though I admired the order and excellent regulations among the Brethren, I did not feel the necessity of strict attention to my own heart, and daily dependence on the strength and grace of our Saviour. In the same year, I was received into the Congregation; and, March 19, 1766, became a partaker of the Lord's Supper. What I experienced on this solemn occasion, no tongue can tell. I again devoted myself to my Crucified Redeemer with my whole heart.

For about a year after that event, I continued in a simple, childlike, and cheerful course; but, in the year 1767, I began to perceive various evil desires springing up within me, which not a little alarmed and perplexed me. I sought and received wholesome advice from my Brethren; and obtained some more insight into the nature of salvation

by the free grace of Jesus, without any merit or recommending qualification of my own; as likewise into the necessity of living entirely by faith, and relying on the power of His redemption alone for deliverance from the love and dominion of sin. But as I became more acquainted with myself as a sinner, I grew shy; and was afraid, that if my Brethren knew me as I began to know myself, I should soon not only be deprived of the Lord's Supper, but excluded from their fellowship. This notion rendered me unhappy beyond measure; and so unintelligibly reserved, that at length they began to think me a mere hypocrite, and to treat me in a manner perhaps not the most judicious. At length I concluded that I would leave Herrnhut, and go to Zeyst in Holland, where I had, in the late Brother von Bruiningk, a friend who knew me well, and in whom I had confidence. Though advised not to take that journey, I persisted in my resolution; and, on my arrival at Zeyst, in 1768, found that the said Brother had gone to England. I requested leave to remain at Zeyst, but could not obtain it. My attempts to settle at Neudietendorf and Nisky were equally fruitless; and, at length, the Brethren at Herrnhut gave me a Recommendatory Letter to the Society at Berlin.

During this whole season of perplexity and unhappiness, however, a firm determination to live no where but among a people of God, and an abhorrence of a life of sinful pleasure in the world, were through mercy preserved in me. Numberless were the tears which I shed over my wretched state; commending myself and my case to the compassion of my only Helper in need: but it was His will that I should first learn to know myself as a sinner, and part with all my former notions of goodness and self-made righteousness, and become willing to obtain salvation through His free grace alone. Meanwhile he preserved me in the midst of this fiery trial.

At Berlin, I found Br. Gottfried Mann, a kind and faithful friend, who gave me the best advice: he directed me to go with all my wants and spiritual sickness to Jesus, as the only Saviour and Healer of His people; and, in so doing, I found comfort and peace returning to my heart.

In 1771 I had a violent fit of illness, in which my life was despaired of: during this period the Holy Spirit led me still more into the knowledge of the poverty

and weakness of human-nature, directing me to seek life and happiness in our Saviour alone. After my recovery, I wrote to Herrnhut, and obtained permission to return thither; but circumstances preventing my availing myself of it immediately, I meanwhile enjoyed much blessing in fellowship with the Society at Berlin.

October 6, 1772, I arrived at Herrnhut, and was received with great kindness. On the 30th of the same month, while meditating on the meritorious sufferings and death of our Saviour, I obtained such a view of my interest in His atonement, that I was quite overwhelmed with shame, joy, and thankfulness, and surrendered myself up anew to Him: it was to me as though He spake peace unto my soul from His cross, filling my heart with joy and gladness. I desired from henceforth no greater favour in this world, than to offer up my life and all for Him and His service, out of gratitude for what He had done and suffered for me: but I now thought myself much too mean and worthless for it; and told no one what was passing in my own heart. Sometimes, indeed, the Minister who had the care of the Single Brethren would ask me, whether I had not an inclination to serve the Lord among the Heathen: my answer was in the affirmative, if I might go to Antigua, which was then, as it is now, a flourishing Mission. He replied, "That I believe, for it is coming in for a rich harvest: but how would you feel, supposing you were to go to some place where you must first sow in tears? do you think you would then persevere in your resolution?" I owned that for this I felt too weak, and could not as yet endure much, unless strengthened for the purpose by the Lord Himself. Meanwhile I kept quiet, cleaving to my Saviour by faith, living in the enjoyment of His love and peace, satisfied with the goodness of His house, and highly valuing the privileges of the Congregation. Thanks be to Him for having always preserved within me a spark of the fire of His love!

In August 1775, I received a call to serve the Mission in the East Indies. Nothing but a full conviction that I owed my all to our Saviour could have induced me to accept of that situation, which I did in reliance on His grace and strength alone. I set out from my favourite Herrnhut, accompanied by the

best wishes and prayers of the Congregation, under a deep sense of the unmerited love of my Brethren: it cost me, indeed, abundance of tears to leave this city of God, which I considered as the place of my spiritual birth; but I had the grace given me to be entirely resigned to the will of the Lord. At Barby, a General Synod of the Brethren's Church assembled in that year, and I partook of much blessing in converse with many servants of God, but especially with David Zeisberger, jun. and the late dear and reverend Brother Benjamin Latrobe, the deputy from England: the latter often sent for me, favoured me with a visit, or took a walk with me. I was astonished at the love and condescension of such distinguished men; but have since discovered, that it was owing to their desire of imparting good advice to so inexperienced a beginner as I then was, being myself not aware of my great weakness and unfitness for the Lord's work. A conversation which I had with the last-mentioned of those worthy Brethren, on a walk to Monplaisir, I shall never forget: he made many inquiries about my former life and experience; and spoke in such a manner on subjects connected with it, that my heart, as it were, melted within me, and I felt most intimately united with him in spirit: on our return, when we had nearly reached home, he stopped, and, taking hold of my hand, said—"My Dear Brother, if you would become a faithful witness for Jesus, you must live in Him, and He in you." I answered—"That is my daily prayer." "I know it," replied he: "but it must be much more so, for you will have to pass through many trials in the East Indies; but, take courage: our Saviour will bring you through them all." These were the last words that I ever exchanged with that excellent man, for he left Barby on the day following: they sunk deep into my heart.

September 19th, we had our farewell-meeting with the Elders' Conference of the Unity; and set out, being four in company. Nothing deserving of particular notice occurred on the voyage; and we arrived, July 9, 1776, at the Brethren's Garden near Tranquebar. The impression made upon my mind, when I entered this place, was not of a favourable kind; but I remained quietly resigned, and committed myself anew to the Lord and His guidance, praying earnestly to Him to help me through

all difficulties; and He has heard and answered me.

In 1778, I received a call to Nicobar; but, though I set out in September, I did not arrive at Nancawery till January 1779, where I found the Brethren Blaschke, Liebisch, and Heyne. I entered now upon a series of trials, such as I had never before experienced*. Br. Blaschke, being very ill, returned with the vessel which brought me; and, soon after, departed this life: before he left us, he, with the consent of the other two Brethren, committed the external affairs of the Mission to me: being the youngest of the three, and unacquainted with the duties of that situation, I was not a little concerned about it; but our Saviour heard and helped me. In whatever I undertook, I sought His assistance, in prayer, and with many tears; and He granted me such evident tokens of his blessing, that my weak faith was often put to shame: he also prevented all harm, when I was guilty of mistakes and mismanagement. I soon gained the love of the Nicobar People; and was honoured by them with the title of "Kanni," which expresses the highest degree of friendship.

I had not been quite three weeks in the island, before I was attacked by the Nicobar fever; and both myself and my Brethren were persuaded, that I could not possibly recover, as the paroxysms increased in violence day by day. In this distress my faithful Lord and Saviour was ever present with me, and His divine peace filled my soul, inasmuch that I could look forward to my dissolution with joy. At length (as the Brethren informed me) I got up in a fit of delirium, and attempted to go out: they checked me, however, and led me back into my room, where I fainted, and fell down in convulsions, being, according to their opinion, in the last agony: they therefore, with many tears, commended me in prayer to the Lord, and laid me on the bed. Here I remained, in a state of apparent insensi-

* For a more particular account of his residence in the Nicobar Islands, see a small work entitled "Letters on the Nicobar Islands," published by C. I. Latrobe; in which the manners, customs, and character of these Islanders are described, with an account of the attempt made by the Missionaries from the Church of the Brethren to convert them to Christianity. This work was compiled from memorandums written for the editor by our late Brother, the only surviving Missionary, and from other genuine documents, and thrown into the form of Letters; furnishing one of the most curious, as well as authentic records concerning a people hitherto unknown to most readers, and full of interesting, entertaining, and edifying matter.

bility, so long, that they laid me out as a corpse, and began to dig my grave; but, to their surprise, I opened my eyes; and, astonished at the situation in which I found myself, inquired why they wept, which they answered by exclaiming, "What, are you again alive!" thanking God for having restored me. The force of the disorder was broken; but I recovered very slowly, especially as one species of fever followed after the other. During the whole of my abode in the Nicobar Islands, I enjoyed but little health, fevers and ulcers in my legs being almost constantly upon me; and TO THIS DAY, being upward of thirty-four years from that time, I have, every fourth day, a regular return of the same feverish symptoms, more or less, which no remedy, no translocation, nor climate, has been able to remove.

Our outward subsistence now began to give me much concern and trouble of mind, and my faith and confidence in God was frequently very weak: of this I am heartily ashamed; for, amidst all our difficulties, which were, indeed, very great, He cared for us as our gracious Heavenly Father. But the most painful part of our situation was this—that, with all the sufferings which we had to endure, and all the pains which we took, it appeared as if nothing would be gained for the Cause of our Saviour, and not one of the poor islanders be brought to the knowledge of the truth. I also, as the poorest and most unworthy of His servants employed here, have shed numberless tears in prayer and supplication before Him in behalf of these blind, ignorant, and deluded Heathen; but, it seems, their time was not yet come.

At the end of the year 1784, I was again attacked by a disorder which brought me near to the grave, in which I hoped to lay down my weary bones to rest; but the Lord had other views with me. A Danish Ship arrived, with which I returned to Tranquebar. After that, I went again twice to Nancawery; and, the last time, with a commission to fetch home Br. Kragh, the only remaining Missionary, and to break up the establishment: this was the most painful task that I had to perform, and cost me many tears. On our return, we suffered shipwreck at Porto Novo, eight leagues from Tranquebar: here we lay on a sand-bank on the south side of the Kolloram, and could procure no assistance: having, as well as we could,

brought our cargo into safety, I left Br. Kragh with it, and travelled alone on foot to Tranquebar, got help, and, after securing the property, returned, with Br. Kragh, to the Brethren's Garden, where we arrived February 23, 1787. After long delays, owing to a variety of circumstances, I accompanied two children to Europe, in October 1792.

I might say much more concerning my stay of eighteen years in the East Indies, but I am aware that it would not answer any good end. We failed entirely as to the object of the Mission.

Having arrived at Herrnhut in July 1793, I improved the season of rest afforded me in the best manner that I could; and the privileges enjoyed in such a family of God were most important and precious to my soul. I was soon employed in attending the sick, till I was myself taken ill of a violent inflammation of the lungs, from which I recovered very slowly.

Meanwhile, I had received a call to serve the Mission among the Negroes in the Danish West-India-Islands, of which I also accepted; having the confidence, that the same Lord, who had hitherto helped me through so many difficulties, would be gracious unto me, and grant me still to serve Him with gladness.

July 22d, I married, at Nisky, Sister Anna Harnapp; and, in November following, set sail from Altona, and arrived, in January 1796, in St. Thomas. Our station was New Herrnhut; where, having, by the Lord's blessing on our exertions, soon learnt the Creole Language, we rejoiced to be able to testify of the love of Jesus to the Negroes in this island. Oh how did I rejoice at length to see such a large congregation of believers from among the Heathen! We both felt a great love for the Negroes; and their affection for us made our poor services among them a delightful employment.

The Missionary here enters into a detail of the changes of situation which befel him, the death of his wife, and the other circumstances of his family, till his return to Europe in April 1810; when he delivered his son, John Frederick, who was blind, to the care of his friends in Germany: he arrived at Herrnhut in October, where his own narrative closes. The Editors of

his Life add the following particulars—

Having married the Widow Sister, Elizabeth Wietz, who had long served the Mission in Surinam with her late husband, Br. Haensel returned to his post, and arrived again in St. Thomas, May 3, 1811, where he was welcomed with great cordiality and affection by the Negro Congregation at Nisky.

He now resumed his former labours with much activity and diligence; but it soon became evident that his health was fast declining, and he expressed his conviction that he should not remain long here below: yet no one expected that he would be so soon called to rest from his labours.

His chief complaint lay in his head, with great weakness in his legs. The Nicobar fever accompanied him to his end. On his birth-day 1813, he was cheerful, and apparently well, but said to his wife that it would certainly be his last: on the following day he complained of illness; but the natural strength of his constitution bore him up till the 20th of November, when he administered the Holy Communion, and addressed his Negro Flock for the last time. Being much spent, he hastened to bed, in a high fever, which was followed by other disorders and a violent cough: he had little rest, and suffered much; but cried to the Lord for help and patience, frequently exclaiming, "Yes, I know my Saviour, and am sure that He will not forsake me: I therefore rejoice in Him." Once he said, "Oh my Saviour, is it not yet enough! No, Thou must yet see something in me, from which Thou wilt cleanse me." He was sorry to be obliged to spend Christmas Eve and Day in bed. When the Negroes visited him, he expressed to them his love and thankfulness in the most affectionate manner. His conversation with white and black people treated always of eternal things; and of the mercy of the Lord toward him, in revealing Himself to him as his Redeemer and the Physician of his soul. His heart lived constantly in the enjoyment of the peace and presence of God, for he knew in whom he believed. Respecting his poor blind son, he often prayed that the Lord might regard him with pity and compassion; and added, that if he only gave himself up to Jesus, he would be well cared for. His illness increasing

from day to day, he most earnestly longed for his release; and, having spoken with his wife about all his outward concerns, added, "Our Saviour will certainly comfort and support you."

February 13th, he received the Holy Sacrament in his room; and, on taking the blessed bread and wine, said—"This is, indeed, the body of my Lord broken, and his blood shed, for me, which shall nourish me to everlasting life." Every night the Negro Brethren and Sisters took their turn to watch with him, when he always expressed his gratitude to them with much affection. Thus ended the laborious life of this faithful servant

of Jesus, on the 17th, gently and happily, in the 65th year of his age. A very numerous company of Negroes and White People accompanied his remains to their resting-place; and numberless tears were shed by the Congregation, with whom his faithful services will long be held in blessed remembrance. In all places in which he served the Negroes with the Gospel, he had the character of a faithful, zealous, and affectionate Minister, whose whole heart lived in the work to which he was appointed, and who was deservedly beloved and respected by the Congregations.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

MERCHANT SEAMENS' BIBLE SOCIETY.

NINTH ANNIVERSARY.

THE Annual Meeting was held on the 20th of April, at Twelve o'Clock, at the City-of-London Tavern; the Rt. Hon. the Lord Mayor in the Chair. Collection, 29l. 6s. 7d.

Movers and Secondors.

Rev. Andrew Brandram; and Captain Colin Campbell, C.B. R.N.—Rob. H. Marten, Esq.; and Captain Alfred Chapman—Captain Hawker, R.N.; and Captain Bell—Zachary Macaulay, Esq.; and Rev. Mr. Miller—and Lancelot Haslope, Esq.; and Captain Gowan.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Collection at last Anniversary...	59	3	8
Annual Subscriptions	193	12	0
Donations	35	3	0
Ladies' Association, &c.....	63	9	5
Kelso Bible Society	10	0	0

361 8 1

Sale of Bibles and Testaments .. 218 13 9

Total £580 1 10

Payments of the Year:

Payments of the Year:	£.	s.	d.
Bibles and Testaments.....	100	0	0
Printing Reports, and Stationery, ..	44	17	10
Salaries of Agents	200	0	0
Boat-Hire and Watermen	101	16	0
Rent	31	4	0
Sundries	45	9	5

Total £523 7 3

The *Issues* of the Ninth Year were 1194 Bibles and 794 Testaments; making a total, in nine years, of 11,624 Bibles and 12,154 Testaments.

LANGUAGE INSTITUTION.

SECOND ANNIVERSARY.

THE Annual Meeting was held at Freemasons' Tavern, at Twelve o'Clock, on Thursday the 26th of April; the President, Lord Bexley, in the Chair.

Movers and Secondors.

Rev. Professor Lee; and Rev. Robert Philip—Rev. Dr. Henderson; and Rev. John Morison—Rev. C. Bishop; and Rev. Mr. Forbes—Rev. H. Townley; and T. Pell Platt, Esq.—and Rev. Professor Lee; and Rev. John Morison.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	136	2	0
Donations and Life Subscriptions, ..	472	3	6
Total	£608	5	6

Payments of the Year:

Payments of the Year:		£.	s.	d.
Repairs, Rent, Taxes, and Insurance	268	11	8	
Salaries and Poundage.....	135	19	6	
Purchase and Binding of Books, ..	74	13	3	
Sundries	139	9	1	

Total £618 13 6

IRISH SOCIETY.

FIFTH ANNIVERSARY.

ON Wednesday, the 25th of April, the Bishop of Lichfield and Coventry preached at Percy Chapel, from 1 Cor. xiv. 11.

On Thursday, at noon, his Lordship, as President of the Society, took the Chair at the Annual Meeting, held in Freemasons' Hall.

Movers and Secondors.

Lieut. Gen. Neville; and Rev. Basil Woodd—Major-Gen. Orde; and Rev. Hugh McNeile—Ald. Sir Claudius Stephen Hunter, Bart.; and Earl of Roden—Hon. and Rev. G. T. Noel; and J. E. Gordon, Esq.—and Hon. and Rev. Baptist Noel; and Rev. W. A. Evanson.

The Receipts of the Year were 760*l.* 7*s.* 6*d.*; and the Payments, 749*l.* 14*s.*

On Wednesday Evening, the 2d of May, the Rev. W. A. Evanson preached at St. Paul's, Covent Garden, from Mal. ii. 6, 7.

Collections, 95*l.*

WESLEYAN MISSIONARY SOCIETY.
ANNIVERSARY.

SERMONS were preached before the Society—by Rev. Samuel Wood, of Dublin, at the City-Road Chapel, on Thursday Evening, April the 26th, from Matt. vi. 10. *Thy kingdom come*—by Rev. William Thorpe, of Bristol, on Friday Morning, at Great-Queen-Street Chapel, from Dan. ii. 44—and, in the Evening of that day, by Rev. Valentine Ward, of Leeds, from 1 Cor. xv. 58, at China-Terrace Chapel, Lambeth.

On Sunday, the 29th of April, 87 Sermons were preached for the Society, in 43 Chapels of the Wesleyan Methodists in and near London.

On Monday, the 30th of April, at Eleven o'Clock, the Annual Meeting was held at the City-Road Chapel; Benjamin Thorold, Esq. of Harmston Hall, near Lincoln, in the Chair.

Movers and Secondors.

Rev. Dr. Adam Clarke; and Rev. Valentine Ward, of Leeds—Rev. W. Thorpe, of Bristol; and Rev. Dr. Henderson—Rev. Rob. Newton, of Liverpool; and Rev. Theodore Dury, Rector of Keighley—Rev. W. Ellis, from the South-Sea Missions; and Rev. John Bowers, of Huddersfield—Rev. S. Wood of Dublin; and James Eastbourne, Esq.—and Rev. John Stephens; and W. G. Scarth, Esq., of Leeds.

Resolutions.

—That this Society, in its attempts to extend the spiritual dominion of Christ and to diffuse the influence of His Religion in the world, solemnly acknowledges its dependence upon the blessing of God as the source of all success; and, rejoicing in the zeal, labours, and prosperity of Kindred Institutions, and considering the vastness of the field yet unoccupied in every part of the Pagan World, pledges itself, as its means may increase, and in the spirit of entire brotherly affection, to a

still more extensive co-operation with them in the glorious enterprise of bringing all Nations to the *obedience of faith*.

—That the Society, in recording, in the Report now accepted, the death of one of its General Treasurers, the late JOSEPH BUTTERWORTH, Esq., bears its most grateful and affectionate testimony to the eminent Christian Virtues with which his character was marked, and to his faithful and unremitting exertions in promoting the success of this Society and the great Cause of Missions in general; and, being thus individually reminded of the uncertainty of human life, and incited by this and other affecting instances of the frailty of man, would anew devote themselves to a Cause which derives solemn and permanent importance from its connection with the eternal interests of the human race and the hopes of an immortal crown.

The Collections and Donations at the several Services and Meetings connected with the Anniversary amounted to 1465*l.*

CHURCH MISSIONARY SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

THE Annual Sermon was preached at St. Bride's Church, on Monday Evening, the 30th of April, by the Rev. Henry Budd, M.A. Minister of Bridewell Precinct and Rector of White Roothing, Essex, from 2 Cor. v. 20.

The Annual Meeting was held, at Eleven o'Clock, on Tuesday the 1st of May, in Freemasons' Hall; the President, Admiral Lord Gambier, G. C. B., in the Chair.

Movers and Secondors.

Lord Bexley; and Rev. Charles James Hoare—Hon. and Rev. G. T. Noel; and Rev. John Raban, from Sierra Leone—Sir Rob. Harry Inglis, Bart.; and James M. Strachan, Esq. from Madras—Rev. John W. Cunningham; and Rev. Henry Ridley—Rev. Charles Simmon; and Major-General Orde—and Rev. Hugh McNeile; and Rev. George Hulme.

Resolutions.

—That, amidst the various trials and difficulties of the West-Africa Mission, this Meeting regards the progressive enlargement of our knowledge of the Interior, and our increased intercourse with the African Nations, as furnishing ground of encouragement for continued exertions in diffusing the blessings of Christianity over that Continent; and hails, with thankfulness, the more extended labours of the Society's Missionaries and the active agency of the Press in the countries bordering on the Mediterranean.

—That, while the Meeting acknowledges with gratitude to Almighty God the general prosperity of the Society's labours in the East and the especial blessing which has

been vouchsafed in some parts of Southern India, it cannot but deeply deplore the loss which Christian Labourers have sustained in the death of the late Bishop of Calcutta: but the Meeting, impressed with a sense of the Divine Goodness in raising up such a pattern of Missionary Devotedness and Zeal, indulges the hope that the plans and purposes, which have hitherto been so successful in promoting the interests of the rising Church of Christ in India, may be approved and carried forward by the Prelate who has been called to succeed him in his high and holy office.

—That the Meeting regards with thankfulness the brightening prospects of the Australasia and North-West America Missions; believing, that, notwithstanding the difficulties peculiar to each, the Divine Blessing has rested upon them.

—That the Meeting learns with pleasure the progressive and promising state of the Institution at Islington; and, under a deep impression of the importance and arduousness of the duties with which a Missionary is entrusted, of the difficulties and discouragements to which he is exposed, and of the subtlety and power of those enemies with which he has to contend, desires to rely, with increasing simplicity, on the Grace of the Holy Spirit, which alone can prepare the Christian Labourer for his work, and sustain and prosper him in his toil.

State of the Funds.

Receipts of the Year:

Paid direct to the Society:	£.	s.	d.
Congregational Collections...	489	1	4
Benefactions.....	692	10	2
Annual Subscriptions.....	1434	8	6
Legacies.....	3183	5	3
Cingalese School-Fund.....	10	0	0
Native-Female Schools in India, 818	9	5	
Contrib. through Associations, 36,972	13	2	
Interest on Gov. Securities.....	1070	16	4
Repaid by J. B. Wildman, Esq. for Outfit and Passage to Jamaica of Schoolmasters and their Families.....	209	4	10
	44,880	9	0
Sale of Publications.....	215	15	0
	45,096	4	0
On Account of Institution.....	853	17	8
Gross Total...	£.45,950	1	8
Deduct— Cost of Publications for Collectors and Contributors.....	1798	15	6
Institution Fund ..	853	17	8
	2652	13	2

Net Total for General Purposes £.43,297 8 6

Payments of the Year:

Missions—	£.	s.	d.
West-Africa	4583	9	2
Mediterranean	2403	0	0
North-India	3243	19	10
South-India	9030	8	2
West-India	503	12	2
Ceylon.....	3594	5	11
Australasia	3335	6	3

West-Indies	1133	3	10
North-West-America	737	3	1
Missionaries and Students— Maintenance, Clothes, Books, Stationery, Ordination and Travelling Expenses of Students, with Taxes, Servants' Wages, and Incidentals ...	3600	14	0
Salaries of Principal, Oriental Professor, & Classical Tutor, 1000	0	0	
Basle Seminary.....	393	16	11
Disabled Missionaries, &c....	1220	7	2
Books for Libraries	225	7	8
Publications— Printing 10,500 copies of the 26th Annual Publication...	960	17	8
Miscellaneous Printing	610	19	3
Sundries— Association Expenses, Advertisements, Postage, Rent, Taxes, Salaries, Poudage, and Incidentals	3893	12	5
Total Payments in the Year	£.40,470	3	6

Missionaries and Students of the Year.

Missionaries died.....	9
— returned home.....	11
— returned to their Stations...	2
— proceeded to their labours ..	14
— ordained by Bp. of London.	10
Offers of service during the year.....	73
Candidates received	29
Students in Institution (of whom eight are Ordained).....	31

Summary View of the Missions.

Missions	9
Stations.....	56
Teachers:	
European, Clergymen	48
Laymen.....	31
Women	45
Natives... Ordained	3
Catechists, Schoolmasters, &c....	347
Women	23
Schools: Male	220
Female (68 in India), 77	
General Schools.....	17
Scholars: Boys.....	10213
Girls (1559 in India), 3209	
Adults	845
Languages in which the Gospel is preached or Youth Instructed.....	10

The Collection at the Church, including the usual Benefaction of 50*l.*, was 182*l.* 9*s.* 3*d.*, and that at the Meeting 97*l.* 8*s.* 2*d.*, making together 279*l.* 17*s.* 5*d.*

On the 17th and 18th of May, Sales of Ladies' Work, for the benefit of the Society's India-Female Education-Fund, took place at Hanover-Square Rooms, which produced 147*l.* 1*s.* 6*d.*

On the same days, in other apart-

ments at the same place, Sales of Ladies' Work, for the benefit of the Negro-Children-Education Society (see pp. 600, 601 of our last Volume) produced 120*l.* 17*s.* 3*d.*

**BRITISH & FOREIGN BIBLE SOCIETY.
TWENTY-THIRD ANNIVERSARY.**

At Eleven o'Clock on Wednesday the 2d of May, the Chair was taken by the President, Lord Teignmouth, at the Annual Meeting, held in Freemasons' Hall.

Movers and Seconders.

Lord Bexley; and Bp. of Lichfield and Coventry—Bishop of Llandaff; and Rt. Hon. C. Grant, M.P.—Hon. C. James Shore; and Hon. and Rev. Baptist Noel—Lord Gambier; and T. Fowell Buxton, Esq. M.P.—Rev. John Burnet, of Cork; and Rev. John W. Cunningham—Rev. H. Townley; and Rev. Dr. Steinkopff—and Sir T. Dyke Acland, Bart. M.P.; and Rev. Dr. Winter.

State of the Funds.

Receipts of the Year:		£.	s.	d.
Annual Subscriptions.....	2172	19	6	
Donations & Life Subscriptions, 1442	5	1		
Legacies.....	5729	12	10	
Dividends and Interest.....	1806	6	9	
Auxiliary Societies.....	34,337	11	4	
		45,488	15	6
Sale of Scriptures.....	34,751	5	8	
Total...£.	80,240	1	2	

Payments of the Year:

Printing the Scriptures:				
English, Irish, Welsh, & Gaelic,	36,487	19	8	
Other European Languages..	11,304	14	8	
Languages of Asia, Africa, and America.....	5,768	7	5	
Printing Paper.....	7,639	1	2	
Stipends & Expenses of Agents for Foreign Parts.....	1,703	18	3	
Travelling Expenses.....	793	3	9	
Sundries—including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, and Incidentals.....	6,265	7	0	
Total...£.	69,962	11	11	

We extract from the introductory statements of the Report some passages relative to the Resolutions on the Apocrypha, quoted at p. 236 of our last Volume:—

Before your Committee detail their proceedings in promoting the circulation of the Scriptures during the past year, it will be requisite to notice several points more or less connected with the three Regulations respecting the Apocrypha unanimously adopted at the last Anniversary. For their own guidance, your Committee have found it necessary, in carrying the Resolutions into effect, to
May, 1827.

lay down an additional Regulation, requiring, in the event of any of the copies of the Scriptures granted by this Society being sold by the parties to whom they have been or may be voted, that the proceeds of such sale shall be remitted to your Treasurer, as otherwise they might be laid out in the purchase of Bibles containing the Apocrypha.

This Regulation is now submitted to the Meeting, in order that it may receive the same sanction as the three preceding, and with them constitute the law under which all future Committees are to act. It was adopted on July 31st, and is as follows—

That all grants of the Scriptures to Societies which circulate the Apocrypha be made under the express condition, that they be sold or distributed without alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.

With regard to the Resolutions in question, it has been the anxious and unanimous wish of the Committee to carry them into full effect. In doing this, they have restricted themselves to the issue of bound books to all individuals, as well as Societies: but they have not deemed it any contravention of the principle of the law, to entrust to their own accredited Agents the superintendence of the binding of the copies of the Scriptures, which they will afterwards have to issue, in a bound state, under the direction of the Committee.

In some places on the Continent, difficulties have arisen in consequence of the above Regulations; while, in others, they have been cheerfully acceded to. In particular instances, a construction has been put upon them which was never intended; and it has been supposed that no further assistance could be received from the Society, on the part of those who still continued to circulate the Apocrypha: to obviate such erroneous impressions, a Circular Letter has been addressed to the Societies on the Continent, assuring them of the continued good-will of the British and Foreign Bible Society, and pointing out the various modes in which they may still be assisted, particularly by grants of copies of the New Testament.

It has been delightful to observe, even in cases where the Regulations have not afforded satisfaction, the deep sense of gratitude and affection toward this Society, which is evidently felt, as well as expressed; and how much the motives

of the Society, in adopting the said Regulations, have been respected.

The various instances in which Bibles without the Apocrypha have been willingly received and circulated, will be noticed in their proper places: and the Committee will only now express their hope, that such instances may, in each succeeding year, become more and more numerous; and that, under the influence of kind persuasion, many, who, at first, were afraid to enter upon a path comparatively new and untrdden, will be encouraged to make the trial, and will then happily discover that there was not the ground for their fears that they had imagined.

It is a subject of unfeigned regret, that, in the adoption of the above measures, your Committee have failed in their effort to unite and conciliate all the friends of the Society at home. Several of the Bible Societies in Scotland have withdrawn from connexion with the British and Foreign Bible Society; and others have, at least for a season, suspended their usual remittances: it is matter, however, of rejoicing, that their contributions will not be lost to the great object of the Society, though they do not at present flow in the accustomed channel.

From many of the principal Auxiliaries, the kindest assurances of the fullest and most unshaken confidence in the present Committee have been received: and should the present Meeting concur in expressing the same confidence, those, who shall be re-chosen for the Committee of the ensuing year, trust that this confidence will not prove to have been misplaced.

Among the employments of the past year, it may be proper to mention the examination that has been made, and is still making, into the different Versions printed by the aid of the Society, with a view to ascertain whether they contain any Apocryphal Additions to the Canonical Scriptures, in order that such additions may be removed, and that they may in future be more vigilantly guarded against.

On a Resolution of Thanks to the Committee and for appointing that for the ensuing year, the Rev. Edward Irving stated that several Societies in Scotland wished some further measures to be adopted, in order to secure full and entire adherence to the Resolutions of the

last Anniversary, and for the more complete restoration of confidence: these measures he suggested; but no Motion on the subject was submitted to the Meeting, and the original Resolution passed *nem. con.*

PRAYER-BOOK AND HOMILY SOCIETY. FIFTEENTH ANNIVERSARY.

THE Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, the 2d of May, by the Rev. John Bird Sumner, M.A. Prebendary of Durham, from Heb. x. 24, 25.

At the Annual Meeting, held on the 3d, at the London Coffee House, the President, Lord Bexley, took the Chair at Twelve o'Clock.

Movers and Seconders.

Lord Gambier; and Rev. John Peers—Rev. Richard Marks; and Rev. John Hatchard—Rev. Francis Cunningham; and Zachary Macaulay, Esq.—Rev. G. Hulme; and Rev. Basil Woodd—Rev. C. Jerram; and Rev. C. Davy—and Hon. and Rev. Gerard T. Noel; and Rev. Dawson Warren.

Resolutions.

—That this Meeting has heard with sincere pleasure of the still-increasing success of the Society's labours among Seamen; and views the continuance and extension of such efforts as highly important.

—That this Meeting cordially approves of the Foreign Objects and Proceedings of the Society, especially the publication of our Devotional Forms in the Languages of the East; and earnestly recommends this, and every part of the Society's objects, to the patronage of the public.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions.....	674	17	6
Donations.....	239	2	4
Associations.....	181	3	11
Congregational Collections.....	89	1	7
Legacies.....	30	0	0
For Supply of Merchant Seamen	78	3	9
For Foreign Objects.....	49	11	6
Drawbacks on Books.....	25	8	2
	1367	8	9
Sale of Prayer Books & Homilies,	460	1	1
Total...£.	1827	9	10

Payments of the Year:

Eng. Prayer-Books and Homilies,	854	11	7
Irish Prayer-Books, in Irish Character.....	8	11	1
Printing Reports and Circulars, Stationery, Advertisements, &c.	241	9	6
Salaries.....	245	6	6
Rent, Taxes, Insurance, &c.....	158	8	9
Supply of Merchant Seamen....	154	17	10
Foreign Objects.....	296	19	5
Total...£.	1960	4	8

The Society is indebted 222l. 18s. 2d., and is under engagements to the amount of 900l.

The Collections were 77l. 10s. 8d.

UNITED BRETHREN.

LONDON ASSOCIATION.

ON Wednesday and Thursday, the 2d and 3d of May, Sales of Ladies' Work took place, at 21 Berners Street, which produced the sum of 80l.

On Thursday Evening, a Sermon was preached at St. Clement Danes, by the Rev. Rich. Waldo Sibthorp, B.D., from Cant. viii. 5. *Who is this that cometh up from the wilderness, leaning upon her Beloved?* The Collection was 40l. 5s. 6d.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	311	7	6
Donat. and Individual Collections, 699	3	3	
Collections on Journeys	1388	4	10
Auxiliaries	648	16	5
For West-India Separate Fund, 297	19	2	
For West-India School-Houses, &c. 178	13	0	
Interest	4	7	4
Total...	£.3528	11	6

Payments of the Year:

Brethren's Society for the Furtherance of the Gospel	2813	13	3
Travelling Expenses	137	18	5
Reports, Sermons, and Tracts ..	259	6	9
Rent, Salaries, and Sundries ..	317	13	1
Total...	£.3528	11	6

JEWS' SOCIETY.

NINETEENTH ANNIVERSARY.

ON Thursday and Friday, the 26th and 27th of April, at Sales of Ladies' Work for the benefit of the Society, held at Willis's Rooms, St. James's, the sum of 132l. 15s. 3d. was received.

On Thursday Evening, the 3d of May, the Rev. William Marsh, of Colchester, preached the Annual Sermon, at St. Paul's Covent Garden, from Luke xix. 41. The Collection was 61l. 17s. 7d.

On Friday, the 4th, at Twelve o'Clock, the President, Sir Thomas Baring, Bart. M.P., took the Chair at the Annual Meeting. Collection, 67l. 19s. 6d.

Movers and Seconders.

Bishop of Lichfield and Coventry; and Lord

Bexley—Rev. C. Simeon; and Rev. John Burnet, of Cork—Hon. and Rev. Gerard T. Noel; and Major-Gen. Orde—Rt. Hon. Sir G. H. Rose; and Rev. Edward Burn—Rev. Hugh McNeile, and Rev. J. H. Stewart.

Resolutions.

—That this Meeting, believing that Almighty God magnifies His own Word, anticipate the most beneficial results from the extensive circulation of the Holy Scriptures among the Jews, and recommend this object to the zealous support of Christians of every denomination.

—That this Meeting rejoice in the progress of Scriptural Education among the Jews in India and other places; and earnestly call upon all the friends of true religion to implore the Divine Blessing upon this and every other means employed by the Society.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	840	17	0
Donations and Life Subscriptions, 477	14	0	
Auxiliary Associations, &c.	10229	3	5
Legacies	2015	3	1
Hebrew-Scripture Fund	570	17	5
Foreign-Mission & School Fund, 182	1	10	
Palestine-Mission Fund	142	1	3
Total..	£.14,457	18	0

Payments of the Year:

Jewish Children	2327	3	1
Adult Jews, aged or infirm	126	18	0
Foreign Missions and Schools ..	3760	13	8
Palestine Mission	1273	4	7
Seminary	1035	18	3
Hebrew Scriptures	2163	12	5
Tracts, Reports, and Expositors, 1346	17	2	
Episcopal Chapel	474	19	7
Salaries, Travelling Expenses, Rent, Taxes, and Incidentals, 2541	6	2	
Total...	£.15,050	12	11

HIBERNIAN SOCIETY.

TWENTY-FIRST ANNIVERSARY.

THE Annual Meeting was held at Twelve o'Clock, on Saturday the 5th of May, in Freemasons' Hall; Right Hon. Viscount Lorton in the Chair. Collection, 393l.

Movers and Seconders.

Lord Carbery; and Hon. and Rev. Gerard T. Noel—Rev. J. W. Cunningham; and Rev. Horatio Townsend Newman, Rector of Bandon, County Cork—Hon. and Rev. Baptist Noel; and Rev. Hugh McNeile—Hon. C. J. Shore; and Rev. John Burnet, of Cork—Earl of Winchelsea; and Rev. Mr. Carlisle, of Newry—and Earl of Roden; and Rev. Edward Burn, of Birmingham.

Resolutions.

—That this Committee most deeply regret the reduction which has taken place in the number of Schools and Scholars, and pledge themselves to renewed exertions in order to improve the present favourable openings.

—That the benefits produced by the simple

reading of the Holy Scriptures in the Cottages and Cabins of the Poor render it most desirable that this department of the Society's labours should be enlarged.

On the 10th and 11th of May, Sales of Ladies' Work took place at Hanover Square Rooms, which produced upward of 400*l*.

Resolution of the Committee.

We subjoin a Resolution of the Committee, passed unanimously on the 15th of May, in reference to the sudden death of an unwearied and able friend of the Society, who had been present at the Annual Meeting on the 5th, and died on the 7th—

—That this Committee contemplate with deep concern the loss which they have sustained, by the sudden removal of their long-tried and faithful friend and fellow-labourer, Robert Steven, Esq.; and deem it their duty to record their deep sense of the obligations under which the London Hibernian Society is placed to revere his memory, as one of its first projectors and most indefatigable supporters, and as having employed a large portion both of time and property in long and wearisome journeys through Great Britain and Ireland in the promotion of its great object—the advancement of Scriptural Education.

State of the Funds.

Receipts of the Year:			
Collection at 20th Anniversary.	368	9	1
Annual Subscriptions	635	1	6
Donations and Life Subscriptions,	1078	9	11
Auxiliaries and Collections	3230	2	2
Sales of Fancy Articles	262	7	6
Legacies	313	19	0
Contributions in Ireland	1398	18	7
Sundries	15	13	10
	7303	1	7
Sale of Books	109	12	11
Total ...	£.7412	14	6

Payments of the Year:

Salaries of Schoolmasters, Readers, Inspectors, and Agents . . .	5051	7	3
Rent & Repairs of School-Houses,	104	18	9
Printing and Stationery	373	11	0
Travelling Expenses	353	11	9
Salaries and Poundage	534	3	3
Repayment of Loan	600	0	0
Sundries	575	14	9
Total ...	£.7653	6	9

BRITISH & FOREIGN SCHOOL SOCIETY
TWENTY-SECOND ANNIVERSARY.

The Annual Meeting was held, at Twelve o'Clock on Monday the 7th of May, in Freemasons' Hall; the Treasurer, William Allen, Esq. in the Chair. Collection, including Subscriptions, 127*l*. 4*s*.

Movers and Secondors.

T. Spring Rice, Esq. M. P.; and Rt. Hon. Sir G. H. Rose, Bart. M. P.—Baron Mandelsloh, Ambassador from the Court of Wuertemberg; and Joshua Van Oven, Esq.—Charles Barclay, Esq. M. P.; and Rev. Rowland Hill—George Phillips, Esq. M. P.; and Professor Schroeder, of Upsal—Rev. John Burnet, of Cork; and Rev. Dr. Phillip, from the Cape—Rev. Dr. Andrews; and Rev. Mr. Williams, of Edmonton—and Rev. G. Clayton, and Rev. Mr. Way.

State of the Funds.

The Receipts of the Year were 1879*l*. 9*s*. 8*d*., and the Payments 2158*l*. 18*s*. 2*d*.

PORT-OF-LONDON AND BETHEL-UNION SOCIETY.

NINTH ANNIVERSARY.

The Annual Meeting was held, at Twelve o'Clock on Monday the 7th of May, at the City-of-London Tavern; the President, Admiral Lord Gambier, G. C. B., in the Chair. Collection, 20*l*. 15*s*. 7*d*.

Movers and Secondors.

Viscount Mandeville; and Captain Gambier, R. N.—Rev. John Clayton, jun.; and Rev. John Burnet, of Cork—Rev. John Hatchard, of Plymouth; and Rev. Mr. James, of Woolwich—Rev. Mr. Rowland; and Capt. Colin Campbell, R. N.—Hon. Capt. Noel, R. N.; and Captain Bankes, R. N.—and Rev. Dr. Styles; and Rob. Humphrey Marten, Esq.

Resolutions.

—That, in this age of Christian Philanthropy, when the Churches of the Redeemer, in their distinct and collective capacities, are all employed in the diffusion of that form of Christianity to which they conscientiously adhere; when the enlightened and liberal individual Members of these different Churches are combining their catholic efforts to diffuse that Universal Christianity, in the principles of which all true Churches are mainly agreed, and which alone are adapted to the wants and miseries of the whole Human Race; it is peculiarly incumbent, both on Churches and Individuals, to devote their best energies to the religious and moral instruction of Seamen throughout the world.

—That this Meeting is powerfully convinced that the Reformation of Seamen cannot be effected by any instrumentality which is independent of the Gospel of Christ: and that, in applying this remedy to their state of general immorality, the methods pursued by this Society are the best adapted to meliorate their present condition and to secure their future happiness; and that the most prominent and important of these are, the Preaching of the Gospel and the holding of Prayer-Meetings on board their ships, the distribution of Religious Books and Tracts, the instruction imparted to them through the medium of Conversation, and the establishment of Schools

for their Children in every Port where it may be practicable.

—That this Meeting contemplates with unmingled satisfaction the diffusion of a Missionary Spirit among British and Foreign Seamen, in connexion with the great principles of Christianity; and anticipates, from the natural courage and ardour of Christians in this station of life, the most strenuous exertions in making known the Gospel to the uttermost parts of the earth.

On Tuesday, the 8th, Sermons were preached in the Society's Floating Chapel—in the morning, by the Rev. Joseph Fletcher, of Stepney; and, in the afternoon, by the Rev. Dr. Cox, of Hackney. Collections, 38*l.* 3*s.* 10*d.*

The Society has lately formed a union with a similar Institution: on this subject the Committee report—

An auspicious coalition has recently been effected between the Society accustomed to hold its Anniversary on this day, and the British and Foreign Seamen's-Friend Society and Bethel-Union: this has associated, in one body, the friends of both Institutions; and has so consolidated their interests, that both have merged their distinctive characteristics in the comprehensive designation of "The Port-of-London and Bethel-Union Society, for promoting Religion among British and Foreign Seamen." This event was solemnly recognised on the 15th of February last, at a Public Meeting held at the Argyll Rooms, under the patronage of our Noble Chairman, who presided on the occasion; and who has condescended to become the President of the new and combined Institution, as for several years he had been, in this distinguished capacity, the bond of connexion between the separate Societies.

To obviate mistakes, we quote another passage from the Report:—

The Committee feel it but just to themselves to notice, at this Meeting, the unexpected assumption of the name and title of the "British and Foreign Seamen's-Friend Society and Bethel-Union," by a Society, which, till the junction of that Institution with the Port-of-London Society, was known as the "Mariners' Church Society;" and at the same time changing the title of its Monthly Publication, from the "Steam Packet" to the "New Sailors' Magazine," and with it assuming the outward appearance also of the Sailors' Magazine,

which has for seven years been published by this Society.

The Receipts of the United Society for the Year were 895*l.* 3*s.* 4*d.*, and the Payments 799*l.* 4*s.* 1*d.*

SUNDAY SCHOOL UNION. ANNIVERSARY.

THE Annual Meeting was held on Tuesday Morning, the 8th of May, at half-past Six o'Clock, at the City-of-London Tavern; W. B. Gurney, Esq. in the Chair. Col. 40*l.* 15*s.* 2*d.*

Movers and Secondors.

Rev. Dr. J. P. Smith; and Rev. L. Hildyard, of Bedford—Rev. R. Philip; and Rev. John Clayton, jun.—Mr. Joseph Maitland; and Rev. T. James, of Woolwich—Rev. T. Scales, of Leeds; and Rev. S. Davis, of Clonmell—Rev. W. Ellis, from the South Seas; and Rev. Mr. Rose—and Rev. Mr. Caston, of Sherborne; and Rev. W. Ellis.

Resolution.

—That this Meeting sincerely rejoices in the establishment and increase of Sunday Schools both at home and abroad; as calculated, under the blessing of God, to confer inestimable benefits on the Rising Generation and on Society at large, and, by removing the ignorance and superstition which so generally prevail, to facilitate the propagation of pure and undefiled Religion throughout the world.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Collection at the Annual Meeting,	41	6	5
Subscriptions and Donations	76	5	0
Thomas Thompson, Esq.	52	10	0
David Niven, Esq.	100	0	0
	270	1	5
Sale of Publications.....	4425	14	0
Total...£	4695	15	5
Payments of the Year:	£.	s.	d.
Publications.....	3538	13	1
Grants to Schools and Societies..	181	4	10
Rent and Taxes.....	54	13	0
Printing Reports.....	33	17	0
Salaries and Commission	177	18	0
Sundries.....	153	18	9
Total...£	4140	4	8

NAVAL AND MILITARY BIBLE SOCIETY. FORTY-SEVENTH ANNIVERSARY.

ON Tuesday the 8th of May, the Annual Meeting was held at Twelve o'Clock, in Freemasons' Hall; Rt. Hon. Lord Bexley in the Chair. Collection, with new Subscriptions and Donations, 134*l.* 15*s.* 2*d.*

Movers and Secondors.

Major-General Orde; and Admiral Lord Gambier—Viscount Mandeville; and Rev. John Hatchard—Hon. Captain Noel, R. N.; and Rev. Robert Vaughan—Lieut. Gen. Neville; and Captain Gambier, R. N.—Lieut.

Colonel Phipps; and Rev. John Burnet, of Cork—Hon. and Rev. Baptist Noel; and Colonel Latter—and J. E. Gordon, Esq.; and Rev. James H. Stewart.

Resolutions.

—That the especial thanks of this Meeting be given to the Clergy, Nobility, Gentry, and Officers of both Professions, who have so readily come forward to aid the funds of the Society by their countenance and support in the formation of Auxiliaries at Southampton, Chatham, Sheerness, Milford, Aberdeen, Gloucester, Witham, Braintree, Halsted, and Sudbury, during the past year.

—That this Meeting feels called upon to record their unfeigned gratitude to Almighty God for the blessing which has attended the Society's labours through the past year; especially in the increased distribution of the Holy Scriptures to Seamen generally, and the Official Sanction obtained for the more effectual supply of the troops of the Hon. East-India Company.

Issue of Books.

To Soldiers, including the Troops of the East-India Company, there were issued, in the year, 8291 Bibles; and to Sailors, in His Majesty's and the Merchant Service, 3337 Bibles or Testaments; making a total of 208,249 Bibles or Testaments issued by the Society.

State of the Funds.

The Receipts of the Year, including 1819*l.* for Bibles supplied to the Army, were 5369*l.* 7*s.* 11*d.*: the Payments were 5438*l.* 13*s.* 8*d.*

On Thursday the 10th, the Hon. and Rev. Baptist Noel preached for the Society, at Percy Chapel, from Prov. xxviii. 1. Col. 34*l.* 15*s.* 9*d.*

FRENCH AND SPANISH TRANSLATION SOCIETY.

FIRST ANNIVERSARY.

THE Annual Sermon was preached at St. John's Chapel, Bedford Row, on Thursday Morning, the 10th of May, by the Rev. Charles Jerram. The Meeting was afterward held in the Vestry. Collections, 38*l.* 13*s.* 4*d.* The Receipts of the Year were 538*l.* 4*s.* 8*d.*, and the Payments 503*l.* 11*s.* 7*d.*

An Account of the Society was given at pp. 247, 248 of our last Volume. Since that statement appeared, the late Rev. Thomas Scott's Commentary on St. Matthew, in FRENCH, has been printed

as far as the Sixteenth Chapter: in SPANISH, Wilberforce's Practical View of Christianity has been printed—the First Volume of Milner's Church of Christ has been completed at the press, the Second is now printing, and the Third is in a course of translation—and a Volume of the Rev. Edward Cooper's Sermons is translated: the Society has printed, in the whole, 9500 volumes in Spanish, and has 1000 in the press.

The extent of the sphere of labour opening before the Society is thus stated—

The importance of the French Language need not be insisted on: the wide diffusion of it over every part of the civilized world makes it the easy medium of communication with almost every nation. The most considerable exception is that of Old and New Spain; and it is to the sixteen or eighteen millions under the New Spanish-American Governments, just awakening to civil liberty and that eager thirst for knowledge which usually accompanies it, that this Society is in the first place directing its view: the tolerant spirit prevailing in those States, the anxiety shewn by all classes to read the Theological Works of the present day, the total dearth of such works in their own language, and the facility for translation afforded by the residence of many expatriated Spaniards of piety and learning in our own country, are so many calls on British Christians to seize the inviting opportunity—an opportunity which may, perhaps, soon pass away—for sending the glad tidings of salvation by faith in Christ Jesus to so large a portion of their fellow-men and professed fellow-Christians: and surely no division of the Christian Church can appeal so forcibly to enlightened charity as the Spanish American, where a faint and almost extinguished Christianity seems, at this moment of political and national deliverance, to call upon us to give to the spirit of inquiry, now rising up among them, that safe and holy direction which the knowledge of the Gospel of Christ can alone confer.

The exertions of the Society are, however, greatly restricted by the state of its funds: on this point it is remarked—

For want of the necessary means, the Society is unable to derive all that assistance from the residence of Spaniards in this country which it otherwise might do; and is, of course, wholly unable to meet the increasing demands for religious books in the rising states of South America. Of one of these States, Bolivia, a Republic newly created, the Rev. John Armstrong writes—

I have an excellent Correspondent, whose heart is truly warm in the Sacred Cause, and who will be most happy to charge himself with the care and disposal of your works. Bolivia is less clouded than some other parts, and its Constitution is more liberal.

LONDON MISSIONARY SOCIETY.

Sermons.

ON Monday Evening, the 7th of May, at the Poultry Chapel, the Rev. Dr. Raffles, of Liverpool, preached to the Members of the Juvenile Auxiliary Societies, from John x. 16—on Wednesday Morning, the 9th, at Surrey Chapel, the Rev. H. F. Burder from Rev. xxii. 17—on the same Evening, at the Tabernacle, the Rev. James Parsons, of York, from Haggai i. 4—on Thursday Evening, at Tottenham-Court Chapel, the Rev. Dr. Robert Gordon, of Edinburgh, from Matt. xxviii. part of 19, 20—and, on Friday Morning, at St. Clement Danes, the Rev. R. W. Sibthorp, from Isaiah liii. 11.

Annual Meeting.

On Thursday Morning, the 10th, the Chair was taken at Ten o'Clock, at Great-Queen-Street Chapel, by the Treasurer, W. A. Hankey, Esq.

Movers and Seconders.

Rev. Joseph Fletcher; and Rev. T. Mortimer—Rev. J. Tidman, of Frome; and Rev. James Parsons, of York—Rev. John Burnet, of Cork; and Rev. John Edmonds, from Chinsurah—Rev. W. Ellis, from the South Seas; and Rev. Dr. Marshman, from Serampore—and Rev. John Anderson; and Rev. Caleb Morris, of Narberth.

Resolutions.

—That this Meeting is desirous to present devout and heartfelt thanksgiving to God, for whatever measure of service He hath enabled this Institution to render, in the advancement of the kingdom of His Son in the world; and, deeply sensible that every well-founded hope of ultimate success in Missionary Labours must rest on the Divine Aid and Blessing vouchsafed, earnestly recom-

mends that the ensuing year be distinguished by the constancy and importunity of the prayers of its Members, that an increased measure of the influences of the Holy Spirit be poured out on all who take part in the labours of Christian Missions, in general, and on the Officers and Missionaries and other Agents of this Society, in particular.

—That this Meeting feels, and hereby expresses, the warmest gratitude to all Individuals, Ministers, and Congregations, Auxiliary Societies, and Associations, at home and abroad, by whose exertions, in whatever way rendered, the contributions to the Funds of this Society have been promoted during the past year—that it views with deep concern the degree to which the pecuniary supplies have fallen short of the expenditure of that year, and that it earnestly recommends the most active means to be employed for enlarging the future contributions to the Society, in all possible and proper ways, so that ample provision be made for each future year's expenditure.

—That this Meeting presents its warmest acknowledgments to the Gentlemen who, in their several offices, have conducted the affairs of the Society during the past year: and, with peculiar gratitude, recognises those rendered by their venerable and much esteemed Secretary, the Rev. George Burder, who has, during the term of nearly twenty-four years, gratuitously rendered to the Society his faithful and useful services; and whose retirement, rendered necessary by his advanced years, this Meeting feelingly regrets; and hereby resolves, in token of its affectionate esteem, that his name be placed during his life in the List of Directors of the Society.

State of the Funds.

The Receipts of the Year for the General Objects of the Society were 33,887*l.* 5*s.* 3*d.*, and for Special Objects 144*3*l.** 15*s.* 3*d.*; making a total of 35,331*l.* 0*s.* 6*d.* The Payments of the Year, including acceptances becoming due, amounted to 43,957*l.* 9*s.* 1*d.*

Collections at the Anniversary.

	£.	s.	d.
Poultry Chapel	60	15	0
Surrey Chapel	405	18	2
Tabernacle	142	0	0
City-Road Chapel* 30 14 11	172	14	11
Annual Meeting	277	10	7
Tottenham-Court Chapel	125	1	5
St. Clement-Danes Church	128	9	0
Kennington-Chapel Communion, 41 12 7	41	12	7
Silver-Street-Chapel Ditto	31	4	0
Ranelagh-Chapel Ditto	20	0	0
Sion-Chapel Ditto	73	6	10
Tonbridge-Chapel Ditto	33	0	0
Orange-Street-Chapel Ditto	70	0	0
Peckham—Hanover-Chapel Ditto, 34 16 8	34	16	8
Total	£.1474	9	2

* From persons who could not obtain admission at the Tabernacle.

**RELIGIOUS-TRACT SOCIETY.
TWENTY-EIGHTH ANNIVERSARY.**

On Friday Morning, the 11th of May, at half-past-Six o'Clock, the Annual Meeting was held at the City-of-London Tavern; the Rt. Hon. the Lord Mayor in the Chair. Collection, 80*l.* 10*s.* 6*d.*

Movers and Seconders.

Rev. Dr. Philip, from the Cape; and Rev. Dr. Steinkopf—Rev. Mr. Montagu; and Rev. Mr. Brown, of Drogheda—Rev. Dr. Marshman, from Serampore; and Rev. Dr. Finkerton—Rev. Dr. J. P. Smith; and Rev. Mr. Scales, of Leeds—Rev. W. Ellis, from the South Seas; and Rev. S. Thodey, of Cambridge—and John James, Esq.; and Rev. H. G. Watkins.

Resolutions.

—That this Meeting has heard with great pleasure, that the Funds of the Society have increased during the past year, as well as its Foreign Grants and Gratuitous Issues; which induces them firmly to trust, that the objects and proceedings of the Institution will continue to be supported in proportion as they are known: and this Meeting, while it rejoices at the enlarged Foreign Operations of the Society during the year, feels the necessity of increased efforts being made for the circulation of Religious Publications in those parts of the world which have hitherto been partially attended to; strongly recommending the Committee to remember the wants of the Burman Empire, and the interesting openings presented to the Christian Church through the operations of the Press at Malta, for the distribution of Tracts, in Turkey, Syria, Palestine, Arabia, and all the Coasts of the Mediterranean.

—That the grant of upward of 150,000 publications for circulation in Ireland during the year calls on the friends of the Society for special exertions in behalf of the funds of the Institution: and this Meeting desires to record its unfeigned gratitude to God, for the great work of Scriptural Reformation which is now proceeding in Ireland; and trusts that the Committee will continue to furnish Clergymen, Ministers, and other friends in the Sister Island with liberal supplies of suitable works for general circulation.

—That this Meeting highly approves the distributions of Religious Publications on Loan; and, convinced that the personal visitation of the Poor is an important way of making known the Gospel to every creature, most strongly recommends to all Auxiliary Societies and Associations the adoption of this simple and efficient mode of diffusing the truths of Religion, while at the same time they promote the Sale of the Society's Publications and attend to gratuitous circulation as far as their means allow.

—That this Meeting receives, with deep emotion and Christian sympathy, the resignation of Joseph Reyner, Esq., the faithful and devoted Treasurer of the Society from its commencement; whose exertions, during

nearly thirty years, have mainly contributed, under the blessing of God, to raise the Society to its present prosperous condition: and that the Meeting desires to record its high esteem and affectionate attachment to the late Treasurer, trusting that the choicest spiritual blessings will rest upon him during the evening of his life.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Collected at 27th Anniversary..	91	17	8
Annual Subscriptions	988	13	0
Donations and Life Subscriptions,	457	1	7
Auxiliaries	1065	12	1
Produce of Collecting Cards....	79	13	9
Congregational Collections.....	162	18	1
Legacies	118	0	0
	2963	16	2
Sale of Publications.....	12038	4	3
Total...£.	15,002	0	5

Payments of the Year:

Cost of Publications.....	12437	11	8
Gratuitous Issues.....	1649	3	6
Loss on Sales to Hawkers....	224	17	6
Money Grants	701	16	5
Total...£.	15,013	9	1

**NEWFOUNDLAND SCHOOL SOCIETY.
FOURTH ANNIVERSARY.**

SALES of Ladies' Work, on the 19th and 20th of April, at 21 Berners Street, produced 78*l.* 1*s.* 4*d.*

On the evening of Monday the 7th of May, the Rev. Edward Burn, of Birmingham, preached at St. Bride's, Fleet Street, from 2 Tim. iii. 15. Collection, 12*l.* 12*s.* 2*d.*

On Tuesday, the 15th of May, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; Rt. Hon. Lord Bexley in the Chair. Col. with Subscriptions, 40*l.* 9*s.* 6*d.*

Movers and Seconders.

Viscount Mandeville; and Rev. Edward Bickersteth—Major-Gen. Orde; and Rev. Henry Budd—John Wells, Esq. M.P.; and Hon. Captain Noel, R.N.—John Cator, Esq.; and Rev. John Burnet, of Cork—Rev. James Harris; and H. Pownall, Esq.—and Rev. H. Budd, and Percival White, Esq.

Resolutions.

—That the Meeting, feeling deeply interested in the Education and Religious Instruction of the Poor of Newfoundland, acknowledges, with devout gratitude to God, the many encouragements graciously vouchsafed to the Society; and, relying on the Divine Blessing alone for success, would earnestly implore the Members of the Institution, and the numerous Friends of Scriptural Education throughout the Empire, to contribute the necessary means for accomplishing the good work so happily begun in Newfoundland.

—That, while the Meeting duly appreciates the support of all its friends, it especially anticipates a growing accession to the Funds of the Institution from increasing female interest and exertion; but, as all human effort is vain without the Divine Blessing, it earnestly calls on the Members of the Society to unite in fervent prayer to God in its behalf, for the more abundant effusions of the Holy Spirit on all who conduct its concerns, engage in its labours, or partake of its blessings.

State of the Funds.

Receipts of the Year:			
Annual Subscriptions	£.	s.	d.
Life Subscriptions & Donations.	198	3	0
Congregational Collections	1098	0	5
Associations	59	1	2
	664	11	8
Total	£.2019	16	3

Payments of the Year:			
Salaries of Teachers	1083	5	4
Outfit, Passage, &c.	81	16	2
Building and Rent of School-Houses	425	3	6
School Requisites	64	2	1
Visit of Assistant Secretary to Newfoundland	105	9	10
Rent, Salaries, Printing, Travelling, and Sundries	580	11	3
Total	£.2340	8	2

Summary Statement.

The Society has sent out six Masters, six Mistresses, and a Monitor; who are, at this time, by their united labours, in Daily and Sunday Schools, dispensing at Seven different Stations the blessings of Education among at least 1000 scholars, children and adults. These establishments have been lately visited by the Assistant Secretary of the Society; whose report, as to the conduct of the Teachers and the prosperity of the Schools, is most encouraging.

The return of Scholars, up to June 1826, was 848 Daily Scholars and 274 Adults: 429 attended on Sundays.

CONTINENTAL SOCIETY.

NINTH ANNIVERSARY.

SERMONS were preached—on Tuesday Evening, the 8th of May, by the Rev. Thomas Mortimer, at St. Clement Danes, from 1 Cor. i. 23--25; on Monday Evening, the 14th, by the Rev. Dr. Collyer, at Great-Queen-Street Chapel, from Isaiah xxxi. 4; and, on Thursday Evening, the 17th, by the Rev. Dr. Robert Gordon, of Edinburgh, at the National Scottish Church, Regent Square, from 2 Kings xvii. 33. Collections 67*l.* 8*s.* 5*d.*

On Wednesday, the 16th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; May, 1827.

the President, the Hon. John James Strutt, in the Chair. Col. 57*l.* 13*s.*

Movers and Secondors.

Viscount Mandeville; and Rev. Dr. Gordon, of Edinburgh—Rev. John Simons, Rector of Paul's Cray; and Dr. Robinson, of Dublin—Earl of Roden; and Rev. Edward Irving—Rev. John Burnet, of Cork; and Edward Phillips, Esq.—and Hon. Captain Noel; and Rev. J. Irons.

Resolutions.

—That this Meeting recognises with devout thankfulness that measure of success, with which the labours of the Agents of the Continental Society have been crowned in past years; and, being assured that the work in which these holy men are engaged is of God, this Meeting pledges itself, in humble dependence on Divine Counsel and Guidance, to embrace, with renewed ardour, such opportunities as shall be vouchsafed to it for the promotion of His Glory and the exaltation of His Holy Name on the Continent of Europe.

—That this Meeting, deeply sympathizing with those faithful Ministers and Private Christians, in Switzerland and other parts of the Continent, who are suffering for the Word of God and the testimony of Jesus Christ, would be earnest in prayer, that, on these excellent men, the Spirit of Glory and of God may abundantly rest; and that their afflictions may fall out unto the furtherance of the Gospel.

State of the Funds.

The Receipts of the Year were 187*l.* 6*s.* 11*d.*, and the Payments 220*l.* 5*s.* 3*d.* The Society is under engagements to the amount of more than 600*l.*

GOSPEL-PROPAGATION SOCIETY.

ANNIVERSARY.

ON Friday, the 25th of May, a General Meeting of the Society was held, at One o'Clock, in Freemasons' Hall; the President, the Archbishop of Canterbury, in the Chair. Besides the Bishops who moved or seconded Resolutions, the Bishops of Salisbury, Lichfield and Coventry, Chichester, and St. David's, were present, with other Dignitaries. The Gallery over the entrance was occupied by Ladies; and the Hall nearly filled by Gentlemen, among whom were a great number of the Clergy.

Movers and Secondors.

Archbishop of York; and Sir T. Dyke Acland, Bart. M.P.—Bishop of London; and Rev. Dr. Phillpotts—Bishop of Chester; and Rev. W. Dealtry—Bishop of Durham; and Rev. C. Webb Le Bas—Bishop of Gloucester; and Rev. Dr. Barnes, late Archdeacon of Bombay—Earl of Winchelsea; and Bishop of Landaff—and Lord Kenyon.

Resolutions.

— That this Meeting is fully sensible of the great spiritual benefits, which the Society has for a long period of years conferred and is still conferring, through its numerous Missionaries, on the British Colonies in North America; and that it unfeignedly deprecates the Society's utter inability, in the present state of its Funds, to meet the pressing demands for further assistance which are continually made upon it from that quarter.

— That the Society is deeply indebted to the Bishops of Nova Scotia and Quebec, for much valuable information respecting the state of the Missions under their superintendence; and that it duly appreciates both the laborious nature of the Episcopal Office in those countries, and its powerful influence on the maintenance and advancement of True Religion.

— That this Meeting has heard with the highest satisfaction of the efficient state of Bishop's College at Calcutta, and of the generous support which it has received from various quarters; and feels confident that

whatever further expense may be incurred by the Society, in carrying on this great work to perfection, will be met with a correspondent zeal and munificence on the part of the Public.

— That this Meeting, while it cannot sufficiently lament the loss which the Indian Church has sustained, by the early death of its late most highly-valued Prelate, reposes with the utmost confidence on the Zeal and Intelligence of his Successor, whose known desire it is to tread in the steps of Bishops Middleton and Heber.

— That this Meeting, considering the immense field of the Society's Operations, and the absolute necessity of a great addition to its means in order to enable it to meet the continually-increasing demands for Missionaries in every part of the British Colonies, earnestly presses its claims for support, if not on every CHRISTIAN, at least on every MEMBER OF THE CHURCH OF ENGLAND; and especially recommends the general formation of District Committees, to extend the knowledge of its designs and obtain contributions to its resources.

BRITISH AND FOREIGN BIBLE SOCIETY.*Formation of Ladies' Branch at Birmingham.*

Mr. Dudley writes—

On the evening of the 15th of March, a primary General Meeting of Ladies was held at the Assembly Room, Royal Hotel. On no former occasion have I witnessed a more numerous or respectable attendance, nor a deeper interest than that which was manifested. Five similar Meetings have been subsequently held; and I have now the satisfaction of reporting to the Committee the full establishment of the Birmingham Ladies' Branch Bible Society, and Twelve connected Associations.

These Twelve Associations, including an aggregate population of at least 120,000, are divided into TWO HUNDRED AND NINETY-SIX Districts; and I have peculiar satisfaction in stating, that more than THREE HUNDRED AND FIFTY LADIES have already engaged as Collectors, and that this number is daily receiving an accession.

It will not be forgotten by the Committee, that BIRMINGHAM was the FIRST town in Great Britain wherein an associated effort was made in aid of the Parent Institution, within a year after the formation of the latter: and it will be in their grateful remembrance, that one of our Life Governors, the Rev. Edward Burn, was among the earliest, as he has continued one of the most zealous and indefatigable, of its friends. It was, therefore, with peculiar propriety, that

this venerable and venerated individual was unanimously called to the Chair, on an occasion when those measures were cordially adopted, which he had long desired, for giving full effect to the benevolent design of the Parent Society. That the suitable time had arrived for the adoption of those measures, is now evident; and, although many of the inhabitants of Birmingham have been called on to partake of that cup of suffering which has been dispensed, in inscrutable but unerring wisdom, to the manufacturing classes of our country, the degree of success which has, even at this early period, attended the calls of the Collectors affords the most cheering encouragement: their visits of mercy are hailed with gratitude; and, while the deficiency of the Scriptures will thus be correctly ascertained, and that deficiency supplied in a manner calculated to enhance their value, many other channels of sympathy and benevolence will be opened, and the collateral advantages of these Associations be more fully appreciated and enjoyed.

HIBERNIAN BIBLE SOCIETY.*Address of the Archbishop of Tuam.*

At the late Annual Meeting of the Society, held in the Rotunda in Dublin, the Archbishop of Tuam, who was in the Chair, opened the Meeting with an Address in which His Grace nobly asserted the right

and duty of every man to search for himself the Scriptures.

On the origin and progress of the Hibernian Society, the Archbishop remarked—

When we call to mind, that, in the year 1806, some half-dozen pious men met in a corner to consider the practicability of establishing a Bible Society in Ireland, at a time when there were many parishes which did not possess that number of copies of the Scriptures, and that, since that time, no less than 163,628 Bibles and 275,556 Testaments have been circulated, and the Society then formed has been joined by 416 Auxiliary Branches, must we not say, that this is the work of God, and that it has prospered by His blessing!

In reference to this diffusion of Scripture Light, His Grace asked—

To what are we to attribute the many Conversions which have of late taken place? Other means, no doubt, may and have been blessed; but, after all, to the wide spread of the knowledge of the Gospel is to be attributed the work now going forward. If there were no Bible, there would have been no conforming; and if there were no Bible Society, there would have been no Bible, but the same darkness that hitherto overspread the country would continue to reign around.

But whatever has been the extent of our success, let us remember that to God alone belongs all the glory; and, to Him, ought we address our praises and thanksgivings, that we have been made His humble instruments in this work of mercy.

We have been called a PROSELYTING Society: we have been branded with the opprobrious name of PROSELYTERS. We plead guilty to this charge; and I will add, if we were not Proselyters we should have no claim to the appellation of Christians.

But our accusers mistake us. Our only object is to change the people—not from one System of Religion to another System of Religion; not from one Place of Worship to another Place of Worship. I solemnly protest, for one, and I may venture to say that I am speaking the sentiments of the large number of my Reverend Brethren by whom I am surrounded, that I should feel neither satisfaction nor pleasure if the whole Roman-Catholic Population passed over from the Chapel to the Church, save as it afforded them an opportunity of hearing

the reading and preaching of the glad tidings of that Gospel of Mercy of which they hear little or nothing. No! we would proselyte the Roman Catholics in the same manner in which we would proselyte the Protestants; for we know, full well, that many of them, too, have a form of Godliness but deny the power thereof: many of them, too, have a name to live, and are dead: many of them, too, have a zeal of God, but not according to knowledge: and we would desire, through the blessed means of Gospel Light, to turn the hearts of the disobedient to the wisdom of the just, to raise them out of darkness into God's marvellous light, and to bring them from under the dominion of sin and Satan into the glorious liberty of the children of God.

Am I, then, to be told, that, though I know that the people are taught false and dangerous doctrine—not only what is not supported by Holy Scripture, but what is manifestly opposed to it—I am not, for fear of offending, to open to them the truth as it is in Jesus, and lead them to those paths which conduct to everlasting life! Am I to be told not to read to them the Holy Scriptures, for fear of being called a Proselyter; and to seal from their eyes those Scriptures of God, of which the Blessed Jesus Himself says, *Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me!* Must I neglect to put into their hands that Sacred Volume, in which they shall read those words of the Living God Himself—*These words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thy house and on thy gates!* Shall I withhold from any one that Sacred Volume, where we hear the holy Prophet commanding all the people of the land, *Search ye out of the Book of the Lord, and read*—where they may hear the praises of the Bereans, because they searched the Scriptures daily, to see if the things taught them were so—where St. Paul writes to Timothy, *Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the*

Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus—where they may obviously see, in the Epistle to the Philippians, that St. Paul wrote to the people as well as to the pastors, distinguishing the one from the other: Paul and Timotheus the servant of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons—where St. James writes to the Twelve Tribes, scattered abroad—where St. Peter addresses his First Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; and, still more generally, his Second Epistle to them that have attained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.

But the time would fail should I quote all the passages from that Sacred Book, of which the unhappy votaries of an Unscriptural Church are kept ignorant, which prove that it is the will of God that His Word should be examined daily: and am I to be told, that, for fear of offending that Church, I must join its Priesthood in sealing up for ever the Word of Truth and Life from our perishing fellow-creatures! No! I would call on ALL to exert increased zeal in this Christian Cause; but I would more particularly urge on my Reverend Brethren, at the head of whom I feel it a privilege and an honour to be placed this day, the imperative duty which devolves upon them, of feeding with the bread of everlasting life the many thousands which are hungering for this spiritual food. Endeavour to persuade all to judge for themselves—not to yield blind obedience to yourselves, or to any other teacher; but to *prove all things, and hold fast that which is good*—to be guided by the Book of God, and to search in that Sacred Record for the path to everlasting life.

CHURCH MISSIONARY SOCIETY. PROCEEDINGS OF ASSOCIATIONS.

Colchester &c.—Ap. 22: Sermons; by the Rev. Professor Scholefield, at St. Peter's and St. James's; and, by Rev. W. Marsh, at St. Peter's—Ap. 23, evening: Ann. Meeting of the Ladies' Association; Rev. W. Marsh, Chn.—Ap. 24: Eleventh Ann. Meeting of the Colchester and East-Essex Association; Rev. R. R. Rede, M.A. Rector of St. Leonard's, Chn. Sermon, in the evening, at St. Peter's, by the Senior Secretary, for the India-Female-Education Fund—April 25: Fifth Ann. Meeting of the Witham and Kelvedon Branch; Hon. John James Strutt, Chn. Collections, 92l. 9s. 2d.

Cambridge—May 6: Sermons, by Rev. C. J. Hoare, morning and evening, at Trinity Church—May 8: Ninth Ann. Meeting, in the Town Hall, of the Town, County, and University Association; Rev. Professor Farish, Chn. Collections 70l.

RESOLUTION OF EAST-INDIA COMPANY on Human Sacrifices in India.

ON the 21st of March, John Poynder, Esq. introduced the following Resolution, at a Court of Proprietors of East-India Stock—

That this Court, taking into consideration the continuance of Human Sacrifices in India, is of opinion, that, in the case of all Rites or Ceremonies involving the Destruction of Life, it is the duty of a Paternal Government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the Natives.

After the Mover had spoken for a considerable time in support of this Resolution, the discussion was adjourned to the 28th, when Mr. Poynder resumed his argument. His able, elaborate, and conclusive Speech has been published, and forms an Octavo Volume of 260 pages: an extract from the Preface to this Volume will explain the circumstances under which the Court came to the decision, which, to its own honour, it almost unanimously adopted:—

In an early stage of the second day's discussion, the Hon. Chairman, Sir G. A. Robinson, proposed an Amendment, which was seconded by the Deputy Chairman, the Hon. Hugh Lindsay, of which the following is a copy—

That, whilst this Court deeply deplores the existence of Suttees, and other Rites involving the sacrifice of human life in India, it reposes the fullest confidence in the anxious disposition of the Local Government, to give effect to the Instructions of the Court of Directors, by adopting, from time to time, such measures as in their judgment can be safely and most effectually applied to the abolition of these barbarous and inhuman customs; and this Court is firmly persuaded, that it will continue to be an object of earnest solicitude with the Court of Directors, to promote its attainment, with a due regard to the feelings and prejudices of the Native Subjects.

The above Amendment was subsequently withdrawn by the Chairman and the Deputy Chairman; and the Resolution which had been first proposed was carried in its stead, by a decided Majority—only Five Proprietors dividing against it—Four of whom were Directors.

It may be proper to observe, that, as a condition for withdrawing the Amendment, the Hon. Chairman, in the first instance required a declaration from those Proprietors who advocated the original Resolution, that such Resolution did not contemplate the adoption of compulsory measures: to which they replied, that, however opposed they unfeignedly felt to the employment of force at the present time, as believing it to be wholly unnecessary, it was impossible that they could give any pledge of that description, with reference to the future: in addition to which, the equivocal nature of the condition proposed to them must necessarily preclude a compliance with it, inasmuch as some persons might consider as "the employment of force," the half-yearly attendance of the Military at Saugor, under which the Sacrifice of Children there has been notoriously prevented, from the administration of Lord Wellesley down to the present time—a measure, the wisdom and expediency of which it was presumed that no one, even among the Directors themselves, could now desire to call in question. Under these circumstances, the Resolution in question eventually passed in the affirmative, after having received the valuable support of several Proprietors; among whom, the Publisher feels it impossible to omit the expression—he will not say, of his gratitude, but—of the grateful feelings of every friend of our common nature, to Randle Jackson, Esq., in whose eloquent and convincing Appeal it was not easy to pronounce, whether the sound principles of National Law, or the legitimate rights of a suffering Empire, were urged with most effect on the attention of his hearers.

Mr. Poynder's Address takes two chief grounds—"That enough has not been done by the Government, at home and abroad, toward the suppression of this practice"—and, "That more may now be done, with the most perfect security to our Indian Empire." These Propositions he proves and illustrates by

numerous and indisputable authorities.

In reference to the use of coercion, Mr. Jackson said that he relied on the opinions of near **SIXTY** of the Company's most eminent servants—Residents, Judges, and Magistrates—that the practice might easily be subdued by a mixture of firm and conciliatory measures, who founded their opinions on at least as many instances in which such conduct had been successful: but, should such measures fail, he would not hesitate at the use of coercion—they must obey God rather than Man!

Mr. Poynder thus speaks of the occasion of publishing his Address—

Many Proprietors and other persons considered that the mass of Evidence, thus collected from voluminous Parliamentary Papers which are not accessible to all, even of the Proprietors themselves, ought to be placed within the reach of every one who may feel disposed to consult it. The Editor had the less hesitation in yielding to their request, as it appeared to him only due to the honourable testimony borne, by so many Residents in India, to the guilt of blood and the practicability of its removal, that the Proprietors and the Public should be apprised of the noble stand which has been made by such Men against the unnecessary abominations by which they have been surrounded; and no less due to those enlightened Individuals in the British Parliament, to whose humane interference we owe the production of all the information which we possess, that their exertions should be also commended to the gratitude of the East-India Company and of the Nation.

It is added, in a Note—

In the first rank of those who are here referred to, may be classed the name of T. F. Buxton, Esq. Member for Weymouth, "whose high and honourable character," to quote the language of Mr. Randle Jackson, "and the eminent degree in which he possesses the confidence of the House of Commons, have given strength to his generous and virtuous exertions."

Mr. Peggs, lately returned from Cuttack, near the Temple of Jug-

gernaut in Orissa, has published a pamphlet, of 80 closely-printed pages, entitled "The Suttees' Cry to Britain," which contains much information on the subject, and powerfully urges the claim of Hindoo Widows to protection from a barbarous Superstition: the following is a view of its chief Contents—

Remarks on the horrid nature of the practice of burning Hindoo Widows, and on the causes which prevent its suppression or occasion its perpetration—the cruel rite of Suttee not enjoined by the most authoritative of the Hindoo Legislators and opposed to their views of eminent virtue, though recommended by some modern Hindoo Writers—the usual mode of its perpetration not sanctioned by Hindoo Writers—the present partial interference of the British Government promotes the increase, celebrity, and supposition of the legality of Suttees—Testimonies to confirm the propriety and safety of the suppression of Suttees—European and Native Testimonies to the position, that the Suttee is not absolutely enjoined by the Hindoo Shasters, and hence should be suppressed.

IRISH REFORMATION SOCIETY.

Formation of the Society.

On Monday, the 21st of May, a Meeting was held at Freemasons' Hall, Lord Viscount Mandeville in the Chair, for the establishment of a Society the object of which should be THE DIFFUSION IN IRELAND OF THE RELIGIOUS PRINCIPLES OF THE REFORMATION. Mr. J. E. Gordon, who has taken a warm and active interest in promoting the religious welfare of Ireland, having explained the principles on which it was intended to found the Society, various Resolutions were adopted after addresses from the following

Movers and Seconders.

Earl of Roden; and Bishop of Lichfield and Coventry—Lord Farnham; and Hon. and Rev. Gerard T. Noel—Earl of Winchelsea; and Rev. J. W. Cunningham—Lord Carbery; and Hon. and Rev. Baptist Noel—and Rev. John Burnet, of Cork; and Rev. Joseph Fletcher.

Grounds of its Formation.

These grounds are thus stated in

a Circular issued preparatory to the Meeting—

The general anxiety to support the efforts which are making in behalf of the Religious Improvement of Ireland, will justify, it is conceived, the present appeal to the Christian Liberty of the British Public.

The causes, which, under the Divine Blessing, have mainly contributed to the important revolution of religious sentiment which has so auspiciously commenced in that country, are, the System of Scriptural Education; the distribution of Bibles, Testaments, and Religious Tracts; and the employment, under judicious superintendence, of Itinerant Readers of the Scriptures in the English and Irish Languages—stimulated by public discussion, and sustained by a spirit of Christian Zeal among the respectable classes of Protestant Society, particularly the Parochial Clergy and Ministers of other Protestant Denominations.

While, however, it is acknowledged that the existing Institutions are respectively entitled to an increase of public confidence and support, it is necessary to state, that they are prevented, by the character of their principles and regulations, from applying any part of their funds in behalf of measures which impugn the principles of the Roman-Catholic Faith. It is necessary, therefore, in addition to the funds which are contributed to the support of the present Societies, to provide for the employment of means which involve Controversial Discussion, both in public and private. Such a system of exertion has been rendered necessary by the general demand for that species of religious instruction, which, under present circumstances, can best be conveyed in a controversial form; and, as there exists throughout the Empire a strong disposition to meet and to satisfy this demand, it is the object of the proposed Institution to embody the feeling, and to give it such a direction as shall not interfere with the operations of existing Institutions. At the same time, however, that the Society expresses its uncompromising determination to support such a controversy as may be necessary to vindicate and exhibit, in a practical light, the great essential doctrines of Christianity, it as distinctly avows that no principles or feelings whatever of a political character will be permitted to mingle either with its objects or its proceedings.

Objects of the Society.

1. To enable Clergymen and Gentlemen engaged in promoting the Reformation in Ireland, to avail themselves of the co-operation of existing Institutions such an extent as may be necessary to meet the local demand for the books and instruction which they dispense.

2. To defray the expense of publication, and generally to assist individuals and Associations in the diffusion of authentic information, suited to the wants of their respective parishes and districts.

3. To adopt such modes of instruction as are best adapted to the condition of the lower orders of Roman Catholics in other parts of the Empire.

In the plan here presented, it will be seen that there is no intention of providing in any manner for the temporal support of converts to the Protestant Faith. It is the design of the Society to promote the Religious Principles of the Reformation by such means only as are characteristic of the high and heavenly object; and as there will be a systematic exclusion of political influence from its councils, so, on the other hand, there will be a careful avoidance, in its practice, of every thing calculated to act as a secular inducement to proselytism.

Continent.**GERMANY.***United Brethren's Missions.*

THE Annual Circular issued by the Mission Committee furnishes the following particulars: it is dated Herrnhut, Oct. 31, 1826.

State and Prospects of the Missions.

The Report of the Missions is thus introduced—

At the close of 1825, there were 178 persons employed in 36 Stations: 60 adults and 67 children were provided for by the Committee.

We felt great grief, when it pleased the Lord to call so many useful and active Labourers in our Missionary Service into eternal rest; but had also the joy to see their place supplied by 13 Brethren and 11 Sisters, who with willing hearts offered themselves to enter on the same blessed service, of calling the Heathen in different parts of the earth to come to Jesus, their Creator and Saviour.

The General Synod of the Brethren's Church, assembled at Herrnhut in 1825, made the Missions a peculiar object of their attention: and the hearts of all present were filled with humble gratitude to the Lord for the mercy and favour shewn to our Church in this branch of our constitution; by which we are encouraged to hope and believe, that He will not forsake us, notwithstanding our many failings and short-comings, but continue to own and bless us as part of His family on earth, and grant us to bear fruit well-pleasing to Him: both by written memorials and the verbal testimonies of some Missionaries present at the Synod, we were greatly encouraged and refreshed.

We also rejoiced at the success granted by God to the ministry of our fellow-labourers in different communities, who are at present zealously engaged in bringing the glad tidings of Salvation to Heathen Nations in many distant parts of the world; and we pray, that, by His blessing, it may continue to attend them everywhere.

As a signal proof of the Lord's mercy toward us, we consider that He, by His Spirit, has inclined the hearts of so many of His children and servants in other Denominations to take an active share in the well-being and support of the endeavours of the Brethren's Church, to promote the spread of the Gospel: their exertions in our behalf have been unremitting, and the fruits thereof beyond all our expectation. May He bless them, and grant them to perceive that their labour is not in vain in the Lord! This will be their most acceptable reward.

To us, Dear Brethren, who are Members of a Church which the Lord has so undeservedly favoured, and counted worthy, for 94 years, to proclaim the word of His salvation to Heathen Nations, sitting in darkness and in the shadow of death, this great privilege and commission shall always remain highly important and precious. Let us, though deeply sensible of our unworthiness, pray fervently to the Lord our God and Saviour, that He would continue thus to bless us; granting to us wisdom, faith, and full confidence in His help, and still prepare and send forth many willingly-devoted servants from among us into His vineyard.

The following is the Report of the Year: some of the facts stated

in it have been anticipated in the last Survey, but we thought it best to give the Report entire.

The past year has been one of unusual activity in our Missionary Work. We can confidently and thankfully declare, in regard to the labours of our Brethren among the Heathen, that the blessing which has rested upon them has far exceeded what our weak faith and anxiety led us to expect: in 37 Stations, no fewer than 185 Brethren and Sisters have been employed.

North America—The Cherokee Congregations, collected by our Missionaries at Spring-place and Oochgelogy, are, indeed, but small; consisting, at present, of not more than from 18 to 20 adults, and about as many children who attend the school: but the neighbouring Indians and Negroes flock to the meetings in considerable numbers: by commission of the Wachovian Conference, Br. Theodore Shultz, of Salem, paid a visit to these Stations, which lasted from April 3d to May 13th: during the course of which, he witnessed with astonishment the evident effects of the power of the grace of God upon Indian Hearts; and could indulge a joyful hope of the future prosperity of these congregations, even in the event of the Cherokee Nation being compelled by the State of Georgia to emigrate westward, beyond the Mississippi: an Indian, named David Brown, educated in Connecticut, has translated the New Testament into Cherokee. After an eight months' visit in Pennsylvania, Br. Luckenbach and his wife returned to Upper Canada, and were received with wonted affection by the Congregation at New Fairfield: the affectionate Letter addressed to the Delaware Indians, by the Provincial Conference at Bethlehem, was listened to with serious attention; and appeared to be attended with the desired effect, to encourage them more diligently to seek after the One Thing needful: the sum allowed by the Canadian Government, as compensation for damage done to the Settlement during the campaign of 1813, it was hoped, would enable them to undertake the building of a Church.

Labrador—The Harmony sailed for Labrador on the 3d of June—reached Okkak on the 30th of July—and, after visiting the Three Settlements on the coast, set out on her homeward voyage on the 7th of September: she arrived in the Thames, October the 7th; bringing home Br. Meisner with his wife and daughter, and the Single Brother Beck. The accounts which have been received from our Esquimaux Congregations, both written and verbal, agree in stating that their internal course has been, on the whole, very satisfactory; and that the meetings and schools have been diligently attended. A long, severe, and snowy winter rendered it very difficult for the Esquimaux to lay in a sufficient stock of provision: the Bay of Nain continued blocked up with ice from the 30th of November to the 30th of June: in the depth of winter, the cold was so intense, that Fahrenheit's thermometer sunk from 36° to 40°, below 0: in July, the quicksilver rose as high as 80°. Our Brethren at Hopedale

hoped to finish the erection of their New Church before the end of October: at that Settlement, 188 Esquimaux resided; at Okkak, 350, and at Nain, 228. The 50th Anniversary of Hopedale was celebrated by old and young, with peculiar emotions of joy and gratitude to the Lord, whose presence was powerfully felt at all the solemn meetings of that festival.

Greenland—On the 14th of May, the Brethren Ihrer and Ulbricht (the former of whom had been married at Neudietendorf, to Sister Louisa Kleinschmidt) arrived at Lichtenfels, in Greenland: Br. Ulbricht has been appointed to serve the Mission at New Herrnhut, from whence Br. Albert returned to Europe: Brother and Sister Ihrer proceed to Lichtenau. The ship from Julianeshaab returned to Copenhagen as early as July 31st, bringing Br. Popp from Friedericksthal, whose shattered health, we trust, may be recruited by a visit to his native country: his residence for a quarter of a year in a Greenland family-house, containing 36 persons, having produced no beneficial effect upon it. The Lord's blessing continued to rest abundantly upon the New Settlement, which already is occupied by 256 Greenlanders: during the whole of this second winter, which was, however, not quite so stormy as the first, the Missionaries were under the necessity of remaining in their cold damp hut, built of sods, for want of a sufficient quantity of boards to build a house; yet Brn. Kleinschmidt and De Fries continued well in health, to the astonishment of all: it was, however, found necessary to remove this house, which had already been partly erected, to the other side of the rivulet, that it might be sheltered, in some measure, by a rising ground, from the violence of the winds: the foundation was laid for the new building on June the 3d. A dangerous epidemic, the principal symptoms of which were cold in the head and pleurisy, broke out early in the winter, among the 600 inhabitants of Lichtenau, and lasted throughout the whole of it: a similar disorder prevailed at New Herrnhut, and proved more fatal. At that station, the Missionaries were unable to sow their gardens before the beginning of July, and the long continuance of drift-ice proved of serious hindrance to the Greenlanders in the seal-fishery: otherwise, there was no want of a supply at any of our Settlements. At Lichtenau, where there are 364 inhabitants, they were long blocked up by immense masses of snow. In general, our Brethren at all the Missionary Stations could rejoice over the spiritual course of their congregations, and a special work of grace was observable among the youth.

Danish West-Indies—In the three Danish Islands, St. Thomas, St. Croix, and St. Jan, Divine Life appears to pervade the Seven Negro Congregations. The most numerous is that at Friedensfeld, in St. Croix, which numbers 2232 persons. The moist weather, so fruitful for the sugar plantations, had, however, produced dangerous fevers, from which our European Brethren and Sisters had their share of suffering: three active Missionaries, in the prime of life, were called

home to eternal rest; viz. Sr. Sparmeyer, of St. Croix, in September; Sr. Blitt, of St. Thomas, in October; and Br. Gloeckler, in St. Jan: the Mission was reinforced by the arrival of Br. Eberman and his Wife, from North America; and Br. and Sr. Plattner, and the Single Brn. Klingenberg and Freytag, from Germany, also by the safe return of Br. Yung from a visit to Europe: in November, Br. Zetzsche sailed for St. Thomas: Br. and Sr. Hohe have returned to Europe, after a faithful service of 21 years: Br. Sybrecht has undertaken the superintendence of the external affairs of the Mission; and removed, with that view, to New Herrnhut. Our Mission Premises were graciously preserved from harm, during a second destructive fire in the town of Tappus, the capital of St. Thomas. On August 21st, the Missionary Family at New Herrnhut celebrated the 94th Anniversary of the commencement of the Mission in St. Thomas: they had occupied their present dwelling-house 50 years.

British West-Indies.—By the appointment of two Bishops of the Established Church, to direct the Ecclesiastical Affairs of the British West-Indies, the relations existing between our Missionaries and the population of the islands appear likely to be affected. To the service of the Mission in *Antigua*, where 14,823 Negroes are under the care of our Brethren, Br. Wright, from St. Kitt's, and Br. Müntzer, and the Brn. Simon and Zippel, from Europe, have been newly appointed: a New Mission-House has been begun at St. John's; the present building having been found too small to provide the needful accommodation: the Single Sr. M'Dermot, of Gracehill, has lately accepted a call to this Mission: several shocks of earthquakes were felt in January, and again in April, of a stronger description, so as to alarm the inhabitants: though suffering from frequent indisposition, 21 Brethren and Sisters in this island have been enabled to persevere in their work with joy, and to see abundant fruit of their labours. In *Barbadoes*, on the 2d of February, Br. Lichtenthalen, after short service in that Mission, departed this life: Br. Taylor and his Wife arrived on the 17th of May, from *Antigua*; and were received with great joy by the worthy proprietor of the plantation Mount Chance: Br. Brunner, who was still labouring under the effects of his severe fall, was rejoiced to welcome Br. Seitz, from *Neuwied*, as his assistant, toward the end of April: the public and private Services continued to be attended by an increasing number of Negroes, and about 60 children received instruction: the congregation at Sharon consists of about 338 members. The Brethren and Sisters Shick and Staude have entered into the service of the Mission in *St. Kitt's*, one of our most flourishing fields of labour in the West Indies: the two congregations, at *Basseterre* and *Bethesda*, continue to increase: to the former belong about 3000, to the latter 1838 Negroes: 700 children are under instruction at both stations: Br. Hock, from *Okbrook*, has been appointed to supply the place of Br. Scholenfeld, who is called to *Jamaica*;

May, 1827.

and Br. Klose, of *Gnadenfrey*, that of Br. Staude, who retired, owing to his weak state of health: the Widow Sisters Sautter and Lichtenthalen have removed to *Bethlehem*. Our Missions in *Jamaica* are, by the Lord's blessing, on the advance: of our three congregations on that island, New Eden numbers 1213 negroes, *Fairfield* 1190, *Irwin* and its vicinity about 300: Sr. Berger soon followed her husband into eternal rest; and Br. Becker and his Wife were necessitated, by increasing infirmities, to request their dismissal, after a faithful service of 24 years in the West Indies, and returned to England: these vacancies rendered the arrival of the Brn. Timæus and Pfeiffer doubly welcome to the remaining Missionaries: on January 15th, the New Church at *Fairfield* was consecrated, under a powerful sensation of our Saviour's gracious presence: the Brn. Ellis, Light, and Timæus continue to make periodical visits at *Hopeton* and *Mesopotamia*. A Mission in the island of *Tobago* was begun as early as the year 1790; but it was interrupted, shortly after, by the departure of our late Br. Montgomery: it was renewed in 1799, at the earnest request and by the generous assistance of the late Mr. Hamilton; but again discontinued upon his decease, in 1801: agreeably to the wishes of his Son and of several other proprietors of estates, it will be re-commenced; and to this service, Br. Rixecker, of *Lancaster* in North America, has been lately appointed.

Surinam.—On the 14th of July, fifty years had elapsed since the baptism of the first Negro by our Brethren at *Paramaribo*: that day was therefore kept as a solemn festival by the Negro Congregation; and the various Services were attended by a numerous company, not only of Negroes, but also of the White Inhabitants of the town, who all appeared to take a lively interest in the prosperity of this work of God: the church proved far too small to contain all who wished to be present. Since the first baptismal transaction in 1770, there have been baptized 3477 Adult Negroes: the Congregation, at present, consists of 1240 Members, besides 500 New People. Several planters, in the neighbourhood of *Paramaribo*, have invited our Brethren to preach the Gospel to their Negroes. Br. Bruck has been obliged to return to Europe, by repeated attacks of rheumatism. Another painful loss was sustained by the Mission, in January and February, by the departure of the Sisters Graf and Voigt; and, in September, by the alarming illness of Br. Genth, whose life was, at one time, despaired of, but who is now slowly recovering. Br. Graf, having visited Europe, will return to the service of the Mission. Two Brethren, who formerly served the Mission in *Surinam*, for above 30 years, have, in this year, finished their course with joy; viz. Br. Langballe, at *Bethlehem*, in February; and Br. Randt, at *Herrnhut*, in May.

South Africa.—The Mission to the Cape of Good Hope proceeds with the blessing of the Lord upon it: Br. and Sr. Lemmerts returned to their former post in the beginning of the year, accompanied by Br. and Sr. Son-

2 K

derman. Br. and Sr. Teutsch followed some months later. The crops had again failed; and, in the neighbourhood of Groenekloof, a mortal distemper among the cattle caused serious loss: the abundance of pumpkins at Enon alleviated the distress occasioned by the scarcity of corn; and, at Gnadenthal, the poor Hottentots have been enabled to satisfy their hunger, by means of a plentiful supply of wild almonds. The number of inhabitants at Gnadenthal was 1218: in the early part of the year, new life and love to Jesus appeared to be enkindled in the hearts of the Hottentots, many of whom joined themselves into little companies, and engaged with one another to walk as true followers of the Lord. Of the patients in the Leper's Hospital, at Hemel-en-Aarde, whose number exceeds 100, more than half have been awakened through the labours of Br. and Sr. Leitner; and those who have been admitted members of the Church of Christ, appear to grow daily in knowledge and in grace. Elim increases gradually, and is a blessing to the whole neighbourhood: on festival occasions, more than 200 friends have sometimes attended the meetings: the Sunday-School is frequented by a large company, both of adults and children, and is a means of benefit to old and young. Owing to the pressure of the times, many Hottentot Families have flocked to Groenekloof: the work of the Holy Spirit, which appeared evident among these poor people, has been productive of blessed effects likewise among the older inhabitants, whereby our Brethren have been encouraged to persevere in their work with renewed confidence. The Congregation at Enon has increased to 400 members; the number of inhabitants, to 450: Br. Hallbeck accompanied Br. and Sr. Nauhaus thither in May last; and spent above five weeks, from June 10th to July 26th, at Enon and its neighbourhood, witnessing, with joy and thankfulness, the earnest desire of the Hottentots to be made acquainted with Christ and His great salvation.

State of the Funds for the Year 1825.

Receipts:	£.	s.	d.
From Settlements of the Brethren, 1568	12	3	
From Friends on the Continent, 2056	12	8	
From Friends in Great Britain, 5505	16	10	
Legacies.....	854	4	0
Interest.....	206	19	3
By Course of Exchange.....	8	6	3
Total....	£.10,200	11	3

Missions:	£.	s.	d.
Greenland	1352	3	8
South America.....	7	17	10
Barbadoes	591	15	1
St. Kitt's.....	947	5	2
Antigua	1281	9	11
Jamaica	533	16	8
Labrador	79	3	8
Danish Islands.....	0	0	0
North-American Indians....	193	14	4
South Africa	2149	16	1

Payments carried up, £.7117 2 5

Payments brought up, £.7117 2 5

Pensions:

To 14 Married and 9 Single Brethren	638	3	7
To 23 Widows.....	244	6	6
To 67 Children at Schools and Trades	924	1	3
Sundries.....	570	8	7

Total.... £.9494 2 4

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Proceedings of Missionaries in Egypt.

OF an intended Visit to Abyssinia by Messrs. Gobat and Kugler, some notices occur at p.182. Mr. Gobat writes, in reference to it, on the 4th of December, from Cairo—

A French Physician to whom I was introduced promised to look out for some Abyssinian in this city: the same evening he came to us, and told me he had just been invited to visit an Abyssinian in the Armenian Convent, who had lately arrived, and was unwell. The next morning we visited the Abyssinian together: the Physician asked the Armenian Patriarch permission to take him into his own house; for, in the Convent, he was very much reserved, not knowing whether we were Turks or Copts, or what we were. In consequence, M. Dussap, the Physician, took him into his house yesterday morning. I passed the whole afternoon in reading the Bible with him, in Ethiopic and Amharic; with which he could never be satisfied. I gave him a copy of the Amharic Gospels; for which he appeared very thankful; and told me that he had seen some like it in Abyssinia, which came from the English: he added, "The English are very good men." He speaks Arabic with difficulty; but, with the help of some Ethiopic expressions, I was able to make out the following information respecting his country.

The whole territory seems to be at rest at this time; though there is a discord between the King and the Ras of Tigre, of which, however, he did not say much; for he feels himself to be in a strange land, where policy is necessary. The Abouna or Papas, who was sent from the Coptic Patriarch, was an intemperate man, and, as my Abyssinian expressed it, "His words are not good:" he has been expelled from Gondar and its jurisdiction; but he has been received at Adowa, by the Ras of Tigre. Our

young Abyssinian, whose name is Girgis, has, in consequence, been sent by the King, with two Mussulmans, as Ambassadors to the Pacha; and Girgis, more particularly, to the Patriarch of the Armenians, to ask for an Abouna from the Armenian Church. Thus the Abyssinians seem to be tired of their dependence on the Copts.

To-day I was again about two hours with Girgis. He was not well, but very friendly; and promised to help me in the study of Amharic. I shall, therefore, take him into our house to-morrow. He invited me, in a very friendly manner, to accompany him to Gondar. Of himself he would say nothing yesterday: but to-day he said, when I offered to take him into our house, "Here, I am a poor fellow; but, in my own country, I am great. When I shall get back, all people will say, 'Girgis! Girgis!'" He reads, pretty fluently, both in Ethiopic and Amharic.

Mr. Gobat wrote immediately to Mr. Kugler, then on a visit (see p. 182) to Mr. & Mrs. Mueller at Alexandria, that he might return without delay to Cairo, in order to their preparation for accompanying Girgis: he adds—

I hope we shall be able, if God's will should be against our intention, to renounce our views, and follow His counsels. Thus you see, I am determined, for the present, not to go to Jerusalem; for I believe it would be leaving the certain, in order to look for the uncertain. Mr. Salt advises me, very strongly, to follow the proposed plan; for, he says, we might wait for many years before such an opportunity of proceeding to Gondar would present again. Our way, as laid down by Girgis, would lead us through Jidda to Suakin; and, from Suakin, first along the sea-shore, then to the right, toward the west, leaving the whole of Tigre to our left till we reach the first Abyssinian territory, in the Mountains of Walkait; from thence, in seven days, to Gondar.

The more I advance, the more I see that we need the assistance of the fervent prayers of our brethren in the faith; in order, that, being faithful both in danger and out of danger, in tribulation and in happiness, we may become a savour of life to many of our beloved Abyssinians, and to all to whom the Lord shall send us.

M. Dussap, the French Physician,

has married a Native, who was baptized by Mr. Macpherson: Mr. Gobat remarks—

She is not an Abyssinian, but is rather like the Galla: she does not, however, know her country. Yesterday I had a very pleasing conversation with her and Girgis, about sending out Missionaries to the Galla. She seemed much concerned for them in this respect; and Girgis seemed to be astonished that the Christians have not yet sent any Teacher to them, and said that they would be very glad to receive Christian instruction.

Mr. Kugler writes, on the 11th of December, in reference to the proposed visit to Abyssinia—

I consider the whole affair of the Embassy as a providential interposition in behalf of the Abyssinian Mission; and therefore am ready, with all my heart, to follow the leading star caused to appear on our way by the Commander of the powers in heaven and on earth. Our trust is in Him, and not in men; and He will not put us to shame. I should have wished a few months more time for preparation; for I cannot say that I am prepared as I ought to be for this work: but I shall view every day of our journey as a day of preparation.

It will be seen by the following extract that the plan above stated has been somewhat altered. Mr. Gobat writes on the 26th of January—

About a fortnight after we had taken Girgis into our family, we received into it a Mahomedan Abyssinian also, who had accompanied Girgis. We had hoped to move toward Abyssinia, with these two Natives and the new Armenian Bishop, at the end of this month; but circumstances have since occurred, which oblige us to wait, as we first thought, till about August. The Armenians had no Bishop here to send immediately; he, whom they had first appointed, not being willing to go: thus one must go to Armenia to be ordained there; and that will occasion a delay of three or four months. Our Abyssinians were, however, quite ready to go with us, without an Abouna; till, eight days ago, when we had already fixed the day of our departure, we heard that the principal man who sent the Embassy, the Governor of Samen, was dead. Upon this news, Girgis said, that we could not possibly go, without first having heard the consequence of his death. Poor Girgis cried

the whole evening, saying from time to time, "I fear exceedingly!"

Thus we have altered our plan; and, as Girgis is going to Jerusalem, we have now the intention of going thither too, according to the plan which Mr. Jowett gave us when we left Malta. Jerusalem is now under the Pacha of Acre, and all things are settled and quiet. We expect to go through the Desert after ten or twelve days. It is the more expedient for us to leave Cairo for awhile, because, against our will and expectation, we are too much known here. The first week we were here it was reported that we were Missionaries going to Abyssinia; and, even in our going through the streets, we hear Arabs saying to one another that we are soon going to Abyssinia.

Girgis is more, in every respect, than I should have expected in an Abyssinian: I would almost say, that he is not far from the kingdom of God. For the six weeks that he has been with us, we have not yet discovered any deceit in him: he is courteous and thankful: he has the greatest confidence in us; and he would be very sorry if we should not accompany him to his country. He likes very much the Amharic Gospels: and says that if we take any with us, they will be read in all the churches.

We are now chiefly occupied in the study of Amharic, which we do not find very difficult; the less so, because the Lord gives us more and more love toward the Abyssinians. We read usually with the help of Ludolf's small Lexicon; and when we meet with an expression which is not in the Lexicon, Girgis explains it to us, for which he has a great capacity, though he knows but very little Arabic. We begin now to speak a little; and we hope that if we pass some months at Jerusalem with Abyssinians, we shall be able to converse with the people when we shall enter Abyssinia.

We have learned the following particulars respecting the present state of Abyssinia. There has been lately a severe dispute about the Virgin Mary. Some would have her to be a fourth person to the Trinity; but others would not, and this opinion has prevailed, but Girgis seems to be ashamed of speaking about it. There is no war at present, except between some Gallas and the Governor of Tigre. The present King, Guigar, has reigned seven years; but Girgis will not say any thing of him, except that he is not good. As soon as the Abouna shall

have arrived, they will dethrone him, and set a young Tecla Georgis upon the throne. Marou, the Governor of Dembra &c., Imam, the Governor of Godjam &c., and the deceased Hecla Mariam, the Governor of Samen &c., were all upon good terms with one another, and with the future King. But Saba Gadees, Governor of Tigre, is against them all. The three former, with the people, have been hostile to the Coptic Abouna, for his dissolute life; and they will have nothing more to do with the Copts of Egypt. But the Governor of Tigre has received him; and therefore, if we go with the Armenian Bishop in the autumn, we must take the way of Suakin. It is also related, that the Governor of Tigre does not allow Europeans to pass beyond his territory. Girgis says that the Abouna was a liar, a drunkard, &c. There is no Ras at present. The late Ras Gougura, who died three years ago, is said to have been a good man, and to have put to death all the robbers. He was the father of Imam.

Our plan now is, to go to Jerusalem—stay there for three or four months—come back to Cairo—and depart immediately for Abyssinia, by the way of Suez, Jidda, and Suakin. If you should find opportunity to write to us before we go, we shall be very thankful for all your good advice, and follow all your direction; for we feel that we are but children in knowledge and understanding; but we trust that the Lord will always shew Himself unto us as a kind Father, and a faithful and mighty Protector in every time of need.

Mr. Gobat adds, under date of the 2d of February—

After the rainy season has passed in Abyssinia, Girgis will proceed with us, whether the Armenians may have an Abouna ready or not. We intend to go first to Beirut with Mr. Smith, and thence to Jerusalem.

We shall have a Letter of Introduction from the Armenian Bishop here, to the Armenian Convent at Jerusalem; and, if it be possible, will take up our abode there, in order to have more opportunity to converse with the Abyssinians. If there should be any books printing in Amharic in London, we should be glad to have as many as possible; as well for our own profit in the study of that language, as for the good of the people.

Of the Copts and Mussulmans Mr. Gobat thus speaks—

The Copts are reserved. Br. Krusé has been well received by the Patriarch. I hope something will be done for them; though nothing encourages the hope of success to the Brethren who are to continue here, but the promised Grace of God and the misery of the people.

It will be very difficult to do any thing for the Mussulmans, until the mighty arm of the Lord interfere in a particular manner. The following will give an idea of the sentiments of the most tolerant nation of the Turkish Empire. A Turkish Woman, being divorced from her husband, lived with a Greek for two years; whether married or unmarried is not known, nor is it known whether she had been baptized; but she had made the mark of the Cross on her arm: her husband (the Greek) had a Turkish Servant; who, being dissatisfied with his master, went, four weeks ago, to the father of the woman, who is a man of some consequence: the father went immediately with some soldiers to take her into custody; after which, she was examined: as she confessed herself to be a Christian, she was condemned to be drowned in the Nile: they put her upon an ass, and conducted her to the Boulac, amidst the maledictions of a multitude: they then took her into a small boat on the stream, and stripping her of her clothes and ornaments (the more briskly, as she continued to say "I shall die a Christian"), they bound her arms together on her back, and cast her into the Nile, where she expired. Others had, in the mean time, made a great fire for the husband, who had been condemned to be burnt; but when he saw it, he said he would not die, and made himself a Mussulman in order to receive the pardon, which will probably ruin his soul for ever. I will not add any reflection, only, pray for us, as we pray for you, in the Name of Jesus.

Mr. Mueller and Mr. Kugler left Alexandria (see p. 182) on the 13th of December, and arrived at Cairo on the 18th: they were accompanied by the Rev. Eli Smith, American Missionary. Mr. Mueller would probably continue in Cairo with Mr. Krusé. Mr. Lieder was about to proceed to Upper Egypt: on this subject he writes—

In February or the beginning of March, I intend to proceed to Upper Egypt;

taking with me an Arabic Servant, a treasure of 40 or 50 Bibles, 100 New Testaments, and a considerable number of Tracts, particularly that excellent Tract "The Dairyman's Daughter," and Arabic Spelling-Books. I think, at first, to live two or three months at Kène; which seems to be the best for my purposes, according to Mr. Jowett's "Christian Researches," as well for doing good to many as for improving my knowledge in Arabic.

The Missionaries had suffered from illness, but had all recovered at the last dates, except Mr. and Mrs. Krusé, who were both indisposed.

We subjoin an extract of a Letter from a Military Officer at Bombay to the Rev. William Jowett, which contains some interesting information relative to these parts:—

I take the opportunity of a friend's proceeding by way of Egypt to Europe, to address a few lines to you, as to the facilities of reaching Abyssinia; which, the Resident at Mocha informs me, is best done from Jidda to Massowa; there being no necessity for going so low down as Mocha, though there is a constant communication between the latter port and the Abyssinian shore. Those who have passed all their lives in Europe should pay some attention to seasons; so as to avoid entering Abyssinia in the hot season, which must be very trying to those unaccustomed to such heat: we found the heat very enervating at Mocha in July when the thermometer was constantly at 90°.—morning, noon, and night.

I can see no difficulties to any person proceeding by way of Egypt and Arabia into Abyssinia, possessed with prudence, and not having too much zeal. We stopped at Hoodia, where we remained seven days; hiring the greater part of the house of one of its principal inhabitants, a respectable merchant, who with his son, a young man of twenty-eight, their wives and children, kept to their own apartments: the son frequently visited us, and expressed the wishes of the Ladies of the Haram for my Wife's society: she visited them twice, and was strongly importuned to go more frequently: nothing particular occurred to her observation, but that one of the Ladies was **DECIDEDLY THE WIFE**. I gave the Young Man a copy of each of

your little books, and put the Arabic Testament into his hand: he read a part in my presence; and evidently being taken with its contents, he asked the price of it. I replied, it cost but little, and that I would present him with it if it were not the only copy that I possessed; but he was welcome to the loan of it as long as I remained. He immediately departed to read it: but soon returned, with rather a serious countenance, saying he had read as much as he wished. It was, I think, evident that he had shewn it to some one, probably to one of their Mollahs, who had desired him to return the book. The inference to be drawn is, that the soil is ready, and capable of bringing forth good seed, but the gain-saying vendor of the bad will not allow of its growth. It was a rich man's house, and his wives with much ostentation and exultation shewed forth a number of young children; but the streets were full of wretchedness, and the small-pox was committing its ravages: the poor were oppressed by famine, and the rich man's doors were every morning so much surrounded by the starving and the dying that it was difficult to enter.

A young man requires more the exercise of discretion in Arabia than in Egypt; where, the real character of a Christian being better known, from constant intercourse with Europe, less circumspection is requisite. In Arabia, all the strong prejudices of the Mahomedan are in force, and the Christian is but permitted to tarry—in Egypt, he is often courted to reside, and his society sought.

Mahomed Ali is popular in Arabia: whenever his politics will allow him, he will direct his ambition to that country, where the energy of his character is better respected than the bigotry and prejudices, the marauding system, and want of rule, in the Wahabees and Mahomedans of Arabia. If Arabia is to be governed by Turks, it will be a step toward its civilization.

India within the Ganges.

BISHOP HEBER'S PRIMARY CHARGE.

SOME extracts from this Charge were given at pp.452—454 of our Volume for 1824: these extracts had reference to the Duties of Indian Chaplains and to the Misrepresentations of the Abbé Dubois.

The recent publication of the Charge enables us to enrich our pages with further extracts from this valuable memorial of the lamented Prelate.

Collateral Duties of an Indian Chaplain.

I would recommend to every Chaplain who is preparing himself for India, or who yet looks forward to a lengthened residence here, **THE ATTENTIVE AND GRAMMATICAL STUDY OF SOME ONE OF THE NATIVE LANGUAGES.** I mean not merely that jargon which a few weeks will bestow—which is picked up in our intercourse with the meanest of the people—and which suffices, perhaps, to order bread to be placed on our table, or to expedite our journey from stage to stage. Nor do I recommend, as a general measure—what is to most impracticable, and useful, perhaps, to few—an investigation of the abstruse elegancies and intricate machinery of the learned language of the Brahmins. But I do earnestly recommend some further attention than the majority of Chaplains in India are accustomed to pay, to those dialects which are intelligible to the great body of the Indian People, and which well-born and well-educated men employ in conversing with one another.

The duty, indeed, of endeavouring the conversion of his Heathen Neighbours is, to a Chaplain, I readily admit, an incidental duty only. It is a duty, nevertheless, expressly contemplated in those laws which send him hither; and the times may yet return, in which it may be expedient to remind the opponents of Gentile Conversion, that to acquire the languages and instruct the Natives of India is declared, in the Charter of these Colonies, to be a legitimate and necessary part of the labours of every Chaplain whom the East-India Company shall employ. I allow nevertheless, that a Chaplain has other, and more immediate cares. His vocation is, in the first instance, to the scattered flock of Christ in these lands—to the conversion and renewal of all who are already named after our Lord and Saviour. But God forbid that any among us should forget that it is his duty, as occasion offers, to labour after the good of all men; that he has no commission from God but that which commands him to *preach the Gospel to every creature*; and that there are pat-

terms before him of men abundantly and exemplary zealous in their duty to their European Charge, who have found leisure, nevertheless, for conveying the Word of Salvation to those without these limits, and, to the praise of Presbyter, have added that of Evangelist!

But this is not all. Even if you found no opportunity, or possessed no talent for convincing the professed unbeliever, yet, in every city and almost every cantonment of British India, a numerous and increasing population is found, the children of Europeans, and too often the monuments of their vices—who, notwithstanding their English descent, are accessible to instruction through the languages of India alone; and who, though divested of the pride of caste, and, not a few of them nominally Christians, have as much need to be instructed in the first rudiments of Christianity as the inhabitants of Polynesia or Japan: on these, your labours must often be bestowed; for they are an integral and essential part of that European and Military Population for whose immediate benefit you are sent out hither.

And, when the many other ways are called to mind, in which a knowledge of the Native Languages will enable you to forward the Cause of Christ—by superintending Versions of the Scriptures and the Common Prayer, by Tracts, by Schools, and by similar gradual and peaceful methods of acquiring influence over the Indian Mind, and diffusing through the warm and ripening mass an unseen leaven of godliness—it will appear that this method of employing a Clergyman's few leisure hours is one of the most effectual means by which those hours may be made a source of blessing.

Vindication of Protestant Missions in India.

Thus far, my Reverend Brethren, I have addressed myself to those of your number who may be regarded in a peculiar degree as the Parochial and Beneficed Clergy of British India: but there are others, not comprehended under this description; and it is with no common thankfulness to God, that I see the Episcopal Chair of Calcutta now first surrounded by those who are Missionaries themselves, as well as by those who are engaged in the important office of educating Youth for the future service of Missions.

To the importance of that service no

Christian can be insensible: and I regard it as one among the most favourable signs of the present times, that, while Providence has, in a manner visible and almost miraculous, prepared a highway in the wilderness of the world for the progress of His truth, and made the ambition, the commerce, the curiosity, and enterprise of mankind His implements in opening a more effectual door to his Gospel, the call thus given has been answered by a display of zeal unexampled at any time since the period of the Reformation; and America and England have united with Denmark and Germany to send forth a host of valiant and victorious Confessors, to bear the banner of the Cross through those regions where darkness and death have hitherto spread their broadest shadows.

Nor can it be a matter of reasonable surprise to any of us, that the exertions of this kind, which the last fifteen years have witnessed, should have excited a mingled feeling of surprise and displeasure in the minds, not only of those who are strangers to the powerful and peculiar emotions which send forth the Missionary to his toil, but of those, who, though themselves not idle, could not endure that God should employ other instruments besides, and were ready to speak evil of the work itself rather than that others who followed not with them should cast out devils in the name of their common Master.

To the former of these classes may be referred the louder opposition, the clamours, the expostulation, the alarm, the menace and ridicule, which, some few years ago, were systematically and simultaneously levelled at whatever was accomplished or attempted for the illumination of our Indian Fellow-subjects. We can well remember, most of us, what revolutions and wars were predicted to arise from the most peaceable preaching and argument; what taunts and mockery were directed against Scholars, who had opened to us the gates of the least accessible Oriental Dialects; what opprobrious epithets were lavished on men of whom the world was not worthy. We have heard the threats of the mighty: we have heard the hisses of the fool: we have witnessed the terrors of the worldly wise; and the unkind suspicions of those, from whom the Missionary had most reason to expect encouragement. Those days are, for the present, gone by. Through the Christian prudence, the

Christian meekness, the Christian perseverance and indomitable faith of the friends of our good Cause, and through the protection, above all, and the blessing of the Almighty, they are gone by ! The angel of the Lord has, for a time, shut the mouths of these fiercer lions ; and it is the False Brother now, the pretended Fellow-soldier in Christ, who has lift up his heel against the propagation of the Christian Gospel.

But thus it is that the power of Anti-Christ hath worked hitherto, and doth work. Like those spectre forms which the madness of Orestes saw in Classical Mythology, the Spirit of Religious Party sweeps before us in the garb and with the attributes of pure and evangelical religion. The Cross is on her shoulders—the chalice in her hand—and she is anxiously busied, after her manner, in the service of Him by whose Holy Name she also is called : but outstrip her in the race, but press her a little too closely, and she turns round on us with all the hideous features of Envy and of Rage : her hallowed taper blazes into a sulphurous torch—her hairs bristle into serpents—her face is as the face of them that go down to the pit—and her words are words of blasphemy !

What other spirit could have induced a Christian Minister, after himself, as he tells us, long labouring to convert the Heathen, to assert that one hundred millions of human beings—a great, a civilized, an understanding, and most ancient people—are, collectively and individually, under the sentence of reprobation from God, and under a moral incapacity of receiving that Gospel which the God who gave it hath appointed to be made known to all ?

What other spirit could have prompted a Member of that Church which professes to hold out the greatest comfort to sinners, to assert of a Nation with whom, whatever are their faults, I, for one, should think it impossible to live long without loving them, that they are not only enslaved to a cruel and degrading superstition, but that the principal persons among them are sold to all manner of wickedness and cruelty—without mercy to the poor—without natural affection for one another : and this, with no view to quicken the zeal of Christians to release them from their miserable condition, but that Christians may leave them in that condition still, to the end that they may perish everlastingly ?

What other spirit, finally, could have led a Christian Missionary, (with a remarkable disregard of truth, the proofs of which are in my hands,) to disparage the success of the different Protestant Missions—to detract from the numbers and vilify the good name of that ancient Syrian Church, whose flame, like the more sacred fire of Horeb, sheds its lonely and awful brightness over the woods and mountains of Malabar—and to assure us, (hear, O Israel !) in the same treatise, and almost in the same page, that the Christians of India are the most despised and wretched of its inhabitants ; that whoever takes up the Cross, takes up the hatred of his own people, the contempt of Europeans, loss of goods, loss of employment, destitution, and often beggary ; and yet that it is INTEREST ALONE, and a love of this world, which has induced in any Hindoo even a temporary profession of the Gospel ?

And this is the professed Apologist of the People of India ! My Brethren, I have known the sharpness of censure, and I am not altogether without experience in the suffering of undeserved and injurious imputations. And, let the righteous smite me friendly, I shall receive it (I trust in God) with gratitude. Let my enemy write a book, so he be my open enemy, I trust (through the same Divine Aid) to bear it or to answer it. But whatever reproofs I may deserve, to whatever calumnies I may be subjected, may the mercy of Heaven defend me from having a false friend for my vindicator !

My own experience in India is, I own, as yet but little ; but the conclusions which I have been led to form are of an extremely different character. I have found, or seemed to myself to find, a race of men, like other men who are not partakers in the regenerating principle of the Gospel, very far gone, indeed, from God and His original righteousness ; but exempt, perhaps by the fortunate circumstances of their climate and habits, from some of those more outrageous and appalling vices of which so dreadful a picture is drawn in those nations to whom the Apostles preached Christ Crucified. I have found a race of gentle and temperate habits, with a natural talent and acuteness beyond the ordinary level of mankind, and with a thirst for general knowledge which even the renowned and inquisitive Athenians

can hardly have surpassed or equalled. Prejudiced, indeed, they are, in favour of their ancient superstitions; nor should I think, to say the truth, more favourably of the character or augur more happily of the eventual conversion and perseverance of any man or set of men, whom a light consideration could stir from their paternal creed, or who received the Word of Truth without cautious and patient inquiry. But I am yet to learn, that the Idolatry which surrounds us is more enthralling in its influence on the human mind, than those beautiful phantoms and honied sorceries which lurked beneath the laurels of Delos and Daphne, and floated on the clouds of Olympus. I am not yet convinced, that the miserable bondage of castes, and the consequences of breaking that bondage, are more grievous to be endured by the Modern Indian, than those ghastly and countless shapes of death which beset the path of the Roman Convert. And who shall make me believe, that the same Word of the Most High, which consigned to the moles and the bats the idols of Chaldee and Babylon, and dragged down the Lying Father of Gods and Men from his own Capitol and the battlements of his "Eternal City," must yet arrest its victorious wheels on the banks of the Indus or the Ganges, and admit the trident of Siva to share, with the Cross, a divided empire?

That the Missionary to whose work I have referred, may have been, himself, unsuccessful in his labours, I certainly am not called on to deny or question: that those labours were honest and diligent I am extremely ready to believe, both from the acknowledged blamelessness of his life, from the time which he spent in the work, and the reputation which he enjoyed in Southern India: but the unsuccessful labours of one man, however diligent and able, are no argument against the hope that God, who alone giveth the increase, may bestow more abundant blessing on other husbandmen.

And when we recollect, that, by the rules of his Sect, the author of whom I speak was precluded from the free dispersion, among his hearers and his flock, of those Sacred Writings to which the first preachers of Christianity appeal on all occasions, or which those preachers themselves left behind for the conversion and confirmation of after-ages; when we recollect, that no translation of, I will not say the Bible, but of any single

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Gospel or Epistle, was entrusted, for all that appears, by this Missionary to his Indian Converts; it may occasion the less wonder that they were but lightly affected with a faith whose authentic documents were withheld from them. And since, on his own shewing, it was his object, and that of his brethren, to allure the Hindoo from his ancient creed, by a display of those gaudy vanities in which the Romish Sect most nearly approaches to the Religion of Brahma, what marvel will remain, that the populace preferred those images to which they were accustomed, or that the more philosophic inquirer found little apparent advantage in transferring his veneration from the legends of the Ramayana to the almost equally doubtful names of St. Veronica, St. Ursula, and St. George the Cappadocian!

But we, my Brethren, have not so learned Christ. Whether our success be great or small, it is to something very different from Hindooism that we Protestants lead our converts: and though I am far, Heaven knows! from placing on the same level the Brahminical and the Romish Faith; and though, as a form, though a corrupt form, of the knowledge whereby men are brought to God, I rejoice in every conquest which this latter has made among the Heathen—I would rather, should God so far honour me, be the instrument of bringing one idolater to the worship of the One True God, and the One Mediator between God and Man, than to have persuaded, like Xavier, my tens of thousands to palter their Rosary in Latin instead of Sanscrit, and transfer to the Saints the honour which they had paid to the Devetas.

Having appealed to the state of Protestant Missions in India in proof of encouraging success, as quoted in our former Volume above referred to, the Bishop adds—

To perpetuate and extend these triumphs must be the endeavour of those around me; who, however small their success, are aware, that, in thus endeavouring, they are fulfilling a solemn commandment of God; and who, though their visible success should be none at all, will at least, if they are faithful in their Ministry, have saved their own souls, and laid up for themselves a good reward on that day when the Lord shall make up His jewels—a day for which

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no better preparation can be found, than a patient and unwearied continuance in well doing; and in stretching out, like Him whom we serve, our consecrated hands to exhort, to heal, and to save; though it may be, that, like His, our hands are stretched out to a gainsaying and unbelieving people!

Right Temper of Missionaries.

I would recommend to you, in your intercourse with the Heathen, a careful abstinence from every thing which may enlist their angry passions on the side of error, all expressions hurtful to their national pride, and even all bitter and contemptuous words against the objects of their idolatry.

In these respects, no better model can be found than the great Apostle of the Gentiles; whose harshest words, in his addresses to the Athenians and men of Lystra, are of a kind to stimulate the curiosity, far more than to wound the zeal of the fiercest and least-tolerant Pagan; and of whom, at Ephesus, however boldly and successfully he had contended for the truth, no man was able to say that he was actually a blasphemer of their Goddess. In no cause, indeed, however righteous, can abuse and insult hold the place of argument; and far nobler conquests may be gained in a friendly discussion with our adversary, than by adopting a tone, which, in itself, gives him an additional motive to shut his ears against all which we urge to him.

Advantages of Confidence between a Bishop and his Clergy.

It is the misfortune of the Modern English-Church, that the Bishop is too often regarded by his Clergy, not as the master-spring, but as merely a controuling power; a remora to check too ardent zeal, rather than an agent to further improvement; a censor of measures already adopted, rather than a guide in measures proposed. I rejoice to say that, with such of my Clergy as I have as yet personally known, I feel myself on a very different footing; and it is in order that this mutual confidence may become general throughout the Diocese, that I am anxious that all should be convinced, that, in their Ordinary, they have a Fellow-servant and a Friend—actuated by the same general principles, confessing the same faith, and having the same great objects continually in view; who is only desirous to forward their labours of love by the

aid of such experience as he possesses, and to prove to them, experimentally, that, for the most ardent zeal and for activity the most incessant, enough and more than enough of room is afforded by the closest principles of Church Union, and the most cautious adherence to the Canons and Constitutions of that Church to which we profess allegiance.

Picture of a Devoted Minister.

My Brethren, whereuntosoever ye are called and whatever may be the peculiar sphere of ministerial action marked out for you, let it be always in your minds, as the prevailing principle of your lives, that you are Ministers of Christ, and devoted to His high and holy calling. "НОС АОВІТЕ!" Let every man who hears you preach, every man who witnesses your performance of your sacred functions, every man who is admitted to your society and familiar conversation, be made aware that there is thus much distinction in your character, and that your main object is that of your profession.

Even if worldly estimation, if worldly popularity were our objects, it is conduct like this, which (undisgraced by affectation and formality, and proceeding unfeignedly from the good treasure of the heart) would eventually most secure them. Consistency is, after all, that quality for which, even among worldly and carnal men, the most unfeigned respect is entertained; and the man who is in earnest, whether they account him mistaken or no, is always esteemed the most and listened to most willingly. But the world is not the master whom I am desirous that you should seek to please; and the applause of the world is of very little moment to those, whose industry is commanded in the words, *Occupy till I come!* and whose labours will be rewarded with, *Well done, good and faithful servant!*

Character of Bishop Middleton.

It was by a more than usual attention to the consistency of his appropriate character, and to the paramount and indispensable necessity of his appropriate pursuits and duties, that the character of Bishop Middleton became that which you beheld, and that which he, for the example of us all, has left behind him. That great and good man, had his mind been attracted to secular objects, possessed much of every quality on which the world bestows its favour; but,

though his memory was stored with all profane and civil literature, the application of his learning and talents was to ecclesiastical purposes only. He ranked among the very foremost critics of his age; yet it was to Scriptural Criticism only that his acumen was directed. He had, I am assured, an inexhaustible supply of lighter and more elegant literature; yet he sought to be remembered as a preacher and a theologian only. Nay more, when his life long labours were at length drawing near their term, as if fearing the applause of men, even in those branches of study which were strictly appropriate and ministerial, he consigned, as a last sacrifice, his laboured manuscripts to the flames; content to live in the memory of those who personally knew and loved and honoured him, and desiring no other reward than the mercy of Him to whom his thoughts, his studies, and his prayers had been long and steadily dedicated.

West Indies.

Jamaica.

BAPTIST MISSIONARY SOCIETY.

State and Prospects of the Mission.

THE Society has four chief Stations in Jamaica, and eight Missionaries connected with them. A brief notice of the Mission occurs at p. 141 of the Survey: Mr. James Mann should be added to the Missionaries there mentioned: he arrived with Messrs. Baylis and Flood. Mr. Coultart is at present in England. Mr. Burchell, said in the Survey to be about to visit England, had, in fact visited it, with his wife, in the summer: they left London, on their return, in the latter part of November; and arrived in Jamaica, after a passage of 44 days, in the Garland Cove, Capt. Pengelly, in which vessel they had come home.

Kingston.

A School was formed here by Mr. Thomas Knibb: he died in April 1824; but his brother, Mr. W. Knibb, arrived in the February following, to enter into his labours: he gives the following account of the School:—

When I first arrived here, I found the School in a very bad state, both in attendance and discipline, as the person

employed knew nothing of the system, and cared nothing for the children. It was then in an uncomfortable situation, altogether unfit for a place of tuition. I did not wonder at my brother's death, when I saw the confined and unwholesome place where he daily laboured. Imagine to yourself a small place filled with children, only covered with wooden shingles, no ceiling, a vertical sun, and no breeze, and you will have some idea of it. It is peculiarly necessary that a room in which African Children assemble should be well ventilated.

These and other considerations induced us to think of erecting a New School-Room, which, through the mercy of God, I have lived to see completed, and nearly filled with children. It is erected on the Mission Premises, close to the Chapel, in the most healthful part of the city. The sea-breeze blows directly through it, which is here almost essential to health. It is built much like the Borough Road, inside, and will seat 250 children. As I wish it to be a kind of Central School, it is made as complete as possible.

Since the School was first established by my brother, about 130 children have left it, most of whom were able to read and write, and some to cipher: most of them knew no more than the alphabet, if that, when they entered. I have now in the School 134 boys, 41 of whom are slaves, and 21 who were so, but whose parents have purchased their freedom: the remainder are generally poor free children, who would never have had any education, were it not for this institution: I have 90 girls, 25 of whom are slaves: about 15 have been freed by their parents, the remainder are of the same class as the boys: so that now there are 224 children in the School; and, before this reaches you, I expect that we shall be quite full. Out of this number, 198 knew little more than the alphabet when they entered. I have now between 60 and 70 in the highest classes who are able to read well: many of them write on paper, and some cipher. This is a delightful system for facilitating instruction, and is destined to be a lasting blessing to the world. I have commenced a Sabbath School for children and adults, which contains 95 men and women, and about 150 children. I might have many more adults, but I have used all my books.

Of the First Public Examination on the 21st of December, Mr. Knibb says—

About half-past nine in the morning, the children, to the number of 230, assembled at my house, all dressed exceedingly neat; and, at a quarter past ten, they proceeded, two and two, to the School-Room, where about 300 persons were assembled as spectators, some of whom were of the first respectability. When the children were seated, I shewed to the company the System of Education that was pursued; approaching as near as possible to that of the Borough Road, London. When this was concluded, some of the elder children read a part of the Word of God, and were questioned thereon; and also some of the younger, who could read the Testament. The children then produced their specimens of writing, ciphering, and needlework: several of the Ladies and Gentlemen expressed their astonishment. About 60 were rewarded: many more deserved rewards, but I had them not.

Mr. Knibb adds—

The total number received since the commencement is 407. Many of the children who were educated in the school are now Members of the Church: several are probationers, and I hope truly pious. This is an encouragement, and of the highest kind.

If friends in England would strive to forward the instruction of the youth here, they would confer a lasting blessing on the poor. I have heard that there is a Society for aiding the Instruction of Females: if you think that they would aid the work, I wish that you would communicate with them respecting this School, as for 17s. 6d. sterling a year they might educate a girl, including every expense.

In April he writes—

The School is in a very prosperous state: when I took it, I had but eighty scholars—now I have 280; and this, though public schools have been established. I frequently have more than 240 children in attendance, which in this climate are quite enough for one to instruct. I hope that there are some appearances of piety in a few of the children.

Of his labours among the adults Mr. Knibb thus speaks:—

I expect to baptize about sixty at Easter. Many of their simple narratives have evinced that the Holy Spirit has communicated to them His life-giving power. One incident I think worth mentioning. Two of the candidates, young men, dated their first serious impressions from hearing a fellow-servant

read the Word of God to them in the evenings; and I am truly happy to add, that they make the number six, who attribute their conversion to the same means. The young man purchased the Bible of me, and reads it in the evenings to his fellow-servants; and God has thus blessed it to the conversion of six of those in the same yard: he is now an honourable member of the Church: he was formerly a slave, but has obtained his freedom.

Spanish Town.

Mr. Phillippo writes—

My School increases beyond my expectations. I have now 140 pupils; 30 of whom are children of Jewish parents, and read the New Testament daily. The charge of 140 boys and girls at home, even if the Master had no other duties to attend to, I believe is considered as almost sufficient employment. About 30 of my scholars are advanced considerably beyond the limits of the system in arithmetic: some are in Mensuration and Fractions. Many learn Latin, Hebrew, Geography, and Grammar. There are 40 girls, to whose instruction in needle-work my wife devotes three afternoons in a week. The Sabbath School, under her care, is flourishing.

Some little time ago, I had the happiness of adding to the Church about 60 individuals, whose conduct hitherto appears to be such as becometh the Gospel of Christ.

In August, he thus speaks of their enlarging prospects—

The number of our stated Congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly inquiring the way to Zion, with their faces thitherward. Every thing connected with our great work justifies our expectation of the speedy approach of that period, when He, to whom the ends of the earth are given, shall universally reign and triumph.

The interest which the people take in the New Chapel is astonishing: the steadiness and zeal with which they adhere to their determination of affording all the pecuniary aid in their power, the cheerfulness with which they bring their offerings, and the universal harmony which prevails among them, cannot fail to animate my zeal and warm my heart. Many free persons of colour, both in the Church and Congregation, actually submit to the greatest drudgery, solely that

they may present the profits thereof as an offering to the House of God.

Old Harbour continues a station of peculiar promise. The Chapel, which I a little time since informed you the poor people there managed to build by their own labour and expense, is now (although it contains 300 hearers) so much too small for the Congregation, that I am endeavouring to do my utmost to obtain a suitable spot on which to erect a more substantial and commodious building; an undertaking in which I hope to be considerably assisted by the surrounding neighbourhood. Here also we have lately formed a Sabbath School—an establishment much needed, and which promises well.

In every direction, the fields seem ripe unto the harvest. Last evening, at Passage Fort, a place where there are scarcely a dozen houses, I preached to a congregation of 300; numbers having walked, for the purpose of hearing the glad tidings of Salvation, five or six miles, after the labours of the day. At a populous parish, about 20 miles from Spanish Town, I have recently formed a new Station, with pleasing prospects; and my attention is now directed to three other parishes. Scarcely a week elapses but deputations are sent down, entreating me, in the most earnest manner, to go and break unto them the Bread of Life.

Jamaica is certainly a peculiarly promising and interesting field of Missionary Labour. I bless God with all my heart that he has here fixed the bounds of my habitation; and earnestly hope that the spiritual necessities of the people and our reiterated calls for help, may be no longer unknown or unnoticed in England. At this moment there are stations for a dozen more Missionaries.

Montego Bay.

A Circular, issued in support of the subscription to a Chapel to be erected at this Station, contains the following particulars:—

Montego Bay is, in commercial importance, the second town on the island. The estimated population is 6000; and the Parish of St. James, in which it is situated, contains no less than 25,000 Negroes. Some of the proprietors are desirous, and more are willing, that their Slaves should enjoy the privilege of religious instruction. About three years ago, the Rev. Thomas Burchell, from the Society, was sent to this town. At that time there was not a Congregation of

twenty persons; but, such was the interest excited among the Negroes to hear the Gospel, and so suitable did they find its doctrines to their circumstances, that, after a few weeks, the room at first occupied for worship became much too small to admit those who were anxious to attend. It was necessary to procure a larger; and this has been enlarged at different times, so that it is now capable of accommodating 500 persons. Such, however, is the eager disposition of the Negroes to attend the worship of God, that the Congregation has increased to five times that number: so that 1000 persons crowd themselves into this room, while every other part of the house where the preacher's voice can be heard is equally thronged; and even then, hundreds are frequently obliged to go away disappointed.

That, under such circumstances, a Place of Worship is needed, must appear evident to all; especially when it is added, that many of these poor Negroes travel, after their week of labour, five, ten, fifteen, and even a greater number of miles, in the hope of hearing the Word of God. They leave their homes at one, two, three, and four o'clock in the morning, according to the several distances which they have to come, that they may be present at the Morning Service at six o'clock; and when once they have entered the Chapel, many will remain there till Public Service re-commences, lest, if they should leave it, they should be unable to regain admittance.

The effect of such a crowded attendance, in an upper room only 12 feet high, under a vertical sun, may be easily conceived. The Negroes themselves, inured as they are to the climate, often faint with the heat: what then must the condition of the Minister be, after forcing his way through the dense throng to the pulpit; an operation, which, of itself, frequently requires 15 or 20 minutes to perform! Under such circumstances, health falls a certain sacrifice; and even the life of the Missionary is placed in the most serious and imminent danger.

Since the commencement of the Mission, a Church has been formed, which consists at present of more than 300 members. Many were waiting for admission, when the ill health of Mr. Burchell constrained him to leave them; and above one thousand individuals, under the designation of "Inquirers," were evidently concerned for the salvation of their souls.

Mr. Burchell, after his return from England, thus writes on the 7th of April—

All our meetings are delightfully at-

tended, and peace and brotherly love are enjoyed among us. On Sunday March 18th, I baptized 75 persons, who had previously given the most satisfactory evidence of their true conversion to God.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

THE Bishop (elect) of Calcutta has, in the large and liberal spirit of his predecessor, united himself to the Bible Society and to the several Church Societies connected with India. A revision of the Statutes of Bishop's College has taken place, on the suggestion of the late Bishop Heber, by which Societies as well as Individuals are authorised to found Scholarships: the sum now fixed for each Scholarship is 12,000 rupees, or about 1200*l.* sterling; and if the nomination be reserved in perpetuity to the Founders, 15,000 rupees, or 1500*l.* sterling.

On Thursday, the 24th of May, a Public Discussion took place, which continued from Twelve o'clock till Four, at the Argyll Rooms, Major General Neville in the Chair, between the Rev. John Burnet and Mr. O'Leary, both of Cork, on the subject of the "Indiscriminate Circulation of the Scriptures." Discussions of this nature, which have, of late, been several times held in Ireland, between Protestants and Roman Catholics, tend to awaken attention and promote a spirit of inquiry; and may be expedient, therefore, under particular circumstances: but, as they unavoidably rest the Cause of Truth on the promptitude and intelligence of the advocate, and tend to rouse those passions which are unfavourable to impartial judgment, it seems to us that they should be adopted only under such peculiar circumstances as manifestly render them expedient.

Baptist Miss. Soc.—Mrs. Rowe, widow of the late Mr. Rowe of Digah, has been obliged to leave India, for the benefit of her health, and that of her three young children, whom she has brought with her to England: her voyage was, however, delayed, till she could make arrangements for accomplishing it without expense to the Society.—On occasion of Mr. Burchell's visit home from his Station at Montego Bay in Jamaica, as mentioned at p. 259, a subscription was opened for the erection of a Chapel at that Station. Encouraged by the liberal contributions to this object, amounting to nearly 1150*l.*, and pressed by the growing wants of the Jamaica Mission, the Committee have opened a West-India Fund, of which they thus speak—

The Committee have felt much concern, that prior and very important claims in the Eastern World have rendered it impossible for them to follow up, more closely, the footsteps of Providence in regard to the West. Whatever, from the Fund for General Purposes, they could do, they have always most cheerfully done; but this is very inadequate to the wants of Jamaica, and therefore they announce most readily their compliance with suggestions with which they have been favoured, and their willingness to receive any contributions which donors may feel inclined to make specifically for the "West-India Fund."

They do this, in the full persuasion that their friends will not allow such a notice to interfere with Contributions to the General Fund; already pledged to an extent equal to, if not beyond, its amount. The "West-India Fund" will be considered applicable, in the first instance, to the purpose of aiding in the erection of Chapels, which in several places are most urgently needed; and then, generally, to the increase of our stations in that quarter.

Church Miss. Soc.—The Rev. John Gerber has returned to Europe from Sierra Leone for the benefit of his health: he sailed on the 3d of March, in the *Wanderer*, Captain Waygood, and landed at Plymouth on the 5th of May; and has proceeded to the Continent, on a visit to his relatives—Mrs. Wilkinson, wife of the Rev. Michael Wilkinson of Gorruckpore, being obliged to leave India on account of ill health, sailed from Calcutta, in the *Hibernia*, Captain Gillies, about the 22d of December; and landed, much benefited by the voyage, with their three children, at Gravesend, on the 27th of May.—On Monday last, the 28th of May, at a Special Meeting of the Committee, the Rt. Hon. Sir G. H. Rose, Bart. M.P. in the Chair, the following Labourers were dismissed to their respective Stations: the Rev. Thomas Davey and Mrs. Davey, on their return to the West-Africa Mission—the Rev. Christian Lewis Korck, M.D., appointed to the Mediterranean Mission—the Rev. John Latham and Mrs. Latham, to North India—the Rev. Paul Pacifique Schaffter, to South India—and the Rev. William Yate, Mr. Charles Baker, and Miss Anna Maria Bailey about to be married to Mr. Baker, to New Zealand. Mr. Latham was one of the body of Missionaries dismissed at a Meeting held in Freemasons' Hall on the 11th of November 1825 (see p. 549 of our Volume for that year), but various circumstances have detained him in this country. The Instructions of the Committee on the present occasion having been delivered by the Senior Secretary and briefly replied to by the respective Missionaries, the Chairman addressed a few words to them, and was followed by the Rev. John Cawood, of Bewdley; after which the Rev. J. H. Stewart commended them in prayer to the blessing of Almighty God.

London Miss. Soc.—Mr. and Mrs. Edmonds, after not quite two years' residence at Chinsurah, where a fine field of usefulness was opening, have returned, on account of her health, to England: they embarked at Calcutta on the 23d of September, on board the *North Britian*, Captain Richmond; and arrived at Liverpool on the 28th of March, having been obliged by a leak to put into Ceylon.—The following appointments of Missionaries have taken place: on the 27th of March, at the Rev. W. Orne's Chapel, Camberwell, the Rev. Joseph John Freeman, late Minister at Kidderminster, to Madagascar:

on the 2d of April, at Holywell-mount Chapel, Mr. W. B. Addis, as Schoolmaster and Catechist, to Quilon; and, on the 4th, at Union Chapel, Islington, Mr. Robert Jennings, to Chittoor—These Labourers, with those whose appointments were noticed at pp. 181 and 182 of the Number for March, recently embarked or sailed: on the 21st of March, Rev. F. G. Kayser and Mrs. Kayser embarked at Gravesend, in the Earl of Egremont, Capt. Johnson, for the Cape: on the 26th, Rev. H. Nott and his companions left Plymouth, having been detained in the Channel by contrary winds: on the 4th of April, Rev. J. J. Freeman and his family, with Mr. and Mrs. Canham (see p. 35) on their return, sailed from Gravesend, in the Charles Kerr, Capt. Brodie, for Madagascar: on the 10th, the Rev. J. C. Thompson and Mrs. Thompson for Quilon, with Mr. W. B. Addis for the same destination, and Rev. W. Miller with Mrs. Miller for Nagracoil, sailed from Gravesend, in the George, Capt. Fulcher: on the 11th, Rev. W. Reeve on his return to India (see p. 111 of our last Volume) with Mrs. Reeve and their children, Rev. S. Dyer and Mrs. Dyer for Singapore, Rev. Robert Jennings and Mrs. Jennings for Chittoor, Rev. H. Crisp and Mrs. Crisp for Cuddapah, and Miss Newell for Malacca, sailed from Portsmouth, in the Roxburgh Castle, Capt. Denny, for Madras. The Directors remark—

Perhaps at no period of the Society's history, since the sailing of the ship Duff, have the Directors ever sent out so many labourers together: within a month, Thirty-one Persons, including families, have launched forth upon the deep, destined to far-distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important Cause in which the Society is embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him who has said, *The silver and the gold are mine, and whose also is the greatness, and the power, and the glory, and the victory.* On behalf of this numerous band, we entreat the prayers of the members and friends of the Society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

Philo-Judean Soc.—At pp. 197, 198 of the Number for April, some account was given of an Institution formed in favour of Jews, entitled the "Abrahamic Association:" from this Association another arose, with the title of Philo-Judean Society: as the objects of both Associations were, however, very much the same, it was judged best that both should unite under the latter name. This union took place at a Meeting held in Freemasons' Hall, on Friday the 18th of May, Lord Viscount Mandeville in the Chair. Motions were made or seconded, by Major-General Neville, the Hon. John James Strutt, the Rev. Hugh McNeile, and other Gentlemen. The President of the Society is the Hon. George Vernon; the Treasurer, Henry Drummond, Esq.; and the Secretary, Mr. James Aquila Brown.

CONTINENT.

German Miss. Soc.—It is stated in a Letter from Basle, of the 3d of March—

Our Society will begin, this Spring, a Mission to Western Africa, with six Brethren, at two different

places. One of these will be on the Gold Coast, in the Colony of the King of Denmark: His Majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the Missionaries sent thither should understand the System of Mutual Instruction. The other Station will be in the American Colony of Liberia, at Cape Mesurado, below Sierra Leone: our Committee received Letters from thence, so very inviting and encouraging, to undertake a Mission there, that they resolved to send thither three Brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English Language; and will depart next Autumn for Liberia, to preach the Salvation of Christ to those Negroes who earnestly pray for Teachers.

It is added, in the same Letter—

A New Missionary Society for Greece, formed here in Basle, is going on prosperously. The Committee have purchased the freedom of Twelve Greek Boys from the Russians, and intend to place them in Beugen (a pious Institution near Basle, for the education of Poor Children and Schoolmasters) to be educated, that they may become, by the Grace of our Saviour, pious Teachers of their own people. Two Missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu.

WESTERN AFRICA!

Church Miss. Soc.—The health of the Rev. W. K. Betts has, in consequence of much exertion, so far failed as probably to require a visit home. All the other members of the Mission were well—Mr. John Pierce has been taken into the employ of Government.

AFRICAN ISLANDS.

The Missionaries have sustained a heavy loss in the death of James Hastie, Esq., Agent of the British Government at the Court of King Radama, in Madagascar: he died on the 18th of October. The Missionaries thus speak of their deceased friend—

In his public capacity of Agent, he was faithful to his Government, and a zealous defender of its honour and interests. As a Man, he was endowed with good natural abilities, was well-informed, just and upright in all his transactions with the King, and in all his dealings with others. He was a warm Promoter of Civilization in Madagascar: no labours were too difficult for him to encounter, no obstacles made him despair of success, no discouragements damped his zeal: while there was a ray of hope, he pursued it: no season deterred him: no weather detained him: no private concerns of his own prevented him from adhering to what he deemed to be the path of his duty. As a Friend, he was candid, open, free, and generous: his advice was always esteemed, and his plans valued and usually adopted.

The services which he rendered with a view to the establishment of the Madagascar Mission, and to promote its advancement, were such as will never be erased from their minds. His whole heart was set upon doing good to the last, and the constant bent of his mind was to give his sanction to Missionary Labours in Madagascar.

His loss is deeply lamented by King Radama, who entertained for him a very high regard; and also by the people, whose affections he had gained by his paternal and friendly demeanour, and his readiness, at all times, to succour the needy and distressed.

INDIA BEYOND THE GANGES.

American Bapt. Miss. Soc.—Mrs. Judson, the intelligent and active Wife of the Rev. Dr. Judson, has fallen under the power of an intermittent fever of nearly a month's continuance: she died at Amherst Town, near Martaban, on the 24th of October, in the 37th

264 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

year of her age. From Rangoon, Dr. Judson and his Wife removed, in the latter part of June, with a view to the formation of a new Missionary Station, to Amherst Town; a spot which had been selected for the site of a New Town, but which was, at that time, a wilderness, with the exception of a few bamboo huts erected for the accommodation of part of a Regiment of Sepoys and a few Natives. Having left her in this place, as well provided as circumstances would permit, Dr. Judson returned to Rangoon, and proceeded with the Envoy to Ava as interpreter, and was thus absent at the time of his Wife's death. Mrs. Judson, as soon as the number of the

new settlers would admit, opened a Native School; which contained, at the time of her illness, about ten pupils.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Messrs. Thomas and Pearce (see p.536 of our last Volume) arrived in Calcutta on the 22d of October.

INDIAN ARCHIPELAGO.

Baptist Miss. Soc.—It having been ascertained that Mr. Evans's health (see p.232) will not allow of his return to Padang, instructions have been forwarded to Mr. Bruckner, in Java, to proceed to Sumatra, and, in conjunction with Mr. Ward, to occupy the Station at Padang.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 21 to May 21, 1837.

ASSOCIATIONS.	Present.	Total.
L. s. d.	L. s. d.	
Atherstone, Warwickshire	30 15 0	493 9 10
Bedfordshire	5 5 0	1781 10 9
Birmingham (Darlaston, } Bilston, &c.)	54 19 9	5144 19 7
Bridgewater and its Vicinity,	33 5 5	937 7 10
Bristol	400 0 0	30511 1 7
Broadway Church	52 15 9	968 3 11
Bucks, South (St. Missenden)	17 9 6	3748 9 6
Bunny, Bradmore, &c. }	15 0 0	349 5 8
Rutlandshire		
Carlisle	41 8 3	3265 8 0
Charshalton and Croydon	109 0 3	1196 0 7
Corsham and its Vicinity	35 14 8	559 5 10
Clapham (Ladies' Associat.)	19 19 0	4076 0 5
Clerkenwell	55 3 4	9233 17 6
Cottesmore, Rutlandshire	19 19 0	97 17 0
Coventry (Foleshill 13. 13. 0)	43 15 0	1993 14 3
Denbighshire	5 0 0	179 0 0
Devon and Exeter (Bideford 4. 3. 6; Dartmouth 85. 11. 10; Dawlish &c. 15. 15. 31 Exeter Ladies' 97. 6. 41 Hatherleigh 32. 9. 1 Trafalgar 31. 7. 6; Seaton 11. 15. 0; Sidmouth 16. 4. 01 Torquay 57. 10. 0; Wool- fardisworth 19. 13. 0)	295 19 5	7109 9 1
Dewsbury	35 0 0	1004 18 2
Edinburgh Auxiliary	235 0 0	3441 0 9
Edmonton	60 0 0	1149 0 1
Gloucestershire (Camden)	8 3 6	9013 6 11
Godshill, Isle of Wight	1 10 0	15 10 0
Gretton, Northamptonshire	4 10 0	11 14 10
Guernsey (Ladies' Com. agt.)	30 9 8	3599 9 5
Hawkswell, Yorkshire	15 0 0	15 0 0
Hereford, County & City	105 0 0	4499 19 1
Hull & East-Riding	310 17 6	9257 7 7
Jersey	40 0 0	833 1 10
Kennington Ladies'	90 10 0	648 11 9
Kent	137 15 9	6300 10 6
Liddington cum Caldecot, } Rutlandshire	19 19 0	439 6 8
Liverpool & W. Lancashire	140 0 0	9690 11 9
Manchester & E. Lancashire	157 19 4	7981 1 0
Mark, & its Vicinity, Somerset	18 0 0	999 4 3
Morden, Surrey	7 8 0	976 9 3
Montgomeryshire	7 14 0	306 11 0
Northamptonshire (Byfield)	90 0 0	5448 5 5
Nottingham (Lenton &c.)	18 19 6	2410 8 9
Oxfordshire, N. (Deddington)	95 0 0	408 2 1
Plymouth & Stonehouse	90 0 0	905 0 0
Queen-Square Chapel	11 4 6	1094 0 1
St. Antholin's, Watling Street,	7 10 6	490 19 1

	Present.	Total.
L. s. d.	L. s. d.	
St. Arvan's & its Vicinity	84 13 0	768 0 9
St. Catherine Cree	14 3 6	947 11 11
St. John's Chapel, Bedford Row,	9 9 2	5001 8 4
Staffordshire, North	45 16 0	4437 10 1
Staines & its Vicinity	17 12 7	1041 11 0
Stratford-upon-Avon	90 0 0	310 0 10
Suffolk	50 0 0	6736 8 9
Wheeler Chapel	68 0 9	1776 4 6
Whitehaven	3 11 0	41 9 8

COLLECTIONS.

Cooke, Miss, Uffington	1 3 0	80 13 0
Dawes, Mr. T., Isleworth	1 18 0	10 13 0
Dury, Miss, Hadley	2 10 0	7 16 0
Elston, Mrs., Giltspur Street,	3 11 6	95 16 6
Godde, Mrs., Kensington	13 0 0	129 0 0
J. H. H.	4 0 0	96 8 0
St. Swithin's Sunday-School,	3 10 10	79 5 1
Watkins, Mr. H., Turnwheel-lane,	8 6 0	92 14 10

CONGREGATIONAL COLLECTIONS.

At the Twenty-seventh Anniversary, after a Sermon at St. Bride's Church, by the Rev. Henry Budd, M.A.	163 8 3	
At Freemasons' Hall	97 8 2	
Lenton (Notts.) by Rev. A. Hewitt		579 17 5
		10 19 6

LEGACIES.

Mrs. Elizabeth Bryant, late of Hull, by her Executors, Messrs. Oglesby, Cookman, and Collender	80 0 0	
Legacy Duty	5 0 0	45 0 0
Mrs. Long, late of Cold Overton, Rutlandshire, by her Exors., Rev. Henry Barfoot and N. W. Wortley, Esq.	19 19 0	

BENEFACTIONS.

A. G. H.	5 0 0	
Penn, N. Esq. jun., Botolph Lane	10 10 0	
Gordon, Alexander, Esq., Old Broad Street,	50 10 0	
Hooper, Lieut. R. N.	5 0 0	
Moorson, Capt. K. N.	10 10 0	
Sandford, George, Esq., Bristol	90 0 0	
Stone, William, Esq., Copthall Court	10 10 0	
Whitmore, Lady Lucy—Profits on Sale of "Family Prayers"	19 10 0	
INDIA-FEMALE EDUCATION FUND.		
Brought from page 234	1802 15 1	
Carey, by Miss, Cadogan Place	6 10 0	
Manchester & East-Lancashire Associat.,	13 11 0	
Symons, Rev. John, Paul's Cray	1 1 0	
Ditto	Ann.	1 1 0

* We were urgently requested to state the above particulars of the remittance from the Devon and Exeter Association; and have, in consequence, complied, in this instance: nor will there be any objection to insert occasionally, when any especial reason may require it, one or two items: but it will be obvious, on reflection, that if one Association should procure the insertion, in our at present short and condensed columns, of those details which properly belong to the Lists at the end of the Report, others may reasonably expect the same; which would swell out these columns, greatly to the annoyance of our Readers.

Missionary Register.

JUNE, 1827.

Biography.

OBITUARY OF MRS. MUELLER,

(WIFE OF REV. THEODORE MUELLER, CHURCH MISSIONARY IN EGYPT,
WHO DIED AT ALEXANDRIA, DEC. 7, 1826.)

MRS. MUELLER's death was briefly noticed at p. 182: it took place on the 7th of December; and not, as there stated by mistake, on the 8th. Mr. Mueller has given the following particulars.

Nov. 8, 1826. From the 2d instant till now, I have been in constant expectation of my wife's death: she had then an attack of diarrhoea, which brought her so low that there was little hope of her recovery.

*Dec. 2—*We still walk by faith and not by sight, concerning Mrs. Mueller, who is neither worse nor better; but, God be thanked! always humble and resigned to the will of our Heavenly Father. The Doctor advises us to accompany our Brethren to Beyrout, which he says would be the only way to recover her health: at present, however, it would be impossible, on account of her excessive weakness: she is not able to sit up in her bed, much less to move from one place to another: we must wait therefore, till the Lord gives us more light about her. Not what we wish or think shall be done, but what the Lord will. We will cast all our cares upon Him, for He careth for us! Till now He has been our guide, and our light in darkness; and He will continue to be so, till we can say, through His grace, *I have finished my course! I have kept the faith!*

*Dec. 9—*It pleased our Heavenly Father to call my dear wife before His presence, last Thursday night, the 7th inst. She had kept her bed three months, within three days; and I can assure you that I derived more benefit from attending on her, than I ever did from any occasion whatever: and I must be very thankful to our gracious God and Father, that He gave me strength enough, according to His promises, to attend her day and night, all the days of her affliction. She always said to me, that I should pray for nothing but that the Lord's will might be done, and that His Holy Name might be glorified by
June, 1827.

her, either by her life or death. In her delirium she would very often be instructing Arabic Children; and then she spoke Arabic, wherein she had much pleasure when she was well. But now, she is no more—the prop and faithful guide of my life is fallen; and I stay now again alone, like an orphan whose father and mother have left him. But fear not, O my soul! It is the Lord. He has given, and taken away! His name be praised!

Those who knew her, know also what I have lost: for she was not only a tender nurse to me, but also my fellow-labourer in patience and tribulations. She was fit for a Missionary in every respect. When I shrunk back sometimes from the obstacles which lay in our way, she would take me by the hand and hold me up. But now she is no more! She was buried the day after her death. Many friends, both English and German, followed her to the grave. Her remains are deposited in the Greek Convent.

Mr Jowett writes—

A lingering low fever, probably of the typhus kind, brought this young, and truly amiable and estimable servant of the Society, after an illness of between three and four months, to her early grave; or, to speak more as Christians, to an early crown. The loss which Br. Mueller and the Mission have sustained may be, in some degree, estimated by the following relic of Mrs. Mueller, dated Alexandria, Aug. 18, 1826, addressed to Mrs. Jowett—

The Lord is good to us in this country, where darkness and misery reign. He daily gives us new proofs of His great goodness towards us His poor children. Especially of late, His presence has been precious to us: when we

were in anguish, He stood by us and consoled us, as a tender mother comforts her children: (Is. lxvi. 13.)

You will see by the Letter of Mrs. Krusé how our gracious God has granted her a happy delivery, for which we bless Him from our inmost souls. The expectation of this season, in respect of myself, had excited fear in me. I have, in fact, sunk under fatigue. The first day that Mrs. Krusé got up, we had an Arab Woman to wash our linen; and, as she did not take to her work very well, I was obliged every moment to descend our bad staircase, which fatigued me much. In the evening I felt great pain, and such a dizziness in my head that I could scarcely see; nevertheless I made tea, finished my duties, and lay down, in the hope that a sweet slumber would dissipate all my pains: but, on the contrary, they became stronger, so that it was impossible for me to sleep above a quarter-of-an-hour. It was the will of God to take from me my dearest earthly hope; that, detaching me from things below, I might seek only Jesus and His grace. Oh, may He accomplish in me the designs of His paternal love! Although I knew that it was the Lord who did it, I could not refrain from shedding tears; and, even now, when I see the delight with which Mrs. Krusé tends her little one, I am tempted to think that I am treated hardly. But it is good for me that the Lord should chasten me, and put me into the fur-

nace of affliction. It is good for me to lose the things which I love best, that I may learn to mortify my affections, and place them on Jesus alone; that I may learn that I am but a pilgrim on this earth, and that an inheritance is prepared for me in heaven.

You can scarcely conceive with what inexpressible consolations our gracious God has filled our souls in these days of anguish—how He has strengthened our faith and revived our hopes. Oh praise, with us, His holy name, and celebrate His abounding grace; for His favour is better than life itself! It is good to trust in the Lord; for He has promised, that none who put their trust in Him shall be confounded. *Bless the Lord, O my soul, and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all his benefits!*

After ten days I got up; and, to-day, being the eleventh, I have been up all day, having no other indisposition than great weakness. I think much of you and of all our dear friends. It is with gratitude that I remember our sojourn in your house. It was a time of refreshment before our entering into the desert, where there are no fresh streams of water to cheer our souls, excepting Jesus Himself. My husband's health is good at present: ever since we have been here, he has not been ill for an hour. How is my unbelief put to the blush! Yes, the Lord, is good!

ELISE MUELLER.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

Derbyshire—May 20: Sermons; by the Junior Secretary, at Matlock morning and evening, and at Bonsall in the afternoon; by Rev. A. Knox, at Croxall and at Walton; by Rev. John Raban, at St. Peter's and St. Michael's in Derby; by Rev. S. Shipley, in the morning, at Ashbourne; and by Rev. W. H. Mann, at Parwick in the afternoon, and at Ashbourne in the evening.—May 21: Meeting of the Staunton Branch; Rev. J. D. Wawn, Chn.—May 22: Eleventh Ann. Meeting of the County Association; Sir Matthew Blakiston, Bart. Chn.—May 23: Meeting of the Ashbourne Branch, and, May 24, that of the Matlock Branch; Sir M. Blakiston, Bart. Chn.—May 25: Meeting of the Chesterfield Branch; Rev. T. Hill, Chn.—May 27: Sermons at Chesterfield, by Rev. E. T. Vaughan. Total Collections, exclusive of those at the Sermons at Chesterfield which have not been reported, 256*l.* 2*s.* 3*d.*, of which the sum of 78*l.* 7*s.* was contributed at the Annual Meeting of the Association.

Burton-on-Trent—May 20: Sermon, by Rev. A. Knox: Col. 30*l.*—May 22: Meeting for the formation of an Association; Rev. Thomas Gisborne, Chn. Col. 34*l.* 15*s.* 11*d.*

Camberwell—May 23: Meeting, at Grove House, for the formation of an Association for Camberwell and the Vicinity; Rev. W. H. Springett, Chn. Contributions, 126*l.* 9*s.* John

Key, esq. Alderman, *President*—Francis Paynter, Esq. *Treasurer*—Rev. R. C. Dillon, *Secretary*. A Ladies' Committee has also been formed.

St. Arvan's (Monmouthshire)—May 24: Third Ann. Meeting; Rev. W. Jones, Chn. Sermons were preached, by Rev. R. Trill, at St. Arvan's, by Rev. C. Wade, at Monkswood, and by Rev. T. R. Garnsey, at Chapel Hill. Collections, 46*l.* 3*s.*

Hackney—May 29: Seventh Ann. Meeting of the North-East London Association; Rt. Hon. Sir G. H. Rose, K.G.H. M.P. Chn. Col. 27*l.*

Chester—May 29: Sermon at Trinity Church, by Rev. T. Tattershall—May 30: Eighth Ann. Meeting of the Chester and Cheshire Association; the Mayor of Chester in the Chair. Collections 24*l.* 11*s.* 2*d.*—June 1: Bowdon and Altringham Branch Ann. Meeting; Rev. W. H. Mann, Chn. Sermon, by the Senior Secretary. Collections, 7*l.* 16*s.*

Warrington—May 31: Fifth Ann. Meeting; Rev. J. Jones, Chn. Col. 7*l.* 6*s.*

Liverpool and West-Lancashire—June 3: Sermons; by the Senior Secretary, at St. Matthew's and at St. Andrew's; by Rev. T. Tattershall, at St. Matthew's; by Rev. R. P. Buddicom, at Everton; and by Rev. Joseph Fenn, at Ormskirk and at Wigan—June 4: Ann. Meeting of the Collectors at Everton; Rev. R. P. Buddicom, Chn.—June 5: Seventh Ann. Meeting of the Association; John Gladstone, Esq. Chn.—June 6: Ann. Meeting of the St. Andrew's Collectors; Rev. John Jones, Chn. In the evening, Sermon,

at St. Andrew's, by Rev. R. P. Buddicom. Total Collections, 135*l.* 4*s.* 8*d.*

Two Donations to the Institution at Islington, amounting to 121*l.*, were presented in the course of this visit to Cheshire and West-Lancashire.

Portsea—June 11: Sermons, by Rev. Joseph Fenn, Missionary from Travancore, morning and evening, at St. John's—June 13: Fourth Ann. Meeting of the Portsmouth, Portsea, and Gosport Association, in the Beneficial Societies' Hall; George Grey, Esq. Chn. Meeting, in the evening, of the Gosport Branch; Capt. Austin, Chn. Collections, 31*l.* 4*s.* 7*d.*

Chichester—June 14: Sixth Ann. Meeting of the Chichester and West-Sussex Association; John Marsh, Esq. Chn. In the evening, a Meeting of the Labouring Class. Col. 21*l.* 8*s.* 3*d.*

Guildford—June 15: Fifth Ann. Meeting of the Association; John Ivatt Briscoe, Esq. Chn. Col. 36*l.* 2*s.* 7*d.* In the evening, a Meeting of the Labouring Class.

AFRICAN INSTITUTION. TWENTIETH ANNIVERSARY.

THIS was held on Saturday the 16th of June, in Freemasons' Hall; H. R. H. the Duke of Gloucester in the Chair.

Movers and Seconders.

W. Smith, Esq. M.P.; and W. W. Whitmore, Esq. M.P.—Lord Calthorpe; and T. Spring Rice, Esq. M.P.—and C. Barclay, Esq. M.P.; and the Earl of Euston.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

IN forming the following collection of Facts and Statements, we have availed ourselves chiefly of the reports of proceedings published under the sanction of the respective Societies; as we find, by experience, that no other reports can be fully relied on.

London the centre of the largest portion of the Earth's Population.

An intelligent man in Scotland has made a projection of the sphere, taking London as the centre of one of the hemispheres; and has proved that this projection takes in more land of the globe, than could be done by any other whatever. Taking London as the centre, we have the whole continent of Africa, the whole of Europe, the whole continent of Asia, and a portion of America, North and South, except two or three districts of Patagonia, of very little consideration: the whole of the habitable world then almost is taken in, London itself considered as the centre of this hemisphere. Look at the other side, and we find a vast expanse of waters; having scarcely any land among them, except New Holland, some of the Indian Islands, Java, and the Moluccas, New Guinea, &c.; and these would scarcely make one-fifth part; and I believe, taken in a proportional aggre-

Resolution.

—That this Meeting have heard with the highest satisfaction, that THE ONLY TWO CHRISTIAN STATES, who had hitherto refused to abolish the Slave Trade, Portugal and Brazil, have, at length, consented to its abolition; Portugal without any further delay, and Brazil in less than three years from this time: and they desire to express their gratitude to His Majesty's Government, that, through their persevering exertions, A DEFINITE PERIOD has, at length, been assigned to the legal existence, in every part of the Civilized World, of the African Slave-Trade; the greatest scourge which has ever afflicted humanity.

State of the Funds.

The Amount of Subscriptions received during the year was 827*l.* 10*s.* 6*d.*; which, added to the Balance brought from the preceding year, made a total of 973*l.* 1*s.* 11*d.*: the disbursements during the same period amounted to 962*l.* 5*s.* 6*d.*, leaving a Balance in the hands of the Treasurer of only 10*l.* 16*s.* 5*d.*, while the sums owing by the Institution amount to 430*l.* 3*s.* 9*d.*—thus leaving a deficiency of 419*l.* 7*s.* 4*d.*

The Collection made at the Meeting amounted to 30*l.* 7*s.* 0*d.*

gate of population, not one-twentieth part of those lands of which London is the centre. It appears to me, from looking at this, that God has intended that the Word of His Grace should go from this place to the ends of the earth. In no place under heaven, this day, has He so set a tabernacle for the Sun of Righteousness: and, from this place, He goes forth as a bridegroom from his chamber, and rejoiceth as a strong man to run a race; and his lines have gone forth through all the earth. It must be the design of that Being, whose name is mercy and whose nature is love, to benefit all His human family by the light and blessing of the Gospel. No nation is ultimately excluded from His most merciful regard; and, though a greater portion of His light and power seems to be concentrated in some parts than in others, it is that from them His Word of Life and Light may be diffused all around.

[Rev. Dr. Clarke—at the Wesleyan Ann.

Increasing Influence of Christian Knowledge in Ireland.

What was Ireland, but a barbarous nation, sunk in calamity and ignorance—ignorant of the great things of God, and of the way of Salvation!—a country, the inhabitants of which were every moment hastening to an immortality with which they were altogether, or almost altogether, unacquainted! Under such circumstances, could we expect that it would exhibit any thing more than a field indicating barrenness and sterility? or if any thing green were there, it would be only weeds. That country was divided into a thousand separate denominations previous to the operation of the Bible Society among its inhabitants: we had in it every name that could designate disunion or indicate the march of a country to ruin!

And what cure could your Lordship and this country apply, under such circumstances? If you made laws, could we meet them, enter into their spirit, and be influenced by them? When the community felt not the power of God subduing them to the laws of Heaven, could it be supposed that they would willingly submit to the enactments of the laws of the earth? If you made laws to produce union, you would find that we would fight about every one of the laws you sent us: you would find that we would fight about every individual who drew up the Bills that passed into an Act—fight against every decision given by the judge when the laws were sent over—and fight against every witness, and put those witnesses to death, who dared to give evidence on the laws which you sent us.

Under such circumstances, what could you do? If you were to apply force, let me ask, Must Ireland always be an encampment of soldiers, and for ever stand surrounded with gibbets and bristled with bayonets, holding up to the world that Ireland's wrongs have not been met with a corresponding remedy? Force may be applied where there is no moral influence; but we can have no reason to believe that there can be any permanent, any radical change, under these circumstances.

The Bible Society entered upon its labours of love and kindness: it did not come with an Act of Parliament, saying, "The Bible **MUST** be received;" it did not come with the bayonet, saying it would charge into the bosom of the man who would not receive it: but it came with the Bible; and, in the midst of its darkness, it pointed to this moral sun, and said, *Behold the Lamb of God, which taketh away the sin of the world!* The people in every part of the country stood up to receive the Scriptures: they assembled their priests, and got a qualified permission to read them—which was retracted when the effect was produced; but, still, there has been a gradual movement of the people's minds: and, there, we have a storm without danger or discord—can fight without anger—marshal a dispute where the Word of God itself is the umpire of the contest—and retreat from the arena of the contest with good-will; and a greater number of copies of the Scriptures get into circulation after such contest.

I speak not, at present, of the number of individuals who have left the Church to which they were attached, and joined the Protestant Church; as I consider this a matter of no moment, when compared with the **HIDDEN UNDER-CURRENT** which has caused it: for there is a spirit of inquiry at work in the Irish Population, which will produce effects of much greater consequence than any that are now seen. The spirit of inquiry has been excited, which will prove a lasting benefit to that country. And while I speak thus of the advantages which Ireland has received, I refer them to this Institution. Let me urge the importance of a united, a firm, a cordial advance to the great object of your original determination; and you shall find that Ireland will spring from her degradation, and assume a place among the Nations, worthy of the character that has been assigned to her, of a generous people.

[Rev. John Burnett, at the Bible Soc. Ann.]

Many schemes have sprung up for the moral improvement of my countrymen, which were ludicrous and chimerical: among them was that for teaching them Hebrew, because of its alleged affinity to the Irish Language, in the hope of ultimately diffusing the Word of God among them; but Education is in progress; and this Society is also doing a good work, the fruits of which will soon be felt in the Sister Kingdom. My countrymen are naturally generous and benevolent; and not prone to violence, unless when provoked by injury or excited by party policy. Still their misery and superstition are great; and among them are to be found men, who will congregate before their chapels, and kiss the cross, the symbol of truth and peace—not to worship their Redeemer, but to bind themselves in a horrid and deadly confederacy to slaughter and burn their fellow-creatures.

Some have traced this criminal propensity to oppression; but that will not sufficiently account for it: for England has had to defend her civil and religious liberty with her blood, but at the moment of her greatest excitement has never perpetrated such crimes: the Scottish Covenanter, with the Bible in one hand and the other flashing the claymore in the light of Heaven, was never excited to such deeds of barbarity. Had not the Irishman the same heart as the Scotchman and Englishman? Why was he degraded worse than either, in his moments of excitement? It was because he had not hitherto tasted of the Word of God. But Bible Societies are now in full operation; and, with the School and Tract Societies, will enlighten and irradiate the gloom which overhangs my country.

I am not here to traduce my countrymen. I know excellent men of the Roman-Catholic Religion who co-operate in every good work; and in one district under my own charge, where there are 7000 inhabitants, more than 1000 children attend a Sunday School, and nothing can exceed their order and decorum.

Discussions and Tracts have now gone forth in Ireland, and the people cannot be restrained from following the path of religious knowledge: any mandate, even from the

Pope, to prevent them, would fall like a spent thunder-bolt upon the ground, innoxious and unavailing.

In my School, there are two-thirds Roman Catholics; in the Sunday School, three-fourths: and they readily imbibed from me scriptural knowledge.—Why? because I have never provoked their prejudices, by dipping my hands in the muddy stream of Irish Politics; and the people look upon me as a really sincere friend. *

[*Rev. Mr. Brown—at the Rel. Tract Soc. Ann.*]

While I contemplate the high station which England now occupies, I hope I shall recollect, that it was neither her commercial enterprise, her military prowess, the wisdom of her senators, nor the unparalleled constitution under which she is governed, to which these high attainments can be ascribed. No! Let that good and all-seeing Providence be praised, who has watched over her destinies, and reared the fabric of her renown. Ireland has been long politically united to her: let England cement a nobler and closer bond of union—an union of Religion. Much is now doing to accelerate that desired amalgamation; and I will fearlessly assert, in spite of the sneers of the sceptic or the scoffs of the mere politician of the day, however high their station or office, that I firmly believe that the Reformation, now in progress, will terminate in such a religious union; and I heartily join in the sentiment—Woe to the man, who would stop the flood of light now pouring in upon that once-unhappy country! Nay, further, I am convinced that this is the only means of bringing about the true emancipation of that country, which political measures and civil enactments attempt in vain. On this solid basis alone can the peace and prosperity of Ireland be durably constructed—on the one rock of our common salvation.

[*Earl of Winchelsea—at the Hibern. Soc. Ann.*]

No political ingenuity or might can arrest the progress of the Reformation in Ireland. The hand that shall presume to stretch itself forth against this altar, shall be withered in the daring effort. Though I was convinced before I went to Ireland, by what Lord Farnham had said, that much was done; yet, when I went thither, I found that not the half—no, not the hundredth part had been told.

No spirit of bitterness is mixed up with their controversies: it is a spirit of pity, of tenderness, of friendship. Yes, My Lord, our work is a work of love, and it must be carried on in a spirit of prayer.

I was surprised to find that the Commissioners of Education urged as an objection against this Society, that some of its schools were found in obscure places and miserable hovels. True, My Lord, they had not beautiful books, elegant desks, accurately-ruled slates, nor all the paraphernalia of some establishments, where all the movements are conducted with military precision, but where, while the mouth can utter the sounds of instruction, the heart is as cold and lifeless as the stone: but the great moral and religious change now manifest in Ireland, the mighty stream of Christianity now gladdening the arid wastes of that green island, is collected

from the tributary streams originating in these sequestered fountains, and flows from the living spring of Bible Instruction in the hovel of the Irish Peasant. Who would believe that there are 14,000 gratuitous Sunday-School Teachers in Ireland? These are the instruments which tell upon the vice and superstition of the country; and, if we be charged with enthusiasm, I retort the accusation on those who expect the moralization and civilization of Ireland, and neglect the only means of its accomplishment—the Religious Education of the Poor. Look to facts! Twenty years of Bible Instruction have effected what centuries of legislation and the eloquence of senates have failed to accomplish.

[*Rev. J. W. Cunningham—at Hibern. Soc. Ann.*]

I cordially concur in what a reverend friend has said of the amount of actual conversion. We do not hear or read in print one thousandth part of the real good done. Our hope is in that silent, steady under-current of public opinion, which no earthly power can stay or divert. Well I know that this will be scorned by the sarcastic infidel; and it gladdened my heart to listen to the manly and Christian avowal of my Noble Friend (Lord Winchelsea) on that subject. Yet I must add, that my soul grieves that a cause so holy, and on which the finger of God is so manifest, should meet such a cold and heartless reception from those who nominally call themselves friends of Protestantism. I well know our enemies are numerous and strong; but greater is He that is for us, than they who are against us.

[*Earl of Roden—at the Hibern. Soc. Ann.*]

State of Missions in West Africa.

It is seven years since I had first the pleasure of entering this Hall, on the occasion of a former Anniversary: what I then heard tended very much to fix my determination of becoming a Missionary; and, I trust, materially to raise and to form my conceptions of what a Missionary ought to be. I was subsequently permitted to attend on another occasion, when I had the happiness of being associated with several friends, who, like myself, were about to leave their country to proclaim the Gospel to the Heathen. Having now returned to my native land for the benefit of my health, and being allowed to meet you here, solemn but pleasing ideas occur to my mind, while I recollect that several with whom I was then associated are no longer on this scene of labour: they are gone to their rest! But it is of the mercy of God that others are raised up to engage in the same work; and I trust that I am now permitted to see several, who, ere long, shall join the ranks of the Saviour, to carry the battle against Sin, Satan, and the World into the very camp of the enemy. It is generally known, that our efforts in Sierra Leone have been particularly, though not exclusively, directed to the instruction and improvement of the Liberated Africans. Our congregations, during the past year, in the different villages connected with the Society, have amounted, on the average, to 3000 persons on Sundays, and about half as many on the Week-Days. I have myself often mi-

nistered to congregations of Liberated Africans: my eye has glanced over the congregation, and only here and there a white face has appeared. The attention and seriousness manifested by all were truly gratifying. I heard many of them join in the forms of our excellent Liturgy, and sing the praises of God; and I saw many attend to the Word of Life with an anxiety which proved that they were desirous of profiting by what they heard. I have conversed with them; and, however incapable they were of expressing themselves clearly in a foreign language, yet I have found they have understood something of what they heard, and have felt its power.

The number of our scholars, in the last year, was about 1900; the greater part of whom were children liberated from slave vessels. Of their behaviour, I am justified in saying, that, on the whole, I consider it equally good with children of the lower class in this country. Respecting their progress, it cannot be expected to be rapid, when it is considered that all that is imparted to most of them is by the medium of a foreign language; and that those who were born in the Colony can have scarcely any assistance from their parents, they themselves being almost equally strangers to English.

We have a few Native Teachers and several Native Assistants employed in the Schools, and we find them very valuable helpers indeed: in fact, such is the effect of the climate on European constitutions, that the Mission could not be carried on without them: and I entreat the prayers of Christians that more of these Labourers may be raised up; for we Europeans are a very small band indeed, and there are but few who come forward to join us, being in some measure deterred by fear of the climate and in some measure by other considerations. Of our Native Teachers and Assistants, several give us very great pleasure; and we ardently hope that it may please God to raise up many more, both children and adults, who shall take a part in assisting to convey to their own countrymen the glad tidings of Salvation.

With respect to our Communicants, we have, including Free Town, four hundred and thirty. A greater number occasionally attend; but I speak now of the average attendance. I will not conceal the fact, that some few have fallen into sin, and we have been under the painful necessity of excluding them: though these things are very wounding to our feelings, yet I think it right to mention them, in order to excite some in this assembly, and I hope many, to pray for the conversion of the people of Sierra Leone. The Christians there are surrounded by great dangers and temptations, and must associate with many of their countrymen who are yet in Heathenism: they are but few in number to support one another, and they have but a small share of that knowledge of Truth and Duty, which Christians in this country may be expected to have. I would, therefore, commend them to the frequent remembrance of those who pray for the prosperity of Zion.

I have had much pleasure in baptizing the

children of the Liberated Africans: the attention which the parents have shewn on these occasions has been very gratifying; and I have reason to believe that they have been desirous to bring them up in the fear and knowledge of God. I have had especial pleasure, also, in baptizing some of maturer years, after much previous examination as to the state of their minds: I have admitted them, afterwards, to the Holy Communion; and more than one of these are now employed in teaching others. On more than one occasion I have administered that solemn ordinance to assemblies of Liberated Africans; and when I consider these, as I trust that we may, as proofs of the Saviour's grace and an earnest of that period when Ethiopia shall stretch forth her hands unto God, I cannot but look back to these scenes with feelings which I should in vain attempt to describe, but in which I trust holy hope and humble gratitude have some part.

There are, however, many difficulties connected with this Mission: but, though I have seen some things painful to a Christian, and though the hope of immediate success may not be very great, yet I am not disheartened with respect to its final issue. That issue is, indeed, certain, because it rests not on the efforts of men, but on the promise of the Eternal God, whose word shall never pass away. I have myself suffered, in some degree, from the effects of the climate, yet I trust that I have not altogether laboured in vain: and I am not dismayed; but it is my hope that it may please God so far to restore my health that I may shortly return to that scene of labour: and there are few things which would give me more pleasure, if I am not indulging a presumptuous hope, than to find that the feeble words which I this day speak may encourage some one who has been hesitating about entering into the work of the Lord, whether in this particular Mission or any other connected with the Society; for I am bound to say, that, amidst the many painful infirmities on which I am constrained to look back, I cannot but acknowledge that the Lord my Master has never forsaken me: His strength has been sufficient for me; and, having thus obtained help of God, I continue until this day.

[Rev. John Raban—at the Church Mission. Ann.

Reflections on the State of Missions in West Africa.

We see a steady progress made in the different Stations of the Society; and if in one of them the work appears to have, in some degree, lingered or retrograded, let us reflect that it is no fault of the Society, and still less of the Labourers employed there; and that though the West-Africa Mission has been less successful than in former times, yet we have been checked by difficulties which human foresight could not perceive and human force could not restrain. We have suffered, in the loss of many of our most efficient and valuable Missionaries; and this may demonstrate to us the extreme importance of Native Labourers, without whose aid it will be impossible for the Labourers and the funds of

this country to meet the demands of so extensive a service. We may prepare the ground and sow the seed, but the harvest must come by a blessing from above, and the Labourers to be chiefly and permanently employed must be Natives of the respective countries which we visit. In this point of view, every Station of the Society may be regarded as a Missionary Seminary, which will send out its Teachers and extend its influence all around.

[Lord Bexley—at the Church Mission. Ann.

There is something, I own, to my mind particularly pleasant and refreshing, in being called to notice the partial failure and the heavy trials which have bowed down our African Mission; because although, as my esteemed friend who has just sat down declared to you, that it perhaps is matter of astonishment that the simple proclamation of the Gospel has not there produced more overwhelming effects, yet when I consider what the human heart is, when I consider that a few years ago the Africans were held to be little elevated above the rank of brutes in the scale of being, I do think that we may look to this very Colony of Sierra Leone as offering one of the most remarkable proofs and testimonies of the power of Divine Grace. Though events have taught us that there are difficulties, and painful difficulties, connected with that country, yet we have seen those, among the Liberated Africans in Sierra Leone, who have been made the sons and daughters of the Lord God Almighty, and who have exhibited a specimen of a Christianity as pure as that which belonged to the primitive ages.

When I recollect that it is frequently inculcated in the Book of God, that prosperity is no test of His blessing; for it is not there said, *Well done, good and successful servant*, but *Well done, good and faithful servant*—when I recollect that it is said, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*—when I recollect that it is a part of that mysterious agency which we call Providence, to deduce our greatest gains from our seeming losses—when I recollect that it is on the dark fore-ground of human weakness and terror and alarm that the broad beams of Divine Mercy shine the brightest and cheer the farthest, I do refer to that very scene of our efforts, the Colony of Sierra Leone, as affording to my mind the strongest testimony and proof, not only of the value of Christian Missions, but of the value of that grace, which can make those who were sunk so low in the scale of being, by the indulgence which professed Christians have given to the basest passions of the soul, rise to the level of Christianity and become the sons of God: I look to this as a testimony given by God, that it is not by might nor by power, but by His Spirit that this work has been effected.

While I have felt, with others, my heart too full for utterance over the grave of Heber, I would also speak of those, who no mitre ever wore, but who went forth the humble devoted servants of Him, who, though he was the great Missionary to the World, had

not Himself where to lay His Sacred Head. They are gone to their rest; and many of them lie in the Colony of Sierra Leone—their names enrolled in the memorials of the Society, and embalmed in the hearts of many private friends; but, above all, in the heart of Him, who looks with equal eye on all His servants, and who when He would write a tablet upon a tomb, would write upon it the memorial of a poor woman, and say *She hath done what she could!*

Let us thank God for any appearances of His grace on behalf of our Society; for, though the state of Sierra Leone be as has been described, yet there is much to encourage us in the appearance of other places: but, beyond all these encouragements which are only collateral, the great encouragement is the Promise of God, that Ethiopia shall stretch out her hands unto Him; and, therefore, though every Liberated African should die upon the spot, and though the Colony should be in confusion and be wrested from our grasp and every prospect should fail, yet there is a Sleepless Eye resting on that land, and the time is coming when it shall, in common with all other portions of the globe, receive the hallowed influences of the Spirit of God, and these poor benighted souls shall marvel at the grace which brought salvation, and feel the meaning of that great Intercessory Prayer—and, Oh, how the world sinks into nothing when viewed in the light of that Prayer of the Redeemer which lays the foundation and support of all our Missions!—*Father, I will that they also, whom Thou hast given Me, may be with Me where I am, that they may behold My glory!* We shall, indeed, my Christian Friends, if we have the stamp of the cross on our hearts as well as on our foreheads, we shall all, in common with those myriads on whose fate the Redeemer has fixed His eye, behold His face in righteousness, and when we awake in His likeness we shall be satisfied.

[Hon. & Rev. G. T. Noel—at the Ch. Mission. Ann.

Importance and Prospects of Bishop's College, Calcutta.

It has for many years been my lot to labour in an Institution (the East-India College at Haileybury) devoted to the best interests of our vast Indian Empire: and, for my colleagues in that Institution, as well as for myself, I can most confidently say, that it has been our constant aim (I will not say it has been our achievement, for that is more than it might become us to assert, but it has been our aim) so to conduct that Establishment, that it might send forth, into every department of the Indian Civil-Service, men who by their lives, at least, should do the work of Evangelists; and who should thus become faithful auxiliaries to this Society, in its designs for the happiness of mankind. Persons who have been thus occupied, in an East-India College founded in this country, may be supposed to feel something of a peculiar interest in every enterprise directed to the intellectual, the moral, and the spiritual improvement of our Asiatic Dominions—to exult, with no common joy, on hearing of

the prosperity and usefulness of that kindred foundation in India, which this Resolution commends to the pious liberality of Englishmen.

And where, I would ask, is an Institution to be found, which puts forth a stronger claim to the support of Englishmen professing the Gospel? Think of the hundred millions of Hindoos who are now governed by a few myriads of our countrymen; and then remember, that Bishop's College was founded to diffuse among those ignorant idolaters the blessings of intelligence—to form a bond of union between our Church and the Churches which may hereafter arise throughout the vast provinces of India—and to distribute to the very extremities of that *weary land the living waters*, which alone can give health and purity to the soul! And are not these precisely the purposes which seem to be forced upon us by the very course and order of that Providence, which has placed in our hand the destiny of those innumerable and distant multitudes? Can our country look toward Hindoostan without feeling bowed down under the weight of her own glory? Can her children find any rest unto their souls, but in aiding her to discharge her vast and imperial responsibilities?

[Rev. Prof. Le Bar—at Soc. Prop. Gosp. Ann.]

The College at Calcutta appears to be in a very promising condition; although, at present, it can accommodate only ten students. Bishop Heber expressed his wish that it might be made capable of admitting thirty or forty students; and was of opinion, that when the expense of such an enlargement of the building had been provided for, the increased annual expense of supporting it would be inconsiderable, compared with the increased benefit which would result from it: the Society has, therefore, resolved on this enlargement, trusting to the public for the means of effecting it. It is satisfactory to know, that this object of the Society has been much encouraged by the munificent aid of the Society for Promoting Christian Knowledge, which has contributed 5000*l.* toward the first foundation of the College, and afterwards added 6000*l.* more for the endowment of an additional number of studentships. The Church Missionary Society has also presented a donation of 5000*l.* and subsequently two Grants of 1000*l.* each, with an intimation that further annual supplies to the same amount may be expected. The British and Foreign Bible Society has also contributed 2000*l.* toward translations of the Scriptures into the Native Languages of India. It is not only due to these Societies gratefully to acknowledge such liberal benefactions; but it is also gratifying to observe, on the part of the public bodies not immediately connected with our own, and constituted on somewhat different views and principles, such a mark of confidence and good feeling toward it. [Bp of Durham—at Soc. Prop. Gosp. Ann.]

Bishops Middleton, Heber, and James.

If ever there was a man well calculated to lay the corner-stone of the Church Establishment in a foreign land, ever one whose

correctness and precision of judgment, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his christianly-formed conscience told him was the true one—one who, if ever man did, *digged deep and laid his foundation on the rock*. Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted being, whose loss we more recently have mourned: his it was, to conciliate, to soothe, to subdue: it was his, to win over, by his openness and frankness of manner, all that had else beset his path; and to unite all those varying discordant humours, that too often arise to perplex and confound the zealous advocate of the Christian Cause; while, by the splendour of his talents, he kindled a new flame, and all around him were incited to shew a sympathy with a mind like that of Heber. For myself, my path is clear and open—an humbler task, and yet one which, if Heaven spares me a term of years, may not pass without fruit: be it mine to aim at producing a closer union of the Christian Body in general, and to endeavour to present a less unbroken phalanx than heretofore to the enemies of the Cross. It is for this purpose, that honour, wealth, and dignity are given to the station to which it has pleased His Majesty's Government to appoint me: it is for this purpose, to produce Christian Harmony and Union, that every true Church Establishment is formed; not by a system of terror, not by inquisitorial means, but by that mild and genial influence which such institutions shed on those around—by adopting in those institutions such principles as long experience has taught us are sound and secure, by forming ourselves on those ideas which the habits and practice of the world have shewn us are absolutely necessary to the safety of our moral constitution. For those kind feelings which the Right Rev. Prelate has expressed, with regard to the continuance of my health and life, I am sincerely obliged: these are points on which it does not become us to enter too far: God's will be done! but I speak sincerely when I say that I go in hope, not in fear.

[Bp. (elect) of Calcutta—at Soc. Prop. Gosp. Ann.]

Great Improvement in Public Opinion and Feeling in India.

It is difficult to trace, from year to year, the progress of undertakings such as those in which this Society is engaged; but a comparison of the present times with those which are passed clearly marks the change which has been effected.

It is about 25 years ago, since it was stated in India, that, at most stations throughout British India, the Christian Sabbath was only known by the hoisting of the British Flag, and the peculiar appropriation of the day to parties of pleasure: and, many years later, a pious Clergyman at Madras, writing during a period of alarming discord, said, that if it should please God to destroy our away there, scarcely a vestige would remain

to shew our successors that a Christian Nation had ever had power over that land. It is true that Christian Churches were to be found in the Peninsula, and Christian Ministers had been there; but most of those holy men had gone to their rest, and such of the Churches as survived were fast falling to decay. There were but four Protestant Missionaries in the Peninsula of India, from any of the Societies which are the glory of the present century: two of them were at Vizagapatam, and two others at Bombay: those at Madras had been permitted to remain, only on condition that they should exchange their spiritual functions for secular occupations. And such was the state of public feeling in India and in England, that men were found credulous enough to suppose, that the disturbances which took place might be owing to the entrance of these men into the country, 700 miles from the scene of action; and, some years afterwards they were compelled to quit these shores.

It was in the year 1813, that the grand contest between the Advocates and the Opponents of Christian Missions took place in this country; and the victory then achieved here was the dawn of a new era to India. The establishment of Episcopacy there gave a new cast to our religion. Chaplains of a new order, I am happy to say, have been sent thither: and Missionaries have been sent by various Institutions, and labour where Chaplains are not placed. The Service of the Christian Sabbath is now maintained in all chief Stations; and, already, the increase of religion from the labours of these good men is seen. Even where neither Chaplains nor Missionaries are found, pious Laymen are seen ready to impart the blessings of their Sacred Religion. The time was, when it was said—and it has wounded the ears of many a man in England—that Europeans, in quitting their native land, left their religion behind them: and who could hear of the desecration of the Christian Sabbath, without admitting, that, in a great measure, this charge must be true. It was then thought a disgrace to be religious; but now, happily, this blessed symbol of our religion—the Christian Sabbath—is revered, and the reproach is wiped away.

An increased attention to the duties of religion among the Europeans themselves has been naturally followed by a desire of imparting the blessings of the Gospel to the native inhabitants of that land; and, as Missionaries have increased, their true character has come to be known and appreciated. The alarmists of former days announced the introduction of Missionaries as the signal of revolt: they were to be the disturbers of public tranquillity, and occasion the loss of that country; but, though many Missionaries now labour there, no instance has occurred where the prejudices of the Natives have on this account taken offence or their fears been excited. Others have represented them as weak enthusiasts; but in what have these weak enthusiasts been occupied?—in the pursuit of learning—in the instruction of youth—and in their readiness to communicate

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the blessings of Christianity to all with whom they have become acquainted! I speak from personal knowledge, and affirm, that wherever they are known, they are, as a body, respected and beloved.

Missionaries, then, My Lord, have, in their sphere, contributed to the improvement of public opinion in India. Chaplains have done this still more: but to the Bishops who have been appointed to India belongs the high prerogative of having, by their commanding influence, mainly contributed to turn the current of public opinion altogether on the side of Missions. The character of Dr. Middleton for great talents, with his high and dignified demeanour, constrained the respect of his countrymen, for whose personal benefit he was zealously and wisely engaged; and it was left for his Reverend Successor, whose name is associated with the Resolution which I hold in my hand—it was left for him, to convert that sentiment of respect into cordial esteem and love.

Yet let me not be misunderstood as saying—would, indeed, that there were grounds for saying!—that the British Community in India has acquired a religious character. The improvement in public opinion, the turning of the tide in favour of religion, does not include the conversion of Hindoostan: but who does not see that public opinion in favour of Missions must progressively tell on the Native Mind! But especially is it of importance in India, as it raises up exertions in favour of the Natives.

When Bishop Middleton first visited Madras, he established a District Committee of the Society for Promoting Christian Knowledge, and its exclusive object was the distribution of Bibles and Tracts among Europeans: at his Second Visitation, the Bishop threw out a suggestion that they should connect themselves with the establishment of Native Schools; but, at the next Meeting—I speak from my own knowledge, for I was present—Bishop Middleton stated that he had discovered, in the interval, that it had been necessary to enter into a compact, that they should not be associated with any attempt whatever to preach the Gospel to the Hindoos! Bishop Heber, when he visited Madras last year, in the same Society threw out a proposition for uniting it with the Society for the Propagation of the Gospel in Foreign Parts, and proposed to form the Society if he should be permitted to return to the Presidency; but, to the lasting regret of the Christian Church, he was not permitted to return thither, nor to accomplish that among the innumerable objects of his comprehensive and devout mind: but, following up his intention, a Society was formed; and only a few days ago I received the Report of its proceedings, which I hold in my hand. I allude to this new Institution, in order to shew the difference of public opinion at these two distinct periods: and, My Lord, I doubt not but it will gladden the heart of every person here present, when I add, that I find enrolled in this new Society the name of almost every Gentleman in Madras, distinguished for his talents, his worth, or his station.

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But, having thus borne my humble testimony to the character and the importance of the pursuits in which your Missionaries are engaged, I would add, that they have made, in general, such attainments in the languages of the country and are so acquainted with the native character, their plans have acquired such efficiency at the several Stations by the extension of pure and scriptural instruction in their numerous Schools, and above all by their discovery of the paramount importance of training up Christian Native-Youths to be future Missionaries to their countrymen, that we are justified in indulging a reasonable expectation, that the increased efficiency of your several Missions will produce, in time to come, far greater advantages than they have in times that are past.

Having thus described the beneficial alteration which has taken place in the public mind in India, I leave the devout feelings of this Assembly to trace the Agency to whose influence alone such a change can be attributed; and I have only to add the joy which I feel, as one who is under a lasting debt of gratitude to India, at what has been there accomplished, and to entreat this Society to proceed with redoubled efforts in the plans which it has laid down for the benefit of that territory. The vantage ground, which you now occupy there, has been gained over many difficulties: but your final object, so far as the human eye can discern, must still be distant. It were well, then, to expect many disappointments; for the History of the Christian Church has shewn, that, at all periods of its progress, discouragements have been experienced; but final success cannot fail to be your high reward.

[James M. Strachan, Esq.—at the Church Miss. Ann.

State and Prospects of Missions in Bengal.

I should not venture to present myself before you, did I not view it as my duty as a Missionary to bear my testimony to the operations of this Society in India. I will give you a plain and brief statement of the situation of our Missions in Bengal; from which, I am persuaded, you will find motives to renewed exertion in this cause.

The Missionaries employ part of the Sabbath in preaching to their countrymen; and this has been accompanied with a blessing from God. It was one of the most frequent arguments used by the Natives against the Missionaries, that their countrymen were not themselves under the influence of Christianity: they have said, when we have explained the Gospel to them, "Tell your countrymen this; and, when they believe and practise your doctrine, come to us:" but now, Churches have been formed at several Stations; and men once distinguished by the impurity of their conduct are now marked by the purity of their lives, and their devotedness to the cause of this Society; and wherever a Church is formed, there a Missionary Society is established—there a Missionary Prayer-Meeting is held—there an intense anxiety for the conversion of the Heathen is felt. When the Missionary is

confined, friends go and visit his school; and, at our last Anniversary, upward of 1000 rupees were collected and placed to the account of the Society.

Many of the Missionaries are employed in composing suitable books for the people: a spirit of inquiry having been excited among the Natives, your Missionaries labour to supply them with proper works; and the beneficial result will, I doubt not, be seen in the progress of the Missionary Cause among them. The objections brought against our publications have now died away. Formerly, when a book was brought into a school, if it contained the name of Jesus, the children took the alarm and left the school; but, now, they read the Gospels and learn the Catechisms, and many of them have gained a considerable knowledge of Divine Truth.

With reference to the adults, much useful knowledge has been disseminated among them; and near our Missionary Stations, the people have gained a correct acquaintance with the doctrines of the Christian Faith: they formerly asked the most frivolous questions, and supposed that Missionaries came merely to teach them those customs in which we differ from them: when we spake to them of the incarnation of the Saviour, they would say, "How many hands or feet had He?"—but now they seem to be acquainted with His character, and His design in coming into the world.

I will allude to another fact. The common people, who were once despised and disregarded in India, have begun to decide for themselves with a boldness before unknown to them. The Brahmins formerly claimed to be incarnations of the Deity, and divine honours were paid to them; and, even now, we see a poor Soodra bowing before the feet of the Brahmin, and begging him to dip his toe in the water which the Soodra afterward drinks: but though they generally adhere to this superstition, thousands now spurn it with detestation.

There are many who seem to have a deep acquaintance with the truths of religion, but yet do not practise it—persons who abstain from idolatrous worship, and feel the necessity of the Saviour and the Bible; but hesitate to make a public profession of it; the chain, however, of their sins is broken—their character and conduct are improved—and we hail them with delight, hoping that the Church of Christ will from them be recruited.

One circumstance more I will mention—some have broken Caste, and have been admitted to baptism. I now call upon all of you, my Christian Friends, to praise that God who has enabled your Missionaries to persevere; and has given them, in India, the first-fruits, I trust, of an abundant harvest, which they shall ultimately reap. Yes, Hindoos have embraced the Gospel, and Churches composed of them have been formed at different places. Although these beginnings are small, and looked on with contempt by Heathens and frowned upon by nominal Christians, yet they are, I doubt not, smiled upon by Heaven

as the germ of that Church, which shall lengthen its cords and strengthen its stakes till it fills all India. There are obstacles in the way, which the power of God alone can remove; but I appeal to this Meeting, whether the success has not been sufficient to encourage our exertions, and to determine us to devote our lives and souls to the promotion of the Cause of Christ among the Heathen.

(*Rev. John Edwards—at the Lond. Miss. Ann.*)

I rise to add my humble testimony to that of my esteemed brother, who has detailed to you the state of things in that part of India where we have laboured. I rejoice that the hopes which he has conceived are founded on such facts, as give us reason to believe that they will be far exceeded by the event in a few years. Can we realize the state of India with its millions of idolaters, and realize it, as, above all others, a land of degradation, without feeling new incitements, in addition to those already urged, to perseverance and increased exertion in this cause?

You are well aware that it is there, that the widow is still led to be sacrificed upon the pile of her husband—it is there, that the people perform pilgrimages to Juggernaut and other idols, which continually destroy their victims—it is there, that the tender relative, by whom consolation is particularly needed, is hurried from home, exposed to the inclemency of the sun, to expire by the side of a river deemed sacred: his feet are plunged into the water of the stream, which is poured upon him till life leaves its seat: there the wretched victim sometimes remains for four or five days, till he is supposed to be sufficiently near death to authorise force.

And what can possibly give the least hope of a change which shall completely abolish these dreadful murders? Is there any thing on which we can really depend, but the Gospel of the Blessed God? Let this Word of Life once be given to them, and the widow will no longer hearken to the suggestions to mount the burning pile—no man who has read the Word of Life desires to go on painful and destructive pilgrimages—no person who has read the Sacred Volume brings his relatives from their houses and places them by the river to meet their death. Is it possible, then, that you can hesitate as to the path of duty, or be deaf to the calls of the Heathen World?

And has not Providence given eighty millions of these idolaters to Britain, and made them your fellow-subjects? and has not this been done to stir up the energy of your souls in this great cause? Say, for what other purpose a handful of islanders should be called from the farthest part of the sea and have that empire given them, but to make known to the people the truths of the Gospel? Was there any other end, worthy of a God of Love? From the strong-holds of superstition in India, the streams of delusion have gone forth into all parts of Asia. Give, then, the millions of Hindoos and Mahomedans there the Word of Life, and quickly will the light break forth on the right

hand and on the left, in those very regions, where the streams of delusion have spread death for so many hundred years.

You have heard, from my friend, statements which I esteem it my privilege and duty to confirm. We have had, during the last twenty-seven years, scenes presented to us, in India, which have cheered our hearts. We have seen the Hindoo come to receive the Word of Life; and those, who were prostrate under the yoke of the Brahmins, rise up and declare that they also are men—that they have souls to be saved—and that it is theirs to search the Word of Life for themselves.

Allow me, for a moment, to press upon you the gracious Promises, which secure to us the spiritual conquest of India. Are not the Heathen given to the Son of God for His inheritance? and when shall He take possession of it? Is this *the last time*?—and are we in the last stage of the last time, when the prophecies are about to receive their fulfilment, and shall our hope sink? Shall not the God of Love perfect what He has begun? Shall not He, who has thus made bare His arm in making Brahmins and Mussulmans to preach the truth as it is in Jesus, carry on the work to its completion? What then remains, but that we look up to the God of Mercy; and, according to His own direction, give Him no rest, till He make Jerusalem a praise and a glory in the earth. Oh let our attention be taken off from man—taken off from all instruments, and directed to that God who can make all nations obey His own Word!

(*Rev. Dr. Marshman—at the Lond. Miss. Ann.*)

Introduction of Christianity into the Sandwich Islands.

It has often been said, that Missionaries prevail only over the lower orders of Society; but, in the Sandwich Islands, the first-fruits of their exertions were the King and Queen: and I never shall forget the Sabbath Morning when they first went to the House of God. At the time appointed, I saw the King's herald going round the district, and saying that the King was going to worship the God of the foreigners. The Place of Worship was on an eminence: I took my stand at my door, and saw a vast multitude coming up toward it: at length I saw the King appear, with a large number of people round him, with all the paraphernalia of royalty; and the people by hundreds assembled to witness the novel sight of the King going to forsake the God of his fathers, and to worship the God of the foreigners. When I saw them pass my door, I thought there was a fulfilment of the declaration of the Word of God, that Kings should become the nursing fathers of the Church, and Queens its nursing mothers. I saw the assembly in the House of God. They were addressed from this text—*It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* It was Christ Jesus whom we preached, and the unsearchable riches of Christ that we proclaimed; and we have

reason to believe that this preaching has been effectual to the conversion of many.

The King was desirous that the people should attend on the next Sabbath; and, accordingly, on the Saturday Evening, he commissioned his herald to go round the district, containing not less than ten thousand inhabitants; and he told him the message that he should deliver. I saw him approach, not with a trumpet or a bugle-horn, but with a shell: he came near, and blew a blast which awakened the attention of the people; and they listened, expecting to hear some new law announced: he then said, "The King has sent me to say, that the morrow is the Sacred Sabbath, when he intends to worship the True God; and he wishes the people to assemble with him, to worship the True God." This was a delightful scene to me, in which I saw the herald, not calling the people to assemble for combat, but calling the subjects to meet with their King to worship the King of Kings and the Lord of Lords.

The next day, more than two thousand people assembled in the Place of Worship, and they continued to attend for some time; but, at length, they began to relax: the King inquired into the reason of their non-attendance; and one of his servants said, that it was so late on the Saturday Evening when the proclamation was made, that they had not time to prepare. "Very well," said the King. On the following Friday Evening I heard the shell sound; and the herald proclaimed that the King had sent him to say, that the morrow was the day before the Sacred Day; and he had sent them word, that they might prepare. On the next evening he went round, and sounded his shell again; and said that the morrow was the Sacred Day, and that he was afraid they might have forgotten it since the evening before.

[Rev. W. Ellis—at the Wesleyan Miss Ann.

Duty of Christian Governments to support Religion in their Colonies.

The Society owed its very existence, not to the ignorance, but to the criminal, most criminal neglect of duty, on the part of the Government of the period when it originated. I hold in my hand an abstract of its Charter, and I read with astonishment the following declaration—"King William III. was graciously pleased, on the 16th of June 1701, to erect and settle a Corporation, with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts; for the receiving, managing, and disposing of the contributions of such persons as would be disposed to extend their charity toward the maintenance of a learned and an orthodox Clergy, and the making of such other provision as might be necessary for the Propagation of the Gospel in Foreign Parts, upon information that in many of our Plantations, Colonies, and Factories beyond the seas, the provision for Ministers was mean, and many of our said Plantations, Colonies, and Factories were wholly unprovided of a maintenance for Ministers and the Public Worship of God; and that, for lack of support and

maintenance of such, many of his loving subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry."

I am perfectly astonished to find such words in a Charter of King William III. and feel myself bound to say, that I do not think it would be possible for such a Charter to be granted in the days of George the Fourth. Instead of leaving the spiritual wants of our Colonies to the benevolence of individuals, I am confident that our gracious Sovereign and the Parliament of the country would feel it their bounden duty to be forward to discharge that most sacred of all obligations—attention to the spiritual wants of their fellow-creatures.

It is well known how difficult it is for a precedent once laid down to be departed from; but, perhaps it would have become the persons who then filled the highest offices in the Church, if they had remonstrated or protested against such a proceeding. If, instead of asking for a Charter, incorporating themselves into a Society to receive the alms of their fellow-subjects, they had told the Government what it was their first duty to attend to, they would have done what was proper. It was clear that they had not done so; and it now becomes us to consider in what state the conduct of the Government of that day has left us.

If we look to France, to Spain, or to Portugal, we see what has been the conduct of those Governments with respect to their Churches in the Colonies: they have pursued a course of policy, which, I rejoice to say, conveys a most instructive lesson to the world; and which I cannot help admiring, whatever I may think of the cause in which it was exerted. On the other hand, the policy of this country toward its Colonies is the opprobrium of the British Name; and has been followed by such effects as it deserved to produce. Our Colonies, left to themselves, without any care of their spiritual welfare—without any of the endearing ties to attach them to their home—have severed themselves from our Empire: the loss of Thirteen Provinces—the dismemberment of what was then the mightiest limb of our Empire—was the fruit of this unhallowed policy. And is the country to persevere in the same course? Are we for ever to follow the same pernicious system? No! it has been the wisdom of a former Minister of this country to lay the foundation of a Church in Canada, connected with our own in its doctrine, discipline, and government; and we have the great comfort of knowing that experience has shewn, that the opinions of the people have been in favour of such an institution.

But let us not ascribe too much blame to the Government at any period. The real cause of the neglect which we all deplore, is to be found in that which is the source of all our temporal privileges, and, under Providence, of much of our spiritual blessings—I mean our Freedom. In this country, Government cannot dispose of the public funds

without being subjected to the jealous, the properly jealous vigilance of the constitutional guardians of those funds, in both Houses of Parliament. They look with a scrutinizing eye on every item of expense ; so that the justest claims, even those of Religion, are slowly and reluctantly admitted. I do not deny, that, at the present time, the most rigid economy is required ; but I nevertheless hope, that the period has not yet arrived, when we are called upon to retrench our virtues, or put our charities on short allowance.

One thing let Englishmen always bear in mind—the possession of a right carries with it a corresponding duty. As, in this country, the voice of the People is all-powerful with the Government, I hope that every man who hears me will feel himself bound, by the expression of his individual sentiments to encourage, to stimulate, to urge, if it be necessary, the zeal of Government in the effectual discharge of its first duty toward our Colonies. I trust, that, in future, no Colony will ever be sent out from this country without the means of spiritual instruction in its train. I trust, too, that, on every fit occasion, Englishmen will be always ready, both collectively and individually, to stand up and speak in favour of the propagation of those truths, on which all our temporal and spiritual happiness is founded.

[*Rev. Dr. Phillips—at Soc. Prop. Gosp. Ann.*]

That pure religion subsists in the United States of America, or, if that be too bold an assumption, that it subsists there with the advantages of apostolical regimen and discipline ; that, in our North-American Colonies, Christianity is professed in purity and practised with faithfulness ; that tribes of Indians, bordering on our territories, have been brought to a knowledge of the faith as it is in Jesus—this, under the blessing of God, is the praise of the Society. At the present time, and in the present state of those provinces, it is difficult to estimate the good which resulted from its exertions : whoever will be at the pains to turn over the records of its early proceedings, will see many affecting appeals from the Settlers, who were destitute of the means of religious edification and comfort—appeals, which were promptly answered by the Society, to the extent of its means. It will suffice to observe, that where it found only five Churches, in the course of a few years it raised or contributed to the raising of two-hundred-and-fifty ; and, in countries where the inhabitants, little more than a century ago, were in a state of spiritual destitution, the Society is now supporting one-hundred-and-three Missionaries, and one-hundred-and-thirteen Schoolmasters. With this simple fact to urge, I would come boldly before the public, and say, that the Society is entitled to claim their support ; a support which is absolutely required, to enable it to fulfil its sacred and important engagements.

Let the Meeting consider what the consequences would be, if the Society should now be compelled to relinquish the care of those Churches, which it has either planted, or

fostered to their present comparative maturity. The question has already been asked ; and I will repeat it—with the fullest confidence, that it will be answered unanimously in the negative ! Shall we abandon the sacred charge ? Would not such a proceeding be characterized, and justly characterized, as a desertion of children by their parents, a violation of the compact of adoption, a dereliction of a sacred trust ? Such a proceeding would have no sanction from the example of the first and greatest of human Missionaries, St. Paul ; who, zealous and active as he was in executing the great work committed to him, of bringing the Heathen into the fold of Christ, had yet very near his heart, perhaps most near, the welfare of the Churches which he had planted in the Lord. The time no doubt will come, when the Government of this country will be able to perform the duty incumbent upon it, of providing for the Religious Instruction of our Colonies ; or of obliging the Colonies, when they become sufficiently wealthy, to form and support Religious Establishments for themselves : and I think that I see, in the signs of the times, some symptoms and tokens of an approach toward that desirable consummation. But, in the mean while, until a happy combination of circumstances shall bring that event to pass, the Society must continue to do its duty, and use every possible exertion to supply the deficiency.

[*Bp. of Chester—at Soc. Prop. Gosp. Ann.*]

Want of Missionaries of the United Church.

Whether the resources of our own country, or the spiritual wants of the world, are considered, the Society is warranted in calling for means to meet the continually increasing demand for Missionaries in every part of the British Colonies. The Report has afforded ample data for the necessity of such an appeal. Had it contained but the single fact, that the Province of New Brunswick alone stands in need of thirty-three additional Missionaries for the work of evangelism in that quarter, there would be enough to excite them to join heart and hand ; and to stimulate to fervent prayer, that the Lord of the Harvest, who alone can bless the increase, would send forth more labourers into his vineyard. This, however, was the call of one single Bishop, from one single province ; and, in ministering to his wants to the utmost of the requisition, the no less pressing demands of other British Colonies are still left unsatisfied.

[*Bp. of Llandaff—at Soc. Prop. Gosp. Ann.*]

Duty and reflex Benefit of the United Church's Missionary Exertions.

If Archbishop Tillotson, who died but a few years before the formation of this Society, may be supposed to speak the prevailing sentiment of that period, we may conclude, that, without the power in a Missionary to work miracles, no great success in the conversion of Heathens was generally expected ; and although he expresses the conviction, that God would, in an extraordinary manner, countenance such an attempt, if conducted in a right spirit, yet would the opinion here noticed tend considerably to encourage the be-

lief, that the time for such exertions had not yet come. But a new page in the volume of Divine Providence has been opened to us; and we are now convinced, that, by the simple preaching of the Gospel, together with such other ordinances and means of instruction as that preaching implies, a vast moral and religious change may be effected in Heathen Countries.

In contemplating the facilities, which it has pleased God to bestow upon us for the propagation of the Gospel, we may not only discover in them strong motives of Christian Enterprise, but they seem to indicate, beyond all question, the purpose of Heaven, and the duty of this Christian Land. Can we believe, that all these opportunities for making known the Gospel of the grace of God have been bestowed, in so remarkable a degree, upon Great Britain, and that she is at liberty to neglect them? Is it the fact, that the progress of the British Arms seems, in these later days, to open the way for the Minister of Religion; that thus, according to the language of prophecy, the valleys are exalted, and the hills made low, and a highway in the desert is prepared for our God; and shall we fail to make a Christian Use of these advantages? Is not the Church of England more especially encouraged and invited, by these events, to proceed in the work so happily begun, of making known the way of God upon earth, His saving health among all nations? And is there one among the true members of that Church, who will not hail, with delight and gratitude to God, the high service to which His Providence so loudly calls us?

Should any person imagine that language like this is rather to be ascribed to that nervous agitation, which a speaker on this platform and on an occasion like the present may very naturally experience, or that it indicates only the warmth of a mind kindling by its own motions, let him be assured that it is derived from a deep impression of the extensive good to be accomplished by the Church, and of the noble destiny which awaits her. Can we doubt whether it be our duty, on the principles of this Society, to diffuse the knowledge of the Truth? As little can we doubt that the path of duty is the path of safety and of honour; and that, in pursuing this course, we are best consulting our own personal interests and the welfare of the Church to which we belong. *He, that watereth, shall be watered also himself.* The blessing of God will be upon us, and that blessing we shall find in the increase of true religion among ourselves, and in the prosperity and stability of the National Church. Never does the pure light of religion shine more brightly in a nation, than when it diffuses itself to distant countries: never is Christian Charity more powerfully concentrated at home, than when it spreads its sacred influence abroad. If the question were proposed to the members of this Society, whether, from the circumstance of their taking a lively interest in its objects, they have felt less desire to be useful in the immediate scene of their duties—whether, by having their hearts warmed in the behalf of persons whom they know not, they have

become cold toward those with whom they are in the habits of daily intercourse—there can be no doubt as to the nature of the reply: and the answer itself would furnish a proof, that, by zealously promoting the designs of this Institution, we are, in fact, serving the cause of religion essentially in our own country.

And may we not speak of this as indicating the blessing of God? The Society has lately, as circumstances permitted, extended considerably its sphere of usefulness. Have these increased labours been productive of injury to ourselves? Have we not, within these few years, seen a great increase in our Places of Public Worship? and are they not generally filled with attentive Congregations? Was there ever a period when the value of the Church was more widely acknowledged or more deeply felt? Is there not an increasingly kind regard to it among the mass of our population? Would not many of those who are not of our communion deplore any calamity, which might happen to the Church of England, as a calamity to the Church of Christ? And, among the notable circumstances of the times, has not the dawn of a brighter day, as we recently heard in this place, on the highest authority, begun to rise upon the Sister Island?

I am far from connecting these events so closely with Missionary Labours and the Propagation of the Gospel abroad, as if they were related like effects to their cause: I refer to them only as evidence that the Divine Blessing—that blessing which constitutes all our strength and stability—rests upon the Church. But if, when fairly called to the work and with the ability to prosecute it, we neglect the religious instruction of the ignorant, or provide not for the maintenance of Divine Truth in other parts of the world, that blessing how can we expect? We can never be so secure of the favour of God, as when endeavouring to fulfil, in all its parts, the duty which he has committed to us; and if, while discharging the various offices of our Ministry at home, we fulfil, according to our opportunities, the command given to the Apostles, and which now seems to be directed especially to us, *Go ye into all the world, and preach the Gospel to every creature*, we may be assured that no weapon formed against us shall prosper. There may be some, who tell the towers of Zion, and mark her bulwarks, and consider her palaces with no friendly purpose; but, so long as we are faithful to our trust, there exists not an enemy, whether internal or external, which shall injure the least of those towers, or detach one stone from the venerable fabric.

[Rev. W. Dealtry—at Soc. Prop. Gosp. Ann.

Propagation of Christianity illustrated by the Banian-Tree.

In its name and character, our Society is unquestionably Missionary: but its Missionary Operations are directed on a principle of peculiar steadiness and safety. Its primary attention is engaged by the Churches which are already planted in our various Dependencies: its care is, that those Churches may be preserved in a state of health and sound-

ness; that they may not be encumbered and choked by perishing and sapless branches; that the trunk may everywhere be in a condition to shoot forth its ramifications toward all the winds of heaven. And it is truly remarkable, that the natural history of those very regions, more immediately adverted to in this Resolution, presents a striking illustration of the diffusion of the Gospel, as contemplated and pursued by our Society. Every one, who has ever heard of India, knows that there exists there a vigorous son of the forest, whose trunk rises in majesty and strength, and throws abroad its giant arms in every direction around it: they again cast down their roots, and seize upon the earth below; and thus a new stem is formed, which, by a similar process, extends the dominion of the parent tree, till at last, it spreads itself into a mighty forest, and the fowls of the air rest on its branches, and whole tribes of men may repose under its shade. We have here, on the very soil of India, as exact a visible type and representation, as can well be imagined, of the process, by which this Society proposes and attempts the Propagation of Christianity, among the people of that and every other land. I am confident that there can be none present who will not devote a liberal share of their resources, whether of "Mind, Body, or Estate," to the purpose of carrying this wise and noble theory into full effect. You will, I trust, be impelled to seize every occasion to speak of this Society, honourably and affectionately, among your neighbours, and your friends, and your kinsmen, and your families. It is thus only that it can become as well known, as it deserves to be, to the people of England. And when the people of England do know it, I cannot believe that they will refuse to cherish it: for its object is no less than this—that the darkest and cruellest places of the earth may, at length, be visited, as THEY have been, with the light of humanity and truth!

[Rev. Prof. Le Bas—at Soc. Prop. Gosp. Ann.

Contrast of Worldly Apathy and Christian Love.

In the progress of this Society, the only thing that appears to me to call for lamentation, is, the Apathy with which it has been treated. There is nothing like a little opposition: a storm is cheering and rousing; it prepares for renewed efforts, and friends rally round us whom we have not seen before. But, with Apathy, you can do nothing. Apathy is a most unmanageable animal: if you beat him, he has no feeling, and despises your blows: if you point out to him objects of misery, he is blind and cannot be excited: if you reproach him, he feels not the weight of your reproaches; for he is deaf to them all: if you appeal to his religion, he is too indolent a being to give himself the trouble of forming any system of religion: if you appeal to his philanthropy, philanthropy would be too troublesome to him, for his character is that of love of self and selfish ease: and if you appeal to his country, he has no country—he finds no home in any nation, though he

lies like a hurtful incubus on them all. Other beings may be managed; but, with Apathy, the only way is, to enter into a conspiracy against his life. The rousing influence of our great objects will form an atmosphere in which Apathy must die.

[Rev. John Barnett—at Newfound. Sch. Soc. Ann.

It is said, "The times are hard;" and the inference drawn is, Reduce your subscription—lessen your exertions—and turn all your duty and obligation to persons at home. But what Father, whose family was half abroad and half at home, would do this? None! But have we the "at home," and the "abroad," which we talk of? No, indeed! Every station is to us a HOME. Every Missionary is a Brother: every Female connected with the Missions is a Sister: and every Child under education is a part of the family of the Lord, whom we are raising up and dedicating to His service. We have no "abroad" in Christianity!

[B. Thorold, Esq.—at the Wesleyan Miss. Ann.

Incentives to Christian Liberty.

How little is the rule of Christian PROPORTION observed, in the contributions of the upper ranks of Christians, as it regards the measure of claim resulting from the intrinsic nature of the objects which they are invited to support! Custom seems to have established a scale of subscription, which is inadvertently applied to Institutions great and small; whether they maintain a Village School, or sustain efforts for evangelizing the World. Christian Principle must correct this miscalculation; and to effect it will be worthy of the labours of the Christian Pulpit.

[W. A. Hankey, Esq.—at Lond. Miss. Soc. Ann.

In ascertaining what you should contribute to our great work, do not take your Subscription Lists, and say "We subscribe to this Institution and the other;" till you have numbered five or six, and added up all that you give to all, and look upon the whole sum as a sum worthy of yourselves; but, take our CLAIMS—dwell on them at your tables—look on the rich provisions under which those tables groan—look round your houses and see the splendid furniture—look at the mansions themselves—reflect upon the high architectural character of them, over what once covered the heads of the kings in the land of your fathers—reflect upon the property which you have in the funds: and, when you have collected all those ideas of grave calculation, do not say, "Am I to give to this object five guineas, when I have given ten to those other Societies?" but rather say, "I ought to give twenty more to this Society, and twenty more to these others." This is the fair mode of calculation. It is by what we have, that we are to measure what we should give, and not by what we have already given. It is by what we retain, that we should reckon. We may have given too little to all these Institutions. It is our duty to calculate, and retrench again and again, till we have brought ourselves down to what we ought to be, and have brought these Institutions up to their proper standard.

[Rev. John Barnett—at Newfound. Sch. Soc. Ann.

I would not throw a jarring note across the harmony of this Meeting, but I would provoke our esteemed friends to a sacred jealousy in this cause, and to an increased amount of benevolence. We live in times of trial and depression; and these are times which put our principles to the test. When the tide of prosperity sets in, and we can report, from year to year, how great are our resources, we know not how far principle has operated in the excitement of our liberality: it is easy to give of the overflowing of our abundance; but, when there must be economizing in order to liberality—when there must be a consciousness of obligation as the basis of all our efforts—it is then that I contemplate the triumph of Christian Benevolence. It is said of the Macedonians, that, in their *deep poverty, their liberality abounded*: and this required not that prodigious and exhausting excitement to draw forth their liberality, which is now so much called for; but the Apostle tells us *they were ready*, and prepared with all their treasures previously accumulated, not depending even on the excitement of an Apostolic visitation: they were ready to pour into his lap their *gatherings*, and make him at once the almoner of their bounty. This, Sir, was Apostolic liberality and primitive zeal; and if our Churches approach the apostolic standard, delightful as is this scene, and hallowed as are the feelings of our hearts this day, we shall not need even Annual Meetings to stimulate us, but shall pour into your treasury the due proportion of that which God has communicated to us.

[Rev. Jos. Fletcher—at the Lond. Miss. Ann.

This Society looks to the North, and seeks the Buriats in the midst of the snows of Siberia: it goes to the South, and takes in Africa's sable sons: it bounds over the Atlantic, and seeks among the degraded Slaves the Freeman of Christ Jesus: it goes to the Eastward, and, after skirting the Cape of Good Hope, it visits Madagascar—and it has found, in every region, some fruits growing to the praise and glory of God by Christ Jesus: it has unfurled its flag on the plains of Hindoostan; and has assailed China's wall, which will shortly totter to its base, and speak the arrival of that bright morn when it shall fall before those who carry the cross—not on their banners as the symbol of their rage, but in their bosoms as the symbol of peace and love. Sir, there is no party to which this Society will not hold out its hand—no Institution connected with the advance of the Redeemer's Kingdom, to which it is not ready to say, *God speed!* We see its legions going forth to the field, and see its line formed, resting on China and the Southern Seas, and begirding the globe, and only waiting till your liberality shall aid them in making a grand and successful charge: supply the army with your resources, and they are ready for the march; and, at the close of their labours, will shout a general victory.

But, if this Institution occupies such a field as this, let me ask whether those who contribute to it are not capable of contributing much more. Shall we receive Fifty Pounds with

thunders of applause, when we find the man that gave it retaining ten times more than that sum, which he could also afford to give? Shall we so highly extol such contributor, while another man has given, perhaps, his last guinea, and has to earn the next for his own support? Sir, we get into an erroneous calculation here. Do we look with admiration on the wealth of the Three Kingdoms? Do we combine the glory of the Thistle, the Shamrock, and the Rose, and shall there be poured into the treasury of this Cause, which is to wage the crusade against the superstitions of the world, only the paltry sum of thirty or forty thousand pounds per annum? Is this, I would ask, a contribution equal to the work in which your Institution is engaged?

[Rev. John Burnett—at the Lond. Miss. Ann.

It is a great work, which this Society and Kindred Societies have to perform: they have to raise a Temple for the Lord—not like David's Temple; for that, at the utmost, occupied only a few acres of ground: but a temple which will cover the face of the whole earth. When David proposed to build his temple, a disposition pervaded the whole nation to concur with him in that work—a work not ordained by Jehovah, but volunteered; but we have a work of God, and God is with us in the work. David designed a building, whose foundations were not to be compared with those of our temple: his might be built upon a rock, but ours is upon the Rock of Ages, the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Yes, and the materials which he had to build with are in nothing to be compared with ours: we build not with silver, and gold, and precious stones, and marble, and cedar; but we have to build with immortal souls—*living stones* upon the *living stone*. We have also an infinitely more glorious Architect: not such as Aboliab and Bezaleel, and the cunning men of David and of Hiram; but our *Builder and Maker is God*. And what is more, we have far different and better and nobler Sacrifices than he had; for what was the blood of bulls and of goats in comparison with a broken and a contrite heart: that is the sacrifice with which God is well pleased, while the others were as nothing in His sight. Yes, and we have far brighter Manifestations in our temple than were ever granted in the material temple: there, indeed, Jehovah so filled the place that they could not stand before Him; but we have not the symbol of the Deity, but the Deity himself, filling this temple with His Divine Presence and Blessing. The whole economy of that temple and all its services, in which David manifested such zeal, were all temporal—ours is eternal! there is not a vestige of that temple standing—the gates of hell can never prevail against ours.

Now, I do greatly admire the zeal of David, who, of his *own proper goods*, gave more than twenty millions of money; and I admire the zeal of his subjects, who gave above thirty millions: so that, together, they raised more than 50 millions of money to erect a temple of stone! And what like this has been done

among us! This Society has stood for seven-and-twenty years; and the subscriptions on which you have been congratulated are six-and-forty thousand pounds: but we will reckon them at fifty thousand, which I trust they will reach next year; but then I tell you that there will be a lapse of One Thousand Years, before you will, at this rate, raise for this Great Temple what they raised for theirs before a stone was laid!

[*Rev. C. Simeon—at the Church Mission. Ann.*]

National Benevolence attended by National Blessings.

It will be mentioned to the honour of Britain in future ages, that, in a year of such great privations and suffering as that which is passed, no decrease was occasioned in Christian Liberty: though there is not a branch of expenditure in which retrenchments have not been evidently made, the last thing which the British Nation has been willing to economize, has been to economize charity; and, while many of us were suffering at home, still our bounty was extending the blessings of civilization and religion to distant lands. While this kingdom perseveres in such a course, it is laying the best foundation for its own prosperity, because it is best commending itself to the favour of Him from whom all prosperity proceeds.

[*Lord Bealey—at the Church Mission. Ann.*]

Progress of Religion among British Seamen.

There are more than 500,000 of the most interesting characters of our land, to whom the Nation instrumentally owes its prosperity and preservation, who, in point of moral destitution and lack of Christian Instruction, are little before the Heathen, and certainly much behind every class of our own community: and these brave, these profane, these ignorant men have been, until very lately, overlooked altogether! Our Christian sympathies have carried our exertions to the east and to the west, to the north and to the south, in imparting the blessings of instruction and the glad tidings of salvation to the Heathen; and, astonishing to say, we have passed by half-a-million of our own brethren, perishing—absolutely perishing—for lack of knowledge, and that at our very doors!

The seaman is, from necessity and from habit, exposed to more snares and moral evils than any man on earth. From his cradle up to manhood—for I say not old age—few, alas! among seamen arrive at that period—from his childhood up to manhood, he is followed and surrounded with all the temptations which the world, the flesh, and the enemy of souls can combine for his ruin. Separated from all means of grace, he goes forth, apparently abandoned by Providence and by man. But Providence hath not given up our maritime tribe: the day-dawn and the day-star of mercy have arisen on them: the public mind is, in part, aroused and informed concerning their wants and their claims; and no one effort has been used for their improvement, but an evident blessing has attended it. I could adduce several instances in which I myself have been more or less concerned:

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and those facts, with very many others that I could produce, would prove that those who have been endeavouring to instruct and christianize our seamen have not laboured in vain in the Lord; and they may well stimulate every benevolent mind to exertion in so good and promising a work.

Before this Society holds its next Anniversary, how many of our brave mariners will be numbered with the dead! Full many of these defenders of the nation will have gone on their last voyage, and have encountered the last storm in their tempest-driven course; and will either have foundered in the deep waters or been dashed against the rock. Were you, My Lord, or were any of this assembly, to stand by and witness what I have but too, too often seen—the shipwrecked mariner hurled amidst the foaming surges, and struggling for life with the overwhelming and resistless waves—how gladly would you throw that struggling, sinking seaman a spar; and how exultingly would you rejoice, if peradventure he could grasp it, and be saved from impending death! But this kind office you will not be able to perform; the vessel will founder, the surge will roll on, and the struggling seaman will sink, and none can afford relief! But you may do a still more important service—you may communicate the knowledge of those blessed doctrines of the Gospel, which will prove a life-buoy that shall bear up their departing spirits as they quit the tempest-driven body, and become an anchor to their souls, both sure and steadfast, until they have passed the valley of the shadow of death, and are safely brought to that haven of rest which remains for the people of God.

[*Rev. Rich. Marks—at the Pr. Bk. and Hom. Soc. An.*]

When I went down the Thames forty years ago, I could see and hear wickedness of every kind. I have lately been down the river, and rejoiced to see so great a change. Order and decency supply the place of wickedness; and, though much yet remains to be effected, we have abundant reason to rejoice in the measure of success which has been mercifully vouchsafed. [*Rev. Dawson Warren—at the same.*]

Having served in nine or ten different ships, of all classes, I have had time to study the character of Seamen, and to see the very beneficial effects of distributing Bibles, Prayer-Books, and Religious Tracts. In one vessel I found upward of 100 men, and was told that the Prayers of the Church had been only twice read to them for five years: being provided with some chests of Bibles, Prayer-Books, and Homilies, I distributed them; and, in a very few months, I saw a considerable reformation in the moral character of the men. Their attention to the books was truly gratifying; and the men most imbued with the doctrines of the Gospel, I found to be the most efficient seamen, and most to be depended upon in times of danger and difficulty.

[*Hon. Capt. Noel—at the same.*]

The Doctrine of the Cross, the Salvation of the World.

I determined, said the great Apostle of the Gentiles, not to know anything among you

save Jesus Christ and him crucified. In harmony with this declaration is the resolution of all Missionary Societies: they are formed on the principles of evangelical piety: they are not rivals, except in the great cause of Christian Love and Benevolence: they are not hostile, but confederate powers; confederate against sin, and death, and hell; and under the standard of the Cross, they march forward, fair as the moon, bright as the sun, and terrible to the Powers of Darkness as an army with banners; pressing forward from conquering still to conquer, till the Cross of their dying Lord is waved in triumph over every hostile power.

The Salvation of the World by the exhibition of the Doctrine of the Cross, is the great end of all Missionary Associations and Contributions; and the Salvation of the World by the exhibition of this Doctrine will be the glorious result of all Missionary Exertions.

The Hill of Calvary is the place of rendezvous, where their battalions are marshalled, and the plans and order of battle are concerted. How awful is this place! It is none other than the house of God and the very gate of heaven. Here we see exhibited to our view the Patriarch's vision at Bethel—the heavens open—the mystic ladder—the angels ascending and descending on this hill of Calvary—the redeeming Angel of the Covenant at the head of His legions which are encamped round about Him. It is here that we find all the grand and powerful motives to zeal, fidelity, and perseverance in this glorious cause. Would you know, Christian Brethren, all the worth of an immortal soul, six hundred millions of whom are now lying in ruins in the Heathen World, go to Calvary: carry along with you the balance of the sanctuary: place the human soul in one of the scales, and the world and all that is therein in the other; and, while you gaze on the agonies of the dying Saviour, watch the turning of the beam, and see how it preponderates on the side of the soul of man; while the world, and all that is therein, are but as a feather, lighter than nothing and vanity.

[*Rev. W. Thorpe—at Wesleyan Miss. Ann.*]

Union, the Strength of Christian Societies.

The basis on which we profess to rest this Society, is the Word of God; or, in other words, we rest it on the three great principles of Faith, Hope, and Charity: and let us take care that we do not separate them, the one from the other: let us not separate what God has joined together. Let us, indeed, be zealous, in this Cause: but let us remember, also, to maintain a pervading spirit of Charity, the bond of peace and righteousness. But do I mean that there are to be no differences of opinion? Or do I hope that there will be no diversity of sentiments in an Institution which covers almost the whole habitable globe? Human infirmity forbids this hope. But I do mean, and I do expect, because I judge of the future by the past—I do mean, that these differences shall be all subservient to the great and animating principles of all: I do mean, that if we are compelled to differ in opinion on some points, we

shall do it in the same spirit as we hear of one great man of old rebuking another great man; and that those who differ from our proceedings we shall regard with no feeling but of Christian Affection; and that when that period shall arrive, which I trust will arrive, when all these differences shall be annulled, and we shall mingle again in the same united feeling, we shall never reproach ourselves for having, by one single expression, excited or increased animosity, or retarded the happy moment of re-union: and when we see our Brethren animated by such sentiments, we shall not wait till they arrive within our premises, but, beholding them afar off, run and embrace them.

[*Rt. Hon. C. Grant, M.P.—at the Bible Soc. Ann.*]

In the whole of the Report, there is nothing so entirely satisfying to my mind as that language of humiliation in which it is framed. The Society had grown to possess gigantic strength. It is glorious to have a giant's power: and perhaps we may have been intoxicated with that glory; and, while the Society was confessedly doing wonders in the world, then, like one of old whom you will remember, we may have grown less mindful of that Fountain from which all our strength and all our capacity of usefulness were derived. Then was it shorn of its mystical strength—its eyes, as it were, put out. But if there is one here who watched its prison hours, and saw this giant, thus shorn of its strength, lying humbled before its enemies—who witnessed the sneers and scoffs of the infidels—let him not despair: the giant has come forth again, and is a giant still; and has its arms upon the columns of the superstitutions of the world, which are shaking under its grasp. Let us, then, no longer think of its mistakes and its errors; nor add our censures to those, perhaps already too severe, which have been passed upon it; but let us pray for it, as we value that Sacred Book whose distribution is its exclusive object. You know the power of prayer: it is mighty and effectual. Instead, therefore, of adding a sting to the wound already inflicted on the Society, let us pray for its success. One little symptom of dissatisfaction expressed this day was instantly borne down by the breath of charity; and I trust that all such feeling has now subsided: but let me say to the person who has called forth this remark, I admit it to be glorious to stand alone when we are surrounded by the foes of Jesus Christ: it was glorious when Martyn, in the Persian Empire, stood alone and preached Jesus Christ; but then he was surrounded by Mahomedans: it was glorious when Paul stood alone in the Areopagus; but then he was surrounded by Infidels: it was glorious when our Blessed Lord Himself stood alone, surrounded, perhaps, by the greatest combination of malice and power that was ever formed against an unsheltered individual, while His very friends shrunk from Him and fled; but this was when He stood alone for the rescue and salvation of a world! This was a glorious singularity! But never, never may I stand alone, at least among my Bre-

thren! Never may I stand alone in this Society! It is sweet to feel that we are brethren, united in hand and heart to one another: and most cordially do I rejoice, My Lord, to stand, led and guided by you, whose authority and whose example give firmness to my resolves, while they marshal me my way; and surrounded by my Brethren, who all unite to strengthen my efforts. Let us not, then, be disunited; for Union is strength, and glory, and success, and such union will ensure us the aid of the Living God: and, thus united to one another, we shall also be united to Him, agreeably to the words of our Divine Master Himself, in His last prayer for His disciples, and in the most affecting part of that prayer—*Neither pray I for these alone, but for them also which shall believe on Me, through their word: that they may all be one, as Thou Father art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me.*

[Hon. & Rev. Baptist W. Noel—at the Bible Soc. Ann.

Nor can I avoid referring, among the topics for congratulation, to the spirit of union existing in the direction and administration of this great Society. Numerous and complicated are the questions which frequently come before the Members of your Board; and it must, from the nature of things and from the diversified habits of thinking among individuals, often happen that there will be diversities, and even momentary collisions: but there is a spirit of practical harmony and friendly confidence, that restores the balance of proper feeling, and secures our attachment to one another and to the cause in which we are engaged. We know who is "the author of peace and the giver of concord;" and we acknowledge the interposition and guidance of the Father of Mercies and God of all Comfort in thus preserving our uninterrupted union. I trust that it will never be disturbed; but if clouds and darkness should gather around us, I trust the Sun of Righteousness will soon scatter those clouds; or, if they be not scattered, that they will become so irradiated as to form a canopy of overshadowing glory, resting on our Society! Or, should even this be denied us, and in the dark and palpable form of clouds and shadows they should continue, I trust there will be such an adjustment of their elements, that no injurious effects will be experienced; that the lightning-flash will not destroy, nor the thunder-storm intimidate, but the descending shower come down upon us in all its enriching and fertilizing and gladdening efficacy.

[Rev. Jos. Fletcher—at the Lond. Miss. Ann.

Grounds of Humiliation in Christian Societies.

There was a passage in the Report, in reference to the West-Africa Mission, which, I own, charmed my very heart—a tone of chastened humility, connected with the confessions of the labourers themselves: "God," they said, "hath a controversy with us! Sin and infirmity may have mingled with our exertions, and God hath a controversy with us!" Yes, My Lord, I would refer to our infirmities as ground of deep humiliation;

and I trust I shall be forgiven, if, as a Christian Minister, and remembering that gracious Saviour to whom I would look with gratitude and say *Whose I am, and whom I serve*, I should, in reference to that gracious Saviour, declare that I do think that the prosperity of our Societies has furnished occasion for deep and affecting humiliation. We have been accustomed to indulge too far in a tone of self-gratulation. We have trusted too much, I fear, to an arm of flesh, and to the thousands coming into our treasuries. We were too much elated at the splendid aspect which our Societies exhibited to the World, and at the powerful patronage which they enjoyed; and God has taught us, by various troubles, that we have no ground for such glorying—that while we have reason to be grateful indeed, yet reason to boast we have none—reason to be deeply humble we have much: and, in proof of this, I cannot but refer to the want of entire Christian Union. I have debated with my own mind whether I should refer to this; but I am led by my conscience to do it: for I do think that it is among the most affecting circumstances of the present time, that the dissensions which have arisen within the Christian Camp have not been the hasty effusion of passion—the spark from the flint, which was soon elicited and soon extinguished—but, alas! years are going forward, and the strife is still alert: still there is that want of Christian Humiliation, which would lead us to the foot of the Cross. In days of adversity, these tempers are rarely seen. It is recorded of Bishop Hooper, that, when he and Ridley were cast into prison, he said, "When we were all in white we quarrelled, but now that we are in red," alluding to the blood of persecution, "we are united:" and if, instead of these splendid scenes presented before us, if, instead of those thousands and tens of thousands collected into our treasuries, the arm of persecution was raised against us, and like the Christians of former times we were carried from our drawing-rooms into prison, then I believe would these dissensions cease, and they who now maintain the strife would hang down their blushing heads before their God, and, like Joseph and his brethren, would fall into one another's arms, and bless God that there is ONE who can pity their infirmities as well as pardon their sins.

But there is another ground of humiliation before God. There never, certainly, was a period, in which, in a Christian Land, and amidst efforts to diffuse Christianity, there was a more unblushing contempt of the glorious precepts and promises of the Gospel. The Human Intellect is the idol to which men are bowing down. It is the "March of Mind," and not the March of Grace, which is glorious in human eyes. There is, perhaps, no idol, which so boldly stands up as the rival of Jehovah, as that Intellect which the creature has received from Him. I do hope that we shall feel these evils, and be more humbled before the Throne of Grace, and not be carried away by the appearance of things, but remember that there are thousands and tens of thousands who despise

the principles on which our Societies are founded.

[Hon. & Rev. G.T. Noel—at the Church Miss. Ann.

Personal Piety, the Basis of Diffusive Benevolence.

There is that in our object and assembly to-day, which I find refreshing to my own mind. On the two preceding days, I have been so carried, as it were, into every part of the world, in the vast objects of the Missionary and Bible Societies, as to be almost bewildered and overcome, and to be scarcely capable of returning to the ordinary duties of calm devotion: but this Institution seems to lead me into the immediate presence of God in the sanctuary, and calls upon me to bring back my thoughts to the state of my own mind and that of my friends; and I think I shall feel more arduous than ever on the approaching Sabbath, in offering up those prayers and praises which so many affectionately regard, and in which we have so much occasion to rejoice.

[Rev. C. Jerram—at the Prayer Bk. & Hom. Soc. Ann.

I would generalize the observation of my friend, who said that this Institution brought back his mind, from those great objects in which he had been almost bewildered, to that which is more calm and devotional. Charity begins at home. Christian Benevolence is formed in the man's own bosom: it thence extends to his family and neighbourhood, to his country, and to the world at large; just as we see those little rills, which at first water some field or valley, swell into the mighty stream which enriches important districts or extensive countries. It was one of the melancholy effects arising out of the French Revolution, that those philosophers, who found out that Revelation was destitute of wisdom, disregarded the feelings of domestic charity and brotherhood at home, and taught that those were low and little objects—THEY contemplated the welfare of the world! And what did they do?—they forgot the interests of that world, and were ready to

—wade through slaughter to a throne,
And shut the gates of mercy on mankind.

But Christianity teaches us, that it is in communion with God in the pages of His Word and in attention to relative duties, that a man grows into the possession of that charity which hears at length the voice of Him who bled on the cross, saying to him, *Go, and do thou likewise*. The basis of our charity is at home. You look not for the source of the river where the torrent is rolling, but in the recesses and retirement of the forest; and there find the little rill, which, unheard and unknown, gives the swell to the torrent which is to fertilize the surrounding world.

[Hon. & Rev. O. T. Noel—at the same.

Personal Benefit to be derived from Annual Reports.

To Annual Reports, these words of Scripture may be accommodated, as they have been to the addresses of Ministers—I have a message from God unto thee. To each individual heart I conceive that an Annual Report thus addresses itself; and that each individual is

thereby called on to consider his own conduct, in the past year, with relation to this Society and to the Bible—how far he has used his best endeavours to promote the Cause of God and of this Society—and how far he has used his endeavours to disseminate the Scriptures among his family and those entrusted to his charge; to consider, again, how far his example has had such a salutary effect on the world around him, as may induce them to make the Bible, by which he professes to be governed, the standard of their faith and the ground of their consolation; and to consider how far he himself has grown and increased in the personal knowledge and practical application of the truths of the Gospel in his own soul. I trust I shall be excused, from the situation which I fill, for making these observations on the effects which an Annual Report is calculated to produce; and I trust, this evening, before we retire to our beds, the issue of such inquiries will be—a determination to increase our exertions and our self-denying sacrifices in this Blessed Cause.

[Bp. of Lichfield and Cov.—at Bible Soc. Ann.

Right Improvement of Anniversaries.

In rising to fulfil the duty which the Committee have been pleased to entrust to me, I cannot but endeavour, however briefly, to express the gratification which I feel in witnessing the scene before me. Those who are now, like myself, present here for the first time, will know something of the feelings, of the deep feelings, which fill, and I had almost said overwhelm, the heart of one who witnesses such an assembly of individuals collected together in this holy work. Such a scene can be witnessed unmoved by no one; but it will be felt with a more than ordinary emotion, by one who is a Minister of God, however unworthy of that high title—by one who is bound, by the most sacred ties, to assist in the dissemination of the Word of that God of whom he is the Minister; and to lend his helping hand, feeble as it may be, in diffusing, to those now perishing for lack of knowledge, that Word of Life which alone is able to make them wise unto salvation.

Impressed with a deep sense of my responsibility as one of God's Ministers, I have attended here this day, to assist more honoured instruments of God's glory, in sending to those who know not yet the name of a Saviour, the Word of God. Hitherto it has been permitted me to view the operations of this Society, and to assist in some humble degree in its labours, only at a distance; but now that, by the Providence of God, I am permitted to hear the detail, the annual detail, of the operations of the Society—to witness the extensive benefits which it has been, in the hand of God, the instrument of diffusing—and to know how anxiously these blessings are yet called for by many, who know not God nor the power of His salvation—I own I cannot see such an assembly as this before me, united, as I trust they are, in one spirit, one heart, and one mind, in this great object—I cannot see such an assembly, without feeling the most heartfelt gratitude to the Giver of all good things. I

own too, that, late as I came into the field of action presented before us, it is to me a matter of no small satisfaction to see so many of those long-tried and zealous advocates of the Society still permitted to give their labours to their Fellow-Christians and to God—still coming forward, to render the annual account of the labours of the past year; and to implore, first, from God, who alone can give the means, His blessing; and then from you, who are the instruments in providing the funds placed at their disposal, the means of their support. But, above all—and I beg the attention of the Meeting to this point most particularly, inasmuch as it is connected with the Resolution in my hand—is it a source of satisfaction to be present under the Presidency of our noble and venerated Chairman, who at the commencement of the Society stood forward in its defence and support—has ever since been the hearty co-operator in all its designs—and is now permitted once more, through God's Providence, to witness its advancing progress; and to hear, what we have all heard this day, the gratifying details of its continued success.

The Annual Report which has been made to you, calls on every friend of this Society not to slumber in its service: it summonses each one to renewed Exertions, to renewed Vigilance, to renewed Perseverance. The last word, indeed, I would venture to suggest as the Motto for each individual—*PERSEVERANCE*, in multiplying the friends of the Society; *PERSEVERANCE*, in increasing the funds of the Society; *PERSEVERANCE*, under God's blessing, in extending the operations of the Society; but above all, I would venture to urge *PERSEVERANCE* in prayer to the Throne of Grace, that He who has hitherto seemed to vouchsafe His blessing to this labour of love, may still be pleased to be with us, to direct us, to guide us at home and abroad, to purify us, and to preserve us from error; and, so long as the Society exists (which I trust will be so long as there is one to receive a Bible, or one to hear the name of Christ!) that He will be pleased to give His continued blessing to its labours in a still larger measure.

[*Bp. of Llandaff—at Bible Soc. Ann.*]

Western Africa.

Sierra Leone.

REPORT OF COMMISSIONERS OF INQUIRY.

THE First Part of the Report of the Commissioners of Inquiry into the State of the Colony of Sierra Leone and its Dependencies has just appeared: it is dated the 11th of April; and was ordered, by the House of Commons, on the 7th of May, to be printed.

This Part occupies 111 pages; and is to be followed by a Second Part, relative chiefly to the Dependencies in the River Gambia and

on the Gold Coast, and also by an Appendix. This First Part embraces the following subjects—

Extent and Boundaries of the Colony—Number and Condition of the Population, by Classes—Liberated African and Engineer Departments—Provision for Religious Instruction and the Education of Youth—Agriculture—Trade—Revenue and Expenditure—Judicial and Civil Establishments—Observations on the Climate of Sierra Leone and its Dependencies.

The Commissioners found much difficulty in procuring information on these topics; and, in various cases, were obliged to be content with very imperfect intelligence: this arose chiefly from the frequent changes, occasioned by sickness and death, in the persons who might have been most competent to furnish such intelligence. They have added such suggestions, as seemed to them best calculated to remove existing evils and to promote the good of the Colony. They have fulfilled their charge, so far as we can judge, with exemplary diligence, fidelity, and candour: the labour must have fallen, from the continued illness of Mr. Wellington, very heavily on Major Rowan.

We shall bring before our Readers, as opportunities offer, such parts of this Report as most nearly concern the best interests of the Colony: for the present we shall quote the following just and forcible

Remarks on the Expenditure.

The aggregate amount of expenditure is certainly large: even that for 1825 is considerable: but, if the magnitude of the undertaking and the numerous difficulties with which it is surrounded be taken into consideration, it will be evident, that, whatever may be the situation and however judicious the measures chosen for its accomplishment, it must be attended with a heavy expense. We cannot, therefore, feel justified in holding forth a hope that the Annual Expenditure, under any of the heads specified (except the Military Establishment), is likely to be diminished; at least for some years to come: on the contrary, it appears to us, that, even

under the most improved system that can be expected, it will exceed that of 1825, or the object in view will be in a great measure sacrificed. It is true that temporary reductions may be made, by suspending public works, by the diminution of salaries, and by the abolition of appointments; but it is extremely doubtful whether such a course of proceeding be consistent with true economy: the questionable nature of such retrenchments is unequivocally evinced in the suspension of those buildings, which are essential to the health and comfort of individuals whose duties necessarily confine them to a fixed residence; such as the houses for Superintendants at the different villages: some of these, it is true, had been commenced on a scale of unnecessary magnitude; but, after considerable progress had been made in works, in their nature essential, economy might best have been promoted by their completion. It is also to be remembered, that, in order to render the expenditure more extensively productive of good, the Colonial Appointments should be filled by competent and respectable individuals: as the facility of procuring such persons must be in proportion to the desirableness of the situations, and as there is little inducement but the prospect of emolument, a liberal regard should be had in graduating the scale of remuneration, not only to the relative value at which their qualifications might be estimated in Europe, but to the risk incurred by change of country and climate. Instead, therefore, of curtailing salaries, and reducing establishments with too severe a hand, it appears to us, that the principles of Economy would be best consulted, and the objects of the Government most effectually attained, by establishing a due responsibility and controul in the several departments by which disbursements are made, and by a more frequent and rigorous audit of the accounts. Arrangements of this kind are so requisite, that they should be made, even though it were found necessary for the purpose to increase the number of the civil servants.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

VISIT OF REV. JOHN HARTLEY TO SIX
OF THE APOCALYPTIC CHURCHES.

(With a Map.)

The accompanying Map is chiefly

taken from Arrowsmith: it marks very clearly the relative situation of the Seven Apocalyptic Churches; but does not extend far enough to the eastward to embrace the whole of Mr. Hartley's route, as he visited several places beyond the Salt Lake: it will, however, enable the Reader to trace the greater part of his Journey.

A brief account of the Seven Churches, by the Rev. H. Lindsay, British Chaplain at Constantinople, was given at pp. 104, 105 of our Volume for 1816. At pp. 423—429 of the Volume for 1821, will be found the visit of the late Messrs. Parsons and Fisk to Pergamos, Thyatira, Sardis, and Philadelphia; and, at pp. 166, 167 of that for 1822, the visit of Mr. Fisk to Ephesus.

In the Journey here narrated, Mr. Hartley accompanied the Rev. Mr. Arundell, Chaplain at Smyrna: they visited all the Apocalyptic Churches except Thyatira.

Preliminary Remarks.

A Missionary, in visiting the Christian Communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected or distorted, will feel it an unquestionable duty to illuminate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object during my sojourn in these countries; and I would testify, with gratitude to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge: not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship: of some I even venture to hope, that it has pleased God to accompany the acquisition of knowledge with a considerable change in their moral character; and it is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief Missionary Duty, and it is my hope to spend much of my life in this manner.

Having arrived in Smyrna at Christmas 1825, I was engaged till the end of March, partly in duties of this nature, and partly in studies subservient to my Missionary Work.



MAP OF THE SEVEN APOCALYPTIC CHURCHES:

In April, I undertook the Journey of which the following pages contain a narrative, with the view of obtaining information on the religious state of these countries, and of promoting the dissemination of the Scriptures and other Books by engaging the co-operation of Natives in this duty; not without hopes of effecting some good, by conversation with individuals and the distribution of such books as I could take with me.

Smyrna.

The Church of Smyrna is represented (Rev. ii. 8—11) as contending with most severe sufferings—poverty, slander, and persecution: but Modern Smyrna is a far greater sufferer. *The former things have passed away*: the faithful Smyrnæans have long since fought their battle and won their crown; but now the evils are of a different order—apostacy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered and where His Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahomedan Yoke.

The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8000 Armenians, 8000 Jews, and less than 1000 Europeans. The Mosques are more than 20. The Greeks have three Churches; the Armenians, one; the Latins, two; the Protestants, two. The Jews have several Synagogues.

Mr. Jowett has given us an interesting account of the Greeks in these parts, in his "Christian Researches in the Mediterranean:" I regret to say, that, at present, a cloud has darkened that pleasing picture. The Universities of Scio and Haivali, which promised to be the cradle of Grecian Learning and Religion, have been destroyed; and a check has been given to Education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece: no longer do we find Eceonimus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the "Evangelical School" still exists; an institution, which owes its perpetuity to English Protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance: I had the pleasure of frequent intercourse with the Master of this School, and found him one of the most liberal Ecclesiastics

June, 1827.

whom I have met with in the Eastern Communion: the number of his pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek Youths of Smyrna have no other means of acquiring knowledge, than what is furnished by very inferior Day Schools and by private instruction.

During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr. King found occasions of usefulness still more extensive; and I am persuaded that the divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary Missionary being appointed to this place: unless, indeed, the occasional endeavours of Missionary Visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the Church of Smyrna a faithful Protestant Minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered Martyr lived and died!

Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here, was one of no common description: it was not only Polycarp himself, who was the gainer by his sufferings: on the firmness of the Christian Martyrs depended, under Divine Providence, the transmission of the Truth to the latest generations: had they yielded to the fury of their foes and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—*without God and without hope in the world*. We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for His grace bestowed upon them. I must confess that I tread the ground, which has been signalized by the death of a Christian Martyr, with unspeakably more delight than I should visit the Plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that *exceeding and eternal weight of glory*, which God has prepared for His faithful servants.

From Smyrna to Ephesus.

March 28, 1826.—We entered on our journey this afternoon. I am favoured with a companion in the Rev. Mr. Arundell, British Chaplain at Smyrna, and Rector of Landolph in Cornwall: the rest of our party consists of Mehmet, a Janissary of the English Consulate; Mileon, an Armenian, the Syrocee, or, in other words, the man who provides and takes charge of the horses; Mustapha, a Turk, who gives help to Mileon; and Nicolas, a native of Thessaly, my own servant.

The immediate environs of Smyrna are interesting from the thick groves of cypress,

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which adorn, with pensive beauty, the Turkish Burial-grounds. Christians might learn an advantageous lesson from the attention of the Turks to their places of interment: I know of no Church-yards, in England, which will bear a comparison with the cemeteries of Smyrna.

Close to Smyrna, we were gratified with the improvements of Suleyman Aga; but, afterwards, observed nothing which merits attention: after a ride of little more than two hours, we arrived at *Sedikeny*, and spent the night at the country-house of Mr. Arundell. In this village there are three summer retirements, possessed by opulent European Families, resident in Smyrna: a Missionary would find it an excellent retreat during the heat of summer; and would here, not only be able to obtain that retirement for devotional exercises which is so important to a Christian, but would find abundant opportunity of usefulness by his intercourse with the Greeks of the village. The number of Greek houses is estimated at 300: the Turks have 40, with one Mosque.

March 29, 1826—We have had a most perilous journey to-day. On leaving *Sedikeny*, the clouds threatened rain; but transient gleams of sunshine emboldened us to proceed. We had not advanced far before the rain overtook us, nor could we for several hours find any other shelter except what was afforded amidst the ruins of *Okolazzi*: this was, a few years ago, a flourishing Greek Village; but, since the revolution, a party of Turks passing that way utterly destroyed it: the very trees have not escaped the fire. After leaving it, the rain descended upon us with more fury than ever. During the former part of the day we passed some moderate elevations; but afterwards we entered on one of those immense plains, for which Asia Minor is celebrated. Our first essay on this extensive level was of an appalling description: for full a quarter of a mile, we had to contend with a terrible morass: perceiving, however, the Janissary pushing on manfully, I followed him; and, at length, after continual sinking and plunging, we emerged upon firmer ground.

About two o'clock, we arrived at a miserable hovel, in which we were glad to obtain shelter and spend the remainder of the day and the whole of the night. The owner is a poor black: he informs us that his hut is called "The Arab's Coffee-house." Here we are surrounded by smoking Turks: the rain penetrates through the roof, while we have to spread our mattresses on a dirty floor; and, what is most shocking to European delicacy, we are excessively annoyed by the vermin, always met with in such situations: yet we find great cause to praise God for His mercies.

March 30—This morning, we had a ride over the plain, rendered more agreeable by the contrast of yesterday's difficulties. We left a small village to the left, which has received the name of *Fregata*, from some fancied resemblance which it bears to the hull of a frigate. On the right, we saw, shortly afterward, the remains of the ancient metro-

polis: near them is the village of *Tourballi*. The scenery here is exceedingly beautiful: on the right is Mount Galleus, clothed in many parts with beautiful forests, and in some places exhibiting stupendous precipices; and the plain through which you travel has been called by Van Egmont "one of the most delicious in the world:" on the other side, is the Pagasean Lake of antiquity: even at this season, we saw a considerable sheet of water in that direction, and in winter the greater part of the plain is inundated. We passed through a beautiful defile, having lofty mountains on both sides, and the river Caister flowing through the valley.

Ephesus.

We reached *Aiasaluck* about half-after one o'clock. It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterward proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to *Aiasaluck*; but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan Town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large Mosque, which some travellers have ventured to suppose the Church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic Architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated Temple of Diana.

I cannot describe the feelings which came over my mind on viewing the Mosque, the Castle, and the multitude of Ruins which are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl named from its note '*cucuvaia*,' are sitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe, how the stork appears at present to claim possession of these ancient edifices: you see this bird perching, in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird: it reminds the hearer of the sound of a watchman's rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the primitive Christians: it is however believed, with more reason, that nothing else is signi-

nified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a Missionary point of view, therefore, Ephesus now offers no attractions: her ancient Church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek Village at no great distance, containing 400 houses: but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.

Before retiring to rest, Mr. Arundell and myself with Nicolas united in prayer in Romaic, in presence of the Turks. We adopted this resolution, not without reflection. Few Christians, perhaps, have made a journey, without experiencing the obstacles to prayer which arise from want of retirement: these difficulties are, of course, multiplied in a country like Asia Minor, where you are almost constantly surrounded by strangers. While, then, every Christian would gladly yield a literal obedience, whenever it is practicable, to the precept of our Lord, *Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret*; we found it most proper, whenever this duty was impossible, to imitate the Turks themselves. Mahomedans are not ashamed to pray publicly—in the open fields, on the high road, and by the banks of rivers; and I have heard of an instance in which they came to the conclusion—"The English have no prayer," because they never witnessed, on a journey, the outward posture of supplication. Our practice, therefore, we hope, had two good effects: it was placing an obstacle to the neglect of devotion; and it was a silent lesson to the Turks, that the English are not without prayer, and that they pray, like themselves, without the use of pictures or crucifixes.

March 31, 1826—This morning we crossed the plain, to the Ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stonework. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the Theatre: it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the

sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the Theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance, they beheld that splendid Temple, which was one of the Seven Wonders of the World, and which was dedicated to the great goddess Diana, whom all Asia and the world worshipped: there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous Temple and their hands directed toward it, while they all, with one voice, about the space of two hours cried out, *Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult: on the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion accounts also for the ease with which such an immense multitude was assembled: from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the Town Clerk was excited, and that he felt himself called on to interpose his authority.

Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the theatre, two large eagles perched at a small distance above, and seemed to gaze on us with wonder, as if astonished at the face of man: Cowper's lines naturally occurred—

They are so unacquainted with man,
Their tameness is shocking to me.

From the theatre we passed into the "Agora," or Market Place. This public place was just below the theatre; and it was here that the law proceedings were going forward, to which the Town Clerk referred Demetrius and his companions. I shall not dwell on the buildings, which have been so often described by travellers—the supposed ruins of Diana's Temple, the Corinthian Temple, the Odeum, and the Gymnasium—nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian Church, which may have been either the Church of St. John or that of the Virgin. We saw, at the east end, the Cross of the Knights of Rhodes, engraved on one of the stones; and "here was perhaps held," we said, "the General

Council, so well known in Ecclesiastical History."

In leaving Ephesus, my mind was very naturally occupied with that important Epistle, which was once addressed to the *Angel* of this Church: Rev. ii. 1-7. For a Missionary, that Epistle contains most useful instruction. It tells him there are some who call themselves *Apostles, but are liars*: what, then, would constitute me a false apostle? Should I disseminate other doctrine than that which God has revealed; should I add any inventions of men, or hold back any truths of God; or should I propagate the truth itself, from improper motives or in an improper manner—I should, unquestionably, be a *deceitful worker*, even though I might assume the appearance of an *angel of light*. May the awful language of Inspiration ever fall with weight upon our ears and be most deeply impressed on our hearts—*Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed!* and may the Spirit of Truth so fully enlighten the mind and so powerfully influence the heart of every Missionary, that we may be *workmen that need not to be ashamed, rightly dividing the word of truth!* The Epistle teaches also every individual Christian, that it is possible to exhibit some brilliant parts of the Christian Character, and to be distinguished for labour, for patience, for perseverance, and for other very excellent qualities, and yet to have a fatal malady commencing its attacks, which threatens the very ruin of all our hopes—*Nevertheless, I have somewhat against thee, because thou hast left thy first love!* How few there are, who do not feel the charge too applicable to themselves! How few, of whom it could be remarked, as of St. Augustine, "He never left his first love!" But, unless we call to remembrance the station from whence we are fallen, and repent, and do the first works, that intimation of the Divine displeasure which is here given, will not fail to be accomplished—I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. The neglect of such an admonition, in the case of an individual, would involve consequences analogous to those, which are more peculiarly threatened against a whole community; but, when an entire body of Christians, when a Christian Church, becomes guilty of this sin, the indignation of God is exhibited in the face of the world itself. At Ephesus you find at present only one individual who bears the name of Christ! and where, in the whole region, do you find any semblance of Primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, *Darkness covers the earth, and gross darkness the people—He, then, that hath an ear, let him hear what the Spirit saith unto the Churches.*

From Ephesus to Laodicea.

After leaving Ephesus, we passed through a very beautiful country. We first ascended a romantic glen, down which was flowing a

pellucid rivulet: we were surrounded on all sides by the oleander and the finest shrubs and trees. In the course of the ascent we passed under the arches of an ancient aqueduct. The whole of the ride, till we approached *Inch-bazar*, was through a hilly country, adorned by woods, romantic streams, and every thing calculated to amuse and delight the traveller. After resting a short time at a coffee-house called *Balatchick*, where we observed many fragments of columns, we descended toward the plain on which *Magnesia-on-the-Mæander* (so called to distinguish it from *Magnesia-by-Sypilus*) was situated. The ground around the town had rather a marshy and threatening aspect, but we passed it without difficulty. I proceeded to examine with attention the ruins of this ancient city. The distance from Ephesus is seven hours. It is only recently that Mr. Hamilton has discovered, that these remains, called, by the Turks, *Inch-bazar*, or "*Needle Market*," are the relics of the ancient *Magnesia*. They strike every visitor with surprise: the remains, in particular, of the Temple of *Diana Leucophryne* are sufficient to confirm the remark of Strabo, that, in some respects, this building was superior to the Temple of the *Ephesian Diana* itself. *Magnesia* is, at present, without inhabitants: a Turkish Mosque is standing; but we did not observe any village within the distance of two or three miles.

This is one of the cities which was presented by Artaxerxes to Themistocles, on that celebrated Athenian's taking refuge in his dominions: it was here that Themistocles had his residence; and here, in all probability, he closed his life. It would be scarcely supposed probable, that Themistocles affords an example for the imitation of Missionaries: Erasmus has, however, discovered a circumstance in his life, which he has proposed as an incentive to Missionary Undertakings. In contending against the difficulty which results from the labour of learning foreign tongues, he reminds us that Themistocles undertook to learn the language of Persia, when he was already advanced in years, in order that he might render himself useful to the King, his patron: and should those, who are aiming to impart to their fellow-creatures the greatest benefit which can be conferred on man, shrink from their undertaking, on account of a difficulty which Themistocles, and, we may add, such a multitude of other individuals, actuated by very inferior motives, have overcome? This, to the best of my recollection, is the purport of the remark. I will add, for the sake of those who may have felt themselves deterred by the obstacle in question, that the impediment is much less than it actually appears: a man, who is present in a land where every one around him speaks a new language, finds himself very soon capable of conversing, even on religious subjects: it is a mistake to suppose that years must pass away, before he can render himself useful: I am persuaded that a Missionary may enter on some, at least, of his duties almost immediately on his arrival; and that he may hope also, with good reason, for the Divine Blessing on his

endeavours. Is not the distribution of the Scriptures a most useful part of his office? and what prevents him, if his lot is cast in a land where the Scriptures can be understood, from engaging in this service the very day that he sets foot in that land? There is something, besides, extremely interesting in the acquisition of a living tongue: let no one compare the tedious study of a dead language, with the life, the excitement, and the interest of accents, which are sounding in your ears on every side. I venture to publish my own experience in this respect, for the benefit of those who may think it worthy of attention: I have found the acquisition of those languages which I have hitherto commenced, an extremely delightful occupation, and by no means so difficult an undertaking as I had anticipated.

We have good evidence that Magnesia became a partaker of the blessings of Christianity in the earliest times. An Epistle of Ignatius to the Church established there is still extant; and it gives us reason to believe, that the genuine spirit of Christianity was at that time exerting its influence among its members. Indeed the whole Vale of the Mæander was populous with Christianity at a very early period.

In proceeding to the Village of *Uzunkum*, we forded the Lytheus, a broad but shallow stream, and entered on the beautiful and extensive Plain of the Mæander. We found a considerable number of Greeks in the village, and the Aga allotted us a lodging in one of their best houses: they were principally natives of Cyprus, whom the changes occasioned by the Greek Revolution had transferred to their present abode. I was exceedingly delighted by my intercourse with these poor people; and had an excellent opportunity of addressing them on the most important of subjects: they paid great attention to my remarks; and, after I had concluded, Nicolas read to them, for a considerable time, from the New Testament: they could not themselves read; but we left a Testament and a variety of Tracts for the Priest who was at a distance; and they promised to engage him to read them in their hearing.

We were much affected to observe the great distress of the Greeks in this place: they were full of inquiries concerning the war, and had great apprehensions for their lives. The Greeks in the Turkish Empire are really in circumstances not unlike those which have befallen the Jews—*The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:* Deut. xxviii. 65, 66. Notwithstanding the ignorance and superstitution of these poor Greeks, I have found it quite a relief to meet with them, after so much intercourse with Mahomedans: in a Christian we recognise a brother, even though he may have lost much that is important and valuable in his religion. I never yet found a Greek who was not acquainted with our Lord's declaration, *Him that cometh to me, I will in no wise cast out.*

April 1, 1826—We commenced our journey up the Vale of the Mæander. The river itself was at some distance on our right: on our left we had Mount Messogis; and, all along its base, a succession of small hills thrown into a thousand fantastic forms. We crossed several streams descending from the mountains; and one of them so swollen, that it had almost carried away our baggage-horse. Two or three large villages lay in our route, and the largest and most regular encampment of Turcomans which I have yet seen: the tents of these wanderers were, as usual, all black; a circumstance which, viewed in connection with their great neatness and regularity, may perhaps be deemed an illustration of Canticles, i. 5. *I am black but comely, O ye daughters of Jerusalem! as the tents of Kedar, as the curtains of Solomon.* It ought to be added, that, in Asia Minor, the tents of the Turcomans only are of this colour*.

For about an hour previous to our arrival at Ghuzel-hissar, every thing indicated the approach to a large town. The country was finely cultivated, and the road most excellent: on each side were fences, kept in the best order. The scene altogether was so similar to many parts of England, that, were it not for the difference of costume, an Englishman might fancy himself in his own country.

After seven hours from Uzunkum, we arrived at the large town of *Ghuzel-hissar*, capital of the Pachalic of Aideon. It is a place of considerable importance. Mr. Pascali, the English Vice-Consul, gave me the following information concerning it: the number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a Church: the Jews are 3000, and possess ten Synagogues, of which five or six are public; and there are eight or ten European families. Yusuff Pacha, who has distinguished himself so much of late by his defence of Patraas, presides over this district: a Mutselim resides at Ghuzel-hissar, in character of his representative. Soon after our arrival, a fine young Turk, one of the Officers of the Mutselim, called upon us at the khan, in order to offer his services in case we wished to visit his master: this young man was quite a gentleman in his manners; and, being a native of the Morea, spoke Modern Greek extremely well: as we anticipated only inconvenience, rather than advantage, from the visit which he proposed, we declined his kind offer: travelling as we were with a janissary and a firmân, we were happily under no necessity of wasting time in visits of ceremony.

April 2—This morning, Mr. Arundell and I had private worship together in the khan. We afterward visited the hill which hangs over the town, and which exhibits va-

* This passage of Canticles has given rise to a diversity of opinions: see Harmer's Observations, Chap. II. Observ. 36. It must be acknowledged, that, to the Tents of the Turcomans, viewed singly, it would be often difficult to ascribe the attribute of comeliness; but, as forming part of a prospect, they are a very beautiful object.

rious remains of ancient Tralles. From this elevation, a most magnificent view presents itself: beneath is the large town of Ghuzel-hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst: beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or "Beautiful Castle." The Church is an extremely dark building: on our visiting it, one of the Priests was eager to obtain our books, and I presented the Bishop and himself with such as I could spare: we must take effectual means for supplying the Christians of this large town with the Scriptures. The Greeks, according to the Bishop, occupy 300 houses. We received much kind attention here from two young men who are Roman Catholics: to one of them I presented a small religious work in Italian, certain, that the best recompence for favours, is to aim at conferring an eternal benefit. He "loved religion," he informed me, but he had "no pleasure in religious books." We have found in the khan a very interesting Greek lad, who is one of the unfortunate Sciote captives: he has been led to apostatize from the religion of Christ, and to embrace the faith of Turkey: Nicolas spoke with him very plainly on this subject, and inquired his reasons for such a step: he pleaded compulsion; and declared that it was his intention, as soon as his term of servitude was expired, to make his escape to the islands, and to return to the religion of Christ: he received a New Testament, and promised to read it. The market-day, I am sorry to say, is Sunday; and Christians appear to be as much engaged in their vocations as Mahomedans: *My Sabbaths they have greatly polluted*: Ezekiel xx. 13.

The Turkish Village of *Schioque* is three hours-and-a-half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still seem to persuade us that we are in our native country. We spent the night in a large coffee-house, surrounded, as usual, by smoking Turks. In one respect I cannot but wish that the labouring orders in England were on a level with Mussulmans: it would be happy indeed for them if they were as free from habits of intoxication: experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

April 3, 1826—This morning we passed through *Sultan-hissar*, the ancient *Nysa*: Christianity has vanished hence, since the days of Gregory Nyssenus: we found only two Greeks, strangers from Mitylene. Including a deviation from our route, we were only five hours-and-a-half before we reached *Nosli*: this is a considerable place: the Greeks and Armenians have each a Church. After a ride of two hours more, we arrived at *Cuijack*, a large Turkish Village containing four mosques: there are only three or four Greeks: to one of them I gave a New Testament: he estimated the number of houses at 3000.

April 4—We have now arrived in a country where a Frank is a curiosity: every one stares at us with surprise; and some even come and examine our clothes, and try on our gloves. Nothing, however, attracted so much attention as my writing with a lead pencil: an instrument of this description had never, I conclude, been previously seen at *Cuijack*.

Soon after leaving this village, we discovered on our right, what we had no doubt were the ruins of *Antioch-on-the-Mæander*: a theatre was distinguishable, and the description of the country-people confirmed our supposition: it was impossible for us, however, to examine the ruins, as they were on the other side of the river, and we had no means of crossing over.

After pursuing our journey for some time, we rested at a coffee-house on the bank of the Mæander; and, soon afterward, arrived at a ferry: the boat was of a singular construction, being, in form, an isosceles triangle: here we passed over to the left bank. The Mæander is, in this place, a broad, deep, and rapid stream: it would be just the river for steam-boats: the current, I apprehend, would be too strong for other vessels.

Advancing a little further, we observed hot-springs to our right, smoking as if the water boiled; and marking the site of the ancient *Carosra*: the water which ran from them, and which crossed our path, was very hot to the touch. On our left were the ruins of an ancient bridge. From this place we also discerned, at a considerable distance, the site of the ancient Hierapolis, presenting the appearance of two white spots on the side of a mountain: it is called, by the Turks, *Pambouk-Kalasi*, the "Cotton Castle."

In the course of our journey to-day, we came gradually in sight of a majestic chain of mountains covered with snow, which opened upon us to the right: this is Mount Cadmus. We reached *Sarakeny* about three o'clock in the afternoon, having spent seven hours in travelling from *Cuijack*. *Sarakeny* is a wretched village, formed of mud houses. To towns of this description, which are numerous in Asia Minor, the language of the Book of Job is strictly applicable (Job iv. 18, 19): *Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay!* The situation of *Sarakeny* is so low, that I should suppose the whole neighbourhood must be a morass in winter. There is a considerable number of Greeks, and one Church.

We were agreeably surprised to find here *Panaretos*, Bishop of Philadelphia: he was engaged in making a tour of his diocese, and had already spent a few days at *Sarakeny*. When we first called on him, he was engaged in the performance of Evening Prayers with some of his attendants: it was to us a subject of surprise and sorrow, to observe the manner in which the Service was conducted: the hundreds of "Kyrie elecons" are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "leeson," "leeson," "leeson," "leeson"—till the last utterance of the petition,

when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek Services: I have heard of one of them, which actually continues five hours.

I have never yet met with a Greek Ecclesiastic of more pleasing address than the Bishop of Philadelphia. He is young, probably not more than thirty-five; and exhibits an energy and warmth of character, which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject, in the Synod at Constantinople; and I understood him, that they considered the circulation of the Romæic Scriptures to be impracticable for the Church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures: he brought forward, as an instance, the passage of St. Matthew (i. 25.), *And knew her not till she had brought forth her first-born*. Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptance, in which we at present take the word *till*. Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject: to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices, that a Missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice, which I received from a well-meaning inhabitant of Ithaca, "Attack not the perpetual virginity of the Panagia;" and, except when I have discerned a previous preparation of mind, I have not deemed it advisable to say much on this subject. With these feelings, I did not contravene the idea of Panaretos; but contented myself with shewing, that, whatever difficulties might be contained in the Scriptures, those points which were essential to salvation were obvious and intelligible. He very gladly received a New Testament and other books.

In Sarakeny I saw the Oriental Church probably in the lowest state of depression. A miserable little room, in the public khan had the name of a Church; and it was in one little better, in the opposite corner, that the Bishop of the Diocese was then residing.

April 5, 1826—This has been a most interesting day. I have visited the remains both of Hierapolis and Laodicea. We were four hours on our way from Sarakeny to Hierapolis: on the way we came to an encampment of Turcomans, surrounded by immense herds of cattle: being ignorant of the road, we were desirous of engaging the services of one of the horde as a guide: we had succeeded, as we imagined, in regard to a person of this description, and he was already

undertaking to conduct us; but his wife speedily obtaining information of his resolution, hurried from the tent, and with loud clamours insisted on his return: at first, he seemed regardless of her remonstrances; but she persevered with so much determination, even following him to a considerable distance, that at length he submitted, and we were obliged to pursue our journey without him: we were of course left to conjecture, that female power is by no means on a low footing among the Turcomans.

I cannot describe how much I was struck with Hierapolis. There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation: in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only two principal features in the landscape; but though so few, they are grand beyond description. The second object which excites amazement is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than that of Jerusalem has befallen them! neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (Sacred City)! may we be a denizens of that city which hath foundations, whose builder and maker is God!

The works of God remain, though the labours of man have gone to decay. The waters for which Hierapolis was famous still retain their quality: we found them hot, even at some distance from their fountain; and, having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the Sacred Writings. In the Epistle to the

Colossians (iv. 13.) St. Paul *bears record to Epaphras, that he had great zeal for them in Hierapolis.* Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two Churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish Village, situated beneath the most eastern of the cascades.

Laodicea.

From Hierapolis we directed our course toward another ancient city, which suggests, to the serious mind, topics of painful but of useful interest. I know of no part of the Sacred Scriptures which is more calculated to alarm the careless, than the Epistle to the Laodiceans: Rev. iii. 14—22. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses: many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, "Because thou dost not worship the Lord thy God—because thou dost not keep holy the Sabbath-day—because thou killest, committest adultery, or art living in open violation of every one of the Divine Commands: no! awful as are the guilt and danger of such a condition, there is another state, still more odious in the eye of the Almighty—*Because thou art neither cold nor hot—because thou art lukewarm—because thou sayest, I am rich, and increased with goods, and have need of nothing.* Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a Creed uncorrupted by human additions, and correct according to the very model of Apostolic Preaching: nor, as just noticed, were they chargeable with any open deviation from the path of God's Commandments. But they were not zealous for Christ: they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch*; and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand or even condemn those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of His example: their conduct shewed no signs of *striving to enter in at the strait gate*; of *fighting the good fight of faith*; of *counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord*; of *praying without ceasing.* They did not love that Saviour, whose religion they professed

to adopt, *more than their father, their mother, and their life itself*; nor could they comply with His strict language, *Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.* Our Lord declares, therefore, His indignation, in language the most expressive and alarming—*I will spue thee out of my mouth.* Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming—*Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me—To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in His throne!*

The first object which attracts attention at Laodicea is the great number of sarcophagi: in these, I reflected, the material part of many Laodicean Christians has returned, "earth to earth—ashes to ashes—dust to dust:" their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know, from the passionate fondness of the Ancients for these sports, and also from the powerful condemnation of them by the primitive Fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the Youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the Gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!

From Laodicea to Philadelphia.

We spent the night in a Turkish Village near at hand. As if Christians had no claim

even to the vicinity of Laodicea, it was here first that we met with incivility. It was difficult for our servants, who had gone before, to obtain us a lodging; and, when we ourselves arrived, we found no disposition on the part of the villagers to treat us with kindness: friendly demeanour, however, on our part, seemed, at length, to conciliate them; and we enjoyed some refreshing repose, though our horses shared the same room with ourselves. We have by this time become accustomed to the unpleasantness of "living in state;" in other words, of being observed in every motion, whether eating, dressing, writing, &c. by a crowd of spectators. Knives and forks, and various articles which to Europeans are almost indispensable, are in Turkey objects of no small curiosity.

April 6, 1826.—After an hour's ride, we arrived at *Degnizlu*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses; and I was glad to find Romain still spoken by them: they have one Church, and we heard of another of the Armenians. After continual exposure to observation for so long a time, it was to me quite a treat to find an opportunity for retirement and prayer. Here, also, I was permitted, in some degree, to exercise my proper office: I had much conversation on religion with a Greek from Conich (the ancient Iconium), and with three or four others. The Missionary who would aspire to revive the ancient Churches of Hierapolis, Laodicea, and Colossæ, must plant himself at *Degnizlu*: here he would be in the neighbourhood of them all. But he would have a difficult post: the union of the Medical with the Clerical character would probably remove some obstacles.

In the afternoon, we pursued our journey. Soon after leaving the town, we met with a remarkable instance of the phlegmatic disposition of the Turks. The Janissary's horse, passing over a small bridge, lost his footing, fell down, and threw his rider with considerable violence: we were apprehensive that he had received a serious injury, especially as he is a large man: he rose, however, very coolly—remounted—rode on—and did not utter a single syllable.

On the way from hence to Chonos, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery: Mount Cadmus was close at hand, crowned with forests, and the snow was glittering amidst the trees. Europeans, we find, are an object of terror in this country: a boy, who was driving an ass on the road before us, as soon as he perceived our approach, forsook his ass, fled with the utmost precipitation, and hid himself among the brushwood.

We approached Chonos with feelings of no small excitement. Where is the ancient Colossæ? What remains of the Church of Epaphras? Are any individuals still to be

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found, who have been *made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son?* (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colossæ stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city. Earthquakes have often destroyed the works of art—and, alas! the world and sin appear to have usurped the place where once the work of grace flourished. In fact, we find that the Christians of these countries have fallen into those very errors against which St. Paul warned them: (Col. ii. 18.) They have been *beguiled of their reward, in a voluntary humility and worshipping of angels*: and, instead of considering themselves *complete in Christ* (v. 10), and *dead with him from the rudiments of the world, are subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men* (vv. 20—22). Perhaps a principal source of all these evils has been their neglect of St. Paul's advice (iii. 16): *Let the word of Christ dwell in you richly in all wisdom.*

After a ride of four hours and a half from *Degnizlu*, we reached *Chonos*, which has long been considered to occupy the site of Colossæ: the Christians of this place inhabit 30 houses; the Turks, 500: there is one Church, and there are three Mosques. Here we were sorry to find a total ignorance of Modern Greek: a Native of Cyprus is the only Priest, and the only individual who can speak that language. Wherever Turkish has supplanted Greek, of course the Romain Scriptures are of no value: nor does the Turkish Testament supply the deficiency; for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this Volume, it has become necessary to prepare for them Turkish Scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romain is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the Lessons of the Gospel which are read at Church; but here, such a degree of light is impossible. With regard, then, to Modern Colossæ, more than any part of the Eastern Church which I have yet visited, I find it necessary to leave out the negative in St. Paul's declaration, (2 Tim. ii. 9.) and to say, *the Word of God is bound.*

April 7.—We were eager this morning to visit the neighbourhood, and to ascertain if possible the identity of the situation with Colossæ. We met, however, with an impediment to our wishes, in the incivility of the Aga: half the day was spent before we

could commence our researches: first we had to send the Janissary—next to visit the Aga in person—afterward to send Mr. Arundell's firmân—and, last of all, it was not till we had made a small present of money, that we could obtain permission to take our walks. We began, indeed, to fear that we should be treated as Chandler was at Hierapolis, especially when the Aga observed to Mehmet that he paid no regard to Firmâns or the Ambassadors of European Powers. At length, under the conduct of one of his men, we made a short tour of the vicinity: we first ascended the wide bed of a torrent, which descends from Mount Cadmus and passes through the town; and then mounted part of an almost impregnable rock, on which are the ruins of Turkish fortifications. The view from this elevation is imposing: close beneath is Chonos, presenting to the eye a considerable extent of flat roofs, and trees, and gardens: that we were near some ancient city appeared evident, from the rollers which we observed on almost every roof: these are parts of ancient columns, which have been removed from their places to perform this service. From hence we visited the eastern extremity of the town, and afterward passed along on the south side. We found nothing to reward our inquiries; till, on proceeding to the distance of perhaps a mile to the south-west, we met with the remains which we were at the time disposed to consider as those of the Ancient Colossæ. We saw, indeed, no inscription which attested the fact, nor did we even find any river sinking into the earth; but the existence of ancient ruins covering a considerable space of ground, and the circumstance of a river suddenly emerging a little lower down, as we yesterday observed, seemed to favour the supposition. Want of time, and the obstacles thrown in our way, prevented that accurate investigation of the country which would have been requisite: let future travellers, however, follow up the Lycus from Laodicea; and I have little doubt but they will find Colossæ. It is unnecessary for me to offer any further remarks on the site of this ancient city; as I am persuaded that Mr. Arundell will present the public with the most valuable information concerning it. The remarks which follow, were written on the supposition of our treading on the exact site of Colossæ. It is certain that we were at no great distance. Here, then, reposes whatever was mortal of the Church of Colossæ: with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their religion: *When Christ, who is our life, shall appear, then will they also appear with Him in glory* (Col. iii. 4.). The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure, which ere long will adorn the very courts of heaven. The place where the remains of a Believer rest must be precious in the eye of God himself: with the eye of

sense, I view nothing here but scattered stones, adorned by violets, anemones, and hyacinths; but, by faith, I foresee the exertion of Divine Power amidst these ruins. *Those who sleep in the dust, shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, *to everlasting life*. That the actual situation of Colossæ should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

April 8, 1826.—We left Chonos at eight in the morning. On our way, we crossed two or three mountain-streams; one of them much larger than any of those near Chonos, and about an hour and a-half distant: farther on, we observed on the right a white formation, resembling that of Hierapolis, though by no means so large: the Plain of the Lycus soon after closes up. After a gentle ascent, in a direction nearly due east, we arrived on a beautiful plain, covered with the finest turf, and surrounded by small hills crowned with wood: at the extremity were two or three small huts, with a coffee-house; and, after another gentle rise, a second plain of much larger extent. At four in the afternoon, we arrived at Chardar, a very miserable Turkish Village: we obtained accommodations of a moderate description, and found the inhabitants exceedingly friendly.

April 9.—To-day we had the intention of proceeding but a short distance, a *Sabbath-day's journey*; but, unexpectedly, not meeting with a single house for more than nine hours, we were compelled to proceed as far as Dinchr. On leaving Chardar, at seven o'clock, there was a stillness and serenity all around, which seemed to harmonize with a Christian Sabbath: but,

The sound of the Church-going bell
These valleys and rocks never heard:

or, if the invitation to Christian Worship was ever known, it has long since been superseded by the cry of the Muezzin. Oh for the time, when we shall hear of Christian Mustaphas, Omars, Alis, and Mehmeds!

Soon after leaving Chardar, we arrived at the upper end of a large lake, and, for several hours, rode along at no great distance from its edge: all persons assert that the waters are bitter, and that it contains no fish: we found it difficult to taste the waters ourselves, on account of the marshy ground all along the shore: its extent is considerable, at least twelve miles; and its breadth, four: this must be the Lake of Anava, spoken of by Herodotus. Our route lay on the north side. On our left, we had a long mass of rock clothed with pines, and at its base a succession of beautiful little nooks and dells. Beyond the lake are lofty

snow-capped mountains. Afterward followed a very extensive and uninteresting plain. At a well, distant five hours from Chardar, we rested for a short time, and then pushed on to Dinchr. Great part of the day, we had a Roman Road running along our route. An hour before Dinchr we lost this road; and then descended into another plain, lying north and south, with considerable mountains on the other side. Our route was almost due east, the whole day. Just before entering *Dinchr* we crossed, by a bridge of stone, a rapid stream, running to the northward: the inhabitants called it the *Mæander*. We had to spend the night in company of a large number of horses, oxen, asses, and fowls: the house, in fact, rather seemed to be an immense stable, than the residence of human beings: the cattle occupied by far the larger part of the building: a corner only, which was slightly elevated above the rest of the floor, was appropriated to the owners. To complete the annoyance, the Mussulmans rose at midnight in order to feast, this being the season of *Ramazan*. Repose was hopeless, under such circumstances.

April 10, 1826—On our first walk, we found extensive ruins on the north side of the town: there is abundance of ancient pottery, scattered columns, and marble fragments: we also saw the side of a Theatre, but the stones have been removed. The stream, which I mentioned yesterday, is considerable: it flows from the south-east, and must at least be a tributary, if not one of the sources of the *Mæander*.

Our second walk was more successful than the first. The firmans had obtained for us full liberty; and our Turkish host conducted us at once to an old wall within the precincts of a private house, in which we found no less than five inscriptions: we copied them all; and one of them, commencing "The people of the *Appoloniats*," was a demonstration that we were on the site of the ancient city of *Appolonia*. We next proceeded to the south and east sides of the town, and found there very extensive remains: the blocks of stone are immense: the inscriptions also were exceedingly numerous, but they were chiefly sepulchral. The discovery of this ancient city, which will probably be of importance in aiding further researches in regard to the antiquities of Asia Minor, is entirely due to my friend Mr. Arundell: it was he who had the sole planning of this part of the journey; and whatever information it may elicit, I must gladly attribute to his exertions. I had, for my own part, formed no other design than that of visiting the Ancient Churches of this country; but, finding myself favoured in a fellow-traveller so distinguished by his scientific knowledge, I felt most happy to coincide with his further plans, hoping at once to obtain additional information on the religious state of the interior, and in some degree to encourage an inquiry into its ancient geography.

Dinchr, or, as some pronounced it, *Dinglar*, contains, according to report, 100 Turk-

ish Houses and one Mosque: there are generally three or four Greek visitors, but none are resident. We happened to be here on the market-day, and witnessed no small degree of commercial activity. The streets were thronged with people.

We left *Dinchr* about two o'clock in the afternoon, and travelled, in a south-easterly direction, to *Khetzi-Corlu*, where we arrived at six. Our route lay for a time through a fine plain, and crossed two moderate streams: after the plain, we ascended lofty hills. The forest scenery was exceedingly extensive: it stretched over valley and mountain, as far as the eye could reach. After crossing the hills, we again arrived in a beautiful plain. The whole of Asia Minor seems to consist of lofty mountains or extensive plains. I am also struck to observe, that the plains in general seem to form an angle with the hills, rather than an arc: they give me the idea of a grassy lake.

Khetzi-Corlu is beautifully situated; but, upon entrance, you find it to consist, like the other Turkish Villages which we have lately seen, of nothing but mud huts. Here we found some difficulty in obtaining a lodging; the first Turk to whom we were directed by the Aga treating us in a manner totally inconsistent with the renown of Mussulman hospitality: at length we found another, who was certainly the most friendly we had yet met with. An old Dervise paid us a visit; but he gave us no very high idea of the self-denial of his fraternity: he was extremely eager to drink brandy, and seemed not a little chagrined when we could not gratify his wishes. *Khetzi-Corlu* contains 150 Turkish Houses and one Mosque.

April 11—We arrived at *Isbarta* in five hours-and-a-half, travelling toward the south. First we passed over level ground; and, on our right, at a considerable distance appeared the large Salt Lake of *Burdur*, shining with its light green waters: on both sides, north-east and south-west, it has high mountains: beyond the north-east range must be the large Lake (*Anava*), which we passed the other day. After the Plain of *Khetzi-Corlu*, we ascended hills of great elevation. The heat was exceedingly oppressive. On descending, we had the stupendous Mount *Taurus* just before us, and at our feet the extensive Plain of *Isbarta*: We are disposed to denominate this campaign, The Plain of Whirlwinds, from the large number of these singular phenomena which we here observed: one of them, at the distance of three or four miles, appeared like a column of dust of 400 or 500 feet in height: the plain itself is dusty and unpleasant. *Isbarta* is situated close to the southern edge, and appears to be of extensive dimensions: we counted five Minarets, upon entering.

April 12—We have just returned from a visit to one of the Greek Churches. We met with a Priest from the *Morea*, to whom we presented a Greek Testament; but Turkish is the common language: the Greeks, according to the Priest, have five Churches, *Isbarta* is in the Diocese of *Pisidia*; the

Bishop having his residence at Lisi, near Attalia: the Church is a very dark place; not even having, as is usual, a lamp burning; and being almost half under ground: its condition is, I fear, but too apt an emblem of the minds of its habitual visitants. We have since had a call from two other Greek Ecclesiastics, who came for Testaments: we could spare only a single copy and some Tracts, but we directed them how to obtain them at Smyrna: one of the Priests confessed that they were blind, and, to use his own expression, "like asses:" we gave them Christian advice; and, informing them of the Turkish Testament in Greek characters, which is in a course of preparation, exhorted them to stimulate the people to procure it. Thus have we enjoyed the delight of conveying the Word of Eternal Life to the base of Mount Taurus. There are some Armenians here, who have a small Church.

Isbarta might be called the City of Poplars, from the immense number of these trees which rise up amidst the houses. We have frequently discovered villages, by observing at a distance a grove of poplars.

(To be continued.)

Labrador.

HOPEDALE.

UNITED BRETHREN.

Letter from Amos, a Christian Esquimaux.

THE following Letter was written in Esquimaux, and has been literally translated: it is signed "Amos ovanga Ajortulik"—"I am Amos, the most unworthy."

To the Dear Congregation of the United Brethren in London do I presume to write, to tell them of my course on earth, and what I am doing now. This I will tell them just as it is.

From my childhood I have been in this congregation; but for almost a great many years, whether I should love Jesus as my Saviour, or not, darkness would not let me have any thoughts: the desire of my eyes was to the things of this world. In this state I was, when my dear Saviour looked upon me in mercy, and drew me out of my perishing condition to Himself. He shewed me the danger in which my heart was: then I perceived in what distress, in what darkness, in what uncleanness, I had my dwelling. Then, when I had no power, and found that I was not able to help myself, I fell into very grievous trouble: the pleasure of the things of this world, as it were, vanished away; and when I

fully saw all the danger into which they led me, I began to be greatly perplexed and sorrowful: I cried to the Saviour of mankind thus—"My Jesus! have mercy upon me! Do away all my great sins, for I cannot do it: blot them out, though they are innumerable, with Thy precious blood. This I know; therefore deliver me from my great distress!" When, without ceasing, I thus cried unto Him, and pleaded His mercy, He revealed it unto me.

For all this I thank Jesus. The teachers whom He sent unto us, they are His servants, and they enlighten us by the light of His Gospel. By His mercy I was likewise laid hold of; and He made it manifest in me, that He did not despise the poorest: yea, He revealed this to me, in that He drew me forth out of my wretched state and brought me to His Church, and even made me a servant in it, of which, indeed, I am very unworthy. (He is a Chapel Servant.)

Now, as Jesus our Saviour has made His becoming man, His sufferings, His death, His burial, and His resurrection meritorious for all men, I offer to Him much thanksgiving. For wretched sinners He became man, and walked about among men on this earth as a poor man; yes, even for my sake: for this I thank Him.

He has not despised our worthlessness, but sent us the Scriptures, which contain His invitations and His exhortations, even to this our country. They come continually from London, where you take kind notice of us: for this we have reason to be very thankful. Oh hear me! O my Saviour, shew mercy unto me, till the time of my death arrives!

We also thank you, that, out of love to us, you have often sent us peas: for this gift we thank you, and also the Lord; for it is manifest, that it is our duty to thank Him.

I have had ten children: six are alive, and four are gone home to Jesus. The last who went to Him was Cleophas, who had been eighteen weeks with us. It was a great comfort to us to see him smile, while he was dying. For this we praise God likewise, all of us! Amen! We salute you all that are in London.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

The Rev. Dr. James was consecrated Bishop of Calcutta at Lambeth, on Sunday the 3d of June: the Sermon was preached by the Bishop's Brother, who is Vicar of Cobham, in Surrey.

Church Miss. Soc.—Of the Annual Grants of 1000*l.* each, made by the Society to Bishop's College near Calcutta, for each year from 1822 to 1826 inclusive, those for 1822 and 1823 were appropriated to the immediate purposes of the College: the Grant for 1824 having been vested in India waiting its appropriation, and those for 1825 and 1826 having been since voted, the Committee have directed that these three Grants shall be applied to the placing of the two "Bishop Heber's Church Missionary Scholarships," of the founding of which an account was given at p. 596 of our last Volume, on the terms offered in the recent revision of the College Statutes mentioned at p. 262 of the last Number; that is, the right of nomination to those Scholarships is reserved in perpetuity to the Society. The Committee have placed the Grant of 1000*l.* for the year 1827 at the disposal of the Bishop of Calcutta, in aid of the general objects of the College, to be appropriated in such manner as he shall judge to be most advantageous to its designs. The importance and prospects of the College, with its immediate wants, were stated by Professor Le Bas and the Bishop of Durham, at the Meeting (see pp. 271, 272 of our present Number) of the Society for the Propagation of the Gospel.

The intimate connection between the Society and the Basle Missionary Seminary has led to the appointment of a Deputation to visit that place, in order to confer with the Conductors of that Institution on various matters connected with the mutual interests of the two bodies. The Senior Secretary and the Assistant Secretary having been appointed to this service, the Instructions of the Committee were delivered to them, by the Rev. E. G. Marsh, at a Meeting held on the 11th of June: they embarked, on the 20th, in the Steam Packet for Ostend.

On Trinity Sunday, the Rev. Thomas Davey and the Rev. C. L. Korck, M.D. (see p. 181) were admitted to Priest's orders by the Bishop of London; and Mr. A. N. Brown to those of Deacon. Dr. Korck, with Mr. John Kitto, a Printer, embarked at Blackwall, on the 20th of June, in the Wilberforce, Captain Denck, and sailed for Malta.

The Rev. P. P. Schaffter (p. 262) embarked at Gravesend, on the 29th of May, in the Clyde, Captain Munro, for Madras; and finally sailed from Portsmouth on the 10th of June. On the 16th of June, the Rev. John Latham and Mrs. Latham (p. 262) embarked at Gravesend, on board the Marquis Wellington, Captain Alfred Chapman, and sailed for Calcutta the same day.

Philo-Judean Soc.—We have received some remarks from the Secretary of this Society, relative to the notice respecting it at p. 263 of our last Number, the substance of which we subjoin—

As your pages may be appealed to as authority at some future day, I beg to state that the Philo-Judean Society was not "another" Association, but the original "Abrahamic Association;" and that it was only upon a definition of objects, and on Mr. Vernon and Mr. Drummond accepting the offices of President and Treasurer, twelve months since, that the name was changed from the Abrahamic Association to the Philo-Judean Society.

Circumstances induced the Officers and Committee of the Society subsequently to remove their place of meeting. Two months afterwards, a new paper was circulated with the title of "Abrahamic Association;" wherein the very objects, which, after much difficulty, had been laid as the basis of the Philo-Judean Society were adopted in reference to the Jews, while every other object would have been compatible with the principles of that Society.

The arrangements of the Society for its General Meeting were made quite independently of the New Abrahamic Association; and, though some preliminary measures by means of a mutual friend had taken place in the previous week, it was only on the morning of the General Meeting of the Philo-Judean Society that, in order to conciliate and not to divide or distract the public mind, the Members of the New Abrahamic Association were received as Members of the Philo-Judean Society; and I do sincerely trust, that mutual co-operation (the Jewish Nation being now exclusively the object of the Society) will tend to advance the interests of that afflicted people.

Seamen's Societies.—It was noticed, at p. 237, from the Report of the Society now named the "Port-of-London and Bethel-Union Society," that the Institution, hitherto denominated the "Mariner's Church Society," had taken another name: it is now called the "British and Foreign Seamen's Friend Society, or Mariners' Church and Rivermen's Bethel Union." Its Second Annual Meeting was held at the City-of-London Tavern, on Friday the 18th of May; Rear-Admiral Pearson in the Chair.

Wesleyan Miss. Soc.—Mr. and Mrs. Cross have sailed for New Zealand. Mr. Barnabas Shaw and Mrs. Shaw, with their family, have returned home from the Cape, in order to recruit their health.

CONTINENT.

Jews' Soc.—Mr. Wolff spent nearly the whole of April and May in Holland: having left England on the 30th of March direct for Amsterdam, and arrived in London on his return on the 27th of May. Meetings were held in various places; and Mr. Wolff was in constant communication with his Brethren, who received him with much kindness, and listened to him with attention.

Basle Greek Miss. Soc.—The Greek Missionary Society, mentioned at p. 263, was formed at Basle last year: its object is, to send Missionaries, both to instruct the people in the knowledge of religion, and to aid the distressed by gifts of money and apparel. It is directed by a Committee of 12 Members. Messrs. Hildner (not Kildner, as printed by mistake) and Major are sent out by this Society; not by the German Evangelical Society, though they were brought up under that Society.

WESTERN AFRICA.

Gold Coast.—We are happy to state, that

the intelligence of the death of the Rev. A. Denny, Chaplain on this Coast, noticed at p. 21 of the Survey, is erroneous: it had crept, by mistake, into the Sierra-Leone Gazette, from which we copied it. That Gentleman is now in England.

INDIA.

Steam Navigation.—At a Meeting of the Subscribers to the Fund for the Encouragement of Steam Navigation between Great Britain and India, held at the Town Hall in Calcutta, on the 17th of January, the cordial thanks of the Meeting were voted to Captain Johnston (late in command of the Enterprise Steam Vessel, now sold to Government, see p. 263 of our last Volume), for the active part which he had taken in the establishment of Steam Navigation in India; and the amount of one-half of the funds then accumulated was granted to him, as a mark of respect and gratitude for his perseverance, intrepidity, and public spirit. The proprietors of the Enterprise applied for compensation of the losses which they had incurred by that vessel: the application was refused; and the remaining moiety of the funds was assigned to the Committee, for the purpose of remunerating any successful attempt, within a limited period, which may carry into effect the object of the subscription.

Wesleyan Miss. Soc.—Mr. Williamson, of Madras, who had recently lost his exemplary Wife, has himself soon followed her into the eternal world: he had embarked for the Cape, in the hope of recovering his health; but died when the ship was within about a week's sail of that place.

NEW SOUTH WALES.

Church Miss. Soc.—Mr W. Hall (see p. 121) has somewhat recovered his health, though he has no prospect of resuming his labours in New Zealand. The Archdeacon has placed him over the Native Institution; which is established at Black Town, about 27 miles from Sydney: he is assisted therein by his wife, and his son and daughter. In January, there were four New Zealanders under his care, and nine Natives of New Holland. On Sundays he reads the Service and Lectures to the convicts and settlers in the vicinity.

NEW ZEALAND.

Church & Wesleyan Miss. Societies.—We have this day (27th of June) received intelligence of a distressing nature from the Missions in New Zealand. Disturbances having been renewed among the Natives in the vicinity of the Wesleyan Settlement at Whangaroa, several of the Church Missionaries, with a party of Natives from Kiddeekiddee, went thither to the assistance of their friends. They soon returned, accompanied by the Wesleyan Missionaries; one of whom, Mr. Turner, was to proceed to Port Jackson. Mr. W. Williams gives the following particulars, under date of the 18th of January, from Pyhea—

The whole of the premises at Whangaroa, which have been put up at a great expense, are now destroyed, either by fire, or in some other way; and the property has been carried abroad, to every place within distance. Intelligence was then received that Shunghee was killed; and the Natives

belonging to Kiddeekiddee said that the Missionaries would certainly be stripped of every thing that they possessed, according to the New Zealand custom, and recommended them to do the best for themselves.

In addition to these things, we have had every reason to be apprehensive for the safety of this Settlement; it being probable, that, if one part of the Missions is broken up, the natural disposition of the Natives would lead them to complete their work in the destruction of the whole. Under these circumstances, it has been considered expedient to send to the Colony every article which was not absolutely necessary for present use.

The sight of these packages, and the return of Mr. Turner, will be a convincing proof to you what are our feelings on this point; and that, in the present unsettled state of things, we consider ourselves merely as tenants for the time being, who may receive our discharge at any hour. The rumours which we hear lead us at times to think it not improbable that we may all be obliged to leave the Island together: though it is our intention to continue here as long as we can keep our ground. If we are compelled to relinquish our post for a season, it will no doubt tend eventually to the furtherance of the work; for the Enemy will never be suffered to reign, though he may be permitted for a time to impede the work, that God may hereafter be the more glorified.

Mr. Williams adds, on the 22d—

Since I finished my Letter of the 18th, we have received news which leads us to suppose that Shunghee is either dead or very near his death, from the wounds which he received at Whangaroa: if this be true, all that we have anticipated respecting our Settlements is likely to come to pass.

After the above was sent to press, we received the Wesleyan "Missionary Notices" for the month, and find therein the following confirmation of this painful intelligence—

Our friends will sympathize with us, on the distressing issue which Divine Providence has permitted to interrupt, for the present, our efforts to introduce the Gospel among the interesting but ferocious people of New Zealand. Commotions and contests among the different tribes of the country have, of late, been frequent and extensive; and, in an irruption of a detachment of Shunghee's followers, the Valley of Whangaroa has been depopulated, and the Mission Establishment plundered and burned to the ground. By the Divine Goodness, our Brethren and their companions have been preserved from personal injury, and brought safely under the protection of their kind and hospitable friends of the Church-Mission Establishment.

It appears, from the Public Papers, that the Three Sisters, Captain Duke, arrived at Sydney on the 9th of February, in eleven days, from New Zealand; and that not only Mr. Turner returned by her, but the whole of the Mission Family, so that the Station at Whangaroa is, for the present, wholly relinquished.

WEST INDIES.

A Consolidated Slave Law passed the House of Assembly on the 22d of December, in which, among other enactments, it is provided, that "Slaves found guilty of preaching and teaching, as Anabaptists, or otherwise, without a permission from their Owner and the Quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse to hard labour;"—that "no Sectarian Minister, or other Teacher of Religion, is to keep open his place of Meeting between sun-set and sun-rise;" and that "Religious Teachers taking money from Slaves

are to pay a penalty of twenty pounds for each offence; and, in default of payment, to be committed to the common jail for a month." On this Law, it is remarked in the Baptist Missionary Herald—

Our readers know with what honourable liberality the Negroes have seconded the efforts made by this and other Societies, for imparting to them the Gospel; and will immediately perceive what a fatal effect on such exertions will be produced by the last-quoted regulation in particular. The law was to go into operation on the 1st of May, and will take effect till notification reaches the island that His Majesty in Council has been pleased to disallow it. Application has been made to Government on the subject; and we earnestly hope that the same liberal attention will be paid to our representations, as has been shown on former occasions. Our trust is that He, by whom kings reign and princes decree justice, will graciously interpose to defend His cause in this important island from the danger which threatens it.

Church Miss. Soc.—The Society having placed the sum of 200*l.* at the disposal of the Bishop of Jamaica, for the furtherance of religious instruction among the Slaves, the Bishop writes—

"This well-timed and most acceptable assistance will enable me to afford that support to the rising establishments of Sunday and Parochial Schools which they so much require, and will also give me an opportunity of appointing another Catechist. I have already destined a part of the Donation to the Free-School and School of Industry at Kingston, which was established in December last, and has succeeded beyond my most sanguine expectations: the pupils of all classes, ages, and colours, amount at present to 436, and I have every reason to think will increase to 500 in a short time. A similar Institution is just formed at Spanish Town, under the superintendence of a Master from the Central School in Baldwin's Gardens. These Establishments in the great towns are very important, in every point of view; and more particularly as furnishing competent Instructors for the Country Parishes, where I have the satisfaction of seeing both Sunday and Parochial Schools increasing, under the direction of the Clergy."

UNITED STATES.

College Graduates.—The following is a List of Graduates, at Sixteen of the American Colleges, for the last four years. This List embraces less than half the Colleges in the United States; but the number of Graduates annually sent forth by these Colleges is estimated at about two-thirds of the whole: on this supposition, the Young Men who complete a Course of Public Education in the States may be calculated at about 750 annually; and, as the number of Graduates is to the whole number of Students as one to five nearly, the Students may be estimated at about 3750.

Colleges.	1823.	1824.	1825.	1826.
Waterville College	3	3	3	7
Bowdoin College	31	13	27	31
Dartmouth College	34	28	26	27
Vermont University	8	9	13	13
Middlebury College	17	24	16	19
Williams College	7	13	19	24
Amherst College	3	17	23	32
Harvard College	37	67	58	51
Brown University	27	41	48	27
Yale College	73	68	68	100
Union College	67	70	62	71
Hamilton College	34	17	23	28
Columbia College	29	22	21	24
Princeton College	35	47	38	39
Dickinson College	19	34	19	14
University of Penn.	23	14	14	8
	448	479	488	517

Growth of Religion.—The following remarks occur in the "Missionary Herald," published by the Board of Missions—

The prospects of the Church in our land are peculiarly favourable at the present time. No year, perhaps, since the settlement of our country, has commenced with so many revivals of religion: these are not confined to one State or District: in almost every part of our land, God is raising up pious men, and is thus kindling lights here and there, over our extended territory, which we trust He will cause to burn brighter and to increase, until our whole land and the hearts of all its inhabitants are enlightened and purified by the holy influences of His Spirit.

It must be obvious to all, that the Head of the Church is greatly strengthening the cause of religion by these revivals. He is strengthening it, in the heart of our country, and at the extremities. The number of those who pray and set a pious example, and by their daily conduct elevate the standard of morals, is greatly increased: the number of those who will contribute of their property to disseminate Bibles and Religious Tracts, and to send Preachers of the Gospel to the destitute parts of our land and to Heathen Lands, and to aid every other Benevolent Institution, is greatly increased. Many of the subjects of these revivals are young; and not a few of them, having experienced the power and excellency of the Gospel themselves, will undoubtedly endeavour to become preachers of it to others; and to them we may look for a supply of those Churches, which the death of their fathers will soon leave vacant; and to them we may look too, for Heralds to carry the Gospel to the destitute parts of our country, and to all the dark places of the earth.

In one instance, the Presbytery have published a narrative of the progress of religion within their jurisdiction, and point out the following Means as having been diligently employed by the Christian Communities under their care—

Seasons of fasting and prayer—Confession of sin—Enforcement of Church Discipline—Visits of Ministers from house to house—the Preaching of the Gospel, its doctrines and precepts, its promises and threatenings, with great plainness and earnestness—Instruction in Sunday Schools and by Bible Classes—Union of feeling and effort—Avoiding of disputes on minor points—United and persevering Prayer.

Miscellanies.

CAUTION ON CHARITABLE BEQUESTS.

It is generally known, that, by a Statute passed in the reign of George II. called the Mortmain Act, "All devises of land, or money charged on land, or secured on mortgage of lands or tenements, or to be laid out in

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lands or tenements, are absolutely void." But it has been lately determined, that a bequest of money to arise from the sale of leasehold property is also within the Statute, and therefore void. A benevolent member of the Legal Profession has made his communication to us, and says—"I would caution persons from bequeathing any thing whatever to, or for, charitable purposes, except money or stock in the Public Funds; at the same time being careful not to direct the money to be paid out of mortgage money, or money to arise from the sale of houses; as in either case the bequest would be void." In order to avoid the evils which have arisen from an incorrect description of the Institution for which bequests have been designed, our Correspondent says—"I would strongly recommend all donors by Will for charitable purposes, to be particular in giving a correct description of the object of their beneficence, in the words, if possible, of the Form pointed out in the Report of such Society:" he adds, "And also to direct that the legacy be paid duty free." We subjoin a

Proper Form of a Donation to a Society by Will.

I give and bequeath the sum of _____ unto the Treasurer for the time being of _____ the same to be paid within _____ Months next after my decease, out of such part only of my personal estate as shall not consist of Mortgages or Chattels real: in trust to be applied to the uses and purposes of that Society, and for which the receipt of such Treasurer shall be a sufficient discharge: and I direct that the Legacy Duty upon the said Legacy be paid by my Executors out of the same fund,

*•• *Devises of Land, or of money charged on land, or secured on Mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands or tenements, are void: but money or stock may be given by Will, if not directed to be paid out of the produce of the sale of lands or tenements, or to be laid out in land.*

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 21 to June 20, 1827.

ASSOCIATIONS.			Present.			Total.			
	L.	s.	d.	L.	s.	d.	L.	s.	d.
Atherstone	9	1	4	425	11	9			
Barnard-Castle	87	0	0	130	10	5			
Berkshire, (Sandhurst)	3	18	7	5292	9	10			
Birmingham	7	7	0	8144	19	7			
Bucks, South	7	0	0	3755	9	6			
Camberwell, Peckham, Dulwich, and Brixton	98	7	0	98	7	0			
Chobham and its Vicinity	8	11	7	560	17	5			
Derbyshire (Chapel in le Frith s. 10. 0; Chesterfield 39. 1. 4)	41	11	9	10417	8	9			
Gloucestershire (Cheltenham 41. North-East Forest of Dean 50.)	73	0	0	9083	6	11			
Hull and East Riding	850	0	0	8507	7	7			
Ile of Man (School Fund, 104)	44	18	4	171	1	1			
Kent, (Kingstone)	13	18	0	6333	8	6			
Leicestershire	4	17	8	9337	7	0			
Northamptonsh (Titchmarsh)	43	0	0	5490	5	5			
Nottingham (Produce of Ladies' Work)	9	9	1	3439	17	10			
Oxford and its Vicinity	10	0	0	1633	12	7			
Penryn	9	19	9	339	5	11			
Percy Chapel (Collec. after Sermons by Rev. J. Penn)	50	14	8	4144	16	11			
Rotherham	19	9	6	733	14	5			
Suffolk	50	0	0	6786	8	9			
Yoxall, Hamstall, &c. Staff.	20	0	0	327	12	6			
COLLECTIONS.									
Kennett, Miss L., Chelsea	2	19	0	46	1	10			
Law, Mrs., Brussels									
	4	9	9	10	9	9			
M'Laughlan, Mr., Ampthill	3	0	0	11	17	6			
Prichard, Miss., Kidderminster,	14	0	0	296	2	0			
S. L.	3	0	0	16	1	0			
BENEFACTIONS.									
Angerstein, Miss Julia, (St. James's Square)				10	10	0			
First Payment on account of Profits of a Field Officer's Diary				3	0	0			
Walker, Miss, Ponder's End, for the Abyssinian Mission				3	0	0			
SCHOOL FUND.									
Ile of Man Association, for Thomas Howard, (4th & 5th years)				10	0	0			
LEGACY.									
John Bayly, Esq., late of Camomile Street, by his Executrix and Exors, Mrs. Ellis Bayly, William Jegon, and H. Dixon, Esqrs.				100	0	0			
Legacy Duty				10	0	0			
INDIA-FEMALE EDUCATION FUND.									
Brought from page 454				1200	16	1			
Gibberne, Collected by Miss, Wanstead				1	0	6			
Grote, Mrs, Beckenham				1	1	0			
Produce of Sale of Ladies' Work at the Argyle Rooms				150	5	6			
Ditto Ditto at Nottingham				15	0	0			

The Committee of the Church Missionary Society thankfully acknowledge the receipt of a Tin Box from Miss Cooper, Hereford—another Tin Box (not known from whence)—Paper Parcels from Mrs. Crowe and Mrs. Boulby, Durham—Countess Tyrconnel—Anonymous—and Anonymous from Hampstead—containing various articles for Mrs. Wilson's Female Schools in India—and a parcel of useful articles of Dress for the Schools in Antigua, from Mrs. Williams sen. and Mrs. Aubery. P. 144, under Greenland, vol. 1. 1., for pp. 577, 574, read pp. 572, 575—P. 145, in the title to the Obituary of the Rev. Pliny Fisk, his death is said to have taken place in 1808: it should be 1805—p. 117, col. 1., 1., for *Robenia*, read *Romania*.

Missionary Register.

JULY, 1827.

Biography.

SOME ACCOUNT OF REV. CHARLES PACALT,
(ONE OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY)
WHO DIED AT PACALTSBORP, IN SOUTH AFRICA, NOV. 26, 1818.

THE Rev. John Campbell lately published an account of the remarkable progress of Civilization and Religion, which took place, under the ministry of Mr. Pacalt, in the Hottentot Village afterward called by his name: from this account we extract the chief particulars which follow.

The Rev. George Burder prefixes to Mr. Campbell's account the following notices of Mr. Pacalt:—

The Rev. Charles Pacalt was a native of Kingsgratz, in Bohemia, where he was born in the year 1772. After spending some time under the tuition of the Rev. Mr. Jenické of Berlin, he came over to England in the autumn of 1805; when, being engaged by the London Missionary Society, he was placed at the Society's Seminary at Gosport, under the care of the Rev. Dr. Bogue, where he continued till the close of the year 1808.

In May 1809, he embarked for the Cape of Good Hope: and, on his arrival, proceeded to Bethelsdorp, where he continued diligently and faithfully to labour, until the year 1811; toward the close of which he went to Cape Town, with the intention of joining the Rev. Dr. Vanderkemp, in a Mission to Madagascar. After the death of Doctor Vanderkemp, in December of the same year, the execution of this enterprise being postponed, Mr. Pacalt returned to Zwelendam, where he continued until the year 1813, when Mr. Campbell thought it expedient to invite him to Hooge Kraal, where his labours were signally blessed.

At this new station he continued until it pleased God to call him from his arduous engagements to the enjoyment of heavenly rest: he was removed by death, after an illness of only a few days, in November 1818. The affection manifested at his funeral by his congregation shewed how greatly he was beloved, and how much his loss was deplored. His Funeral Sermon was preached by
July, 1827.

the Rev. Mr. Herold, the Dutch Minister of George. Mr. Van Kervel, the Landdrost of George, who appears to have entertained a high esteem for the deceased, testified his personal veneration of his character, by requesting, in a Letter to the Colonial Secretary, that the station should in future bear the name of PACALTSBORP. It should be noticed, to the honour of this disinterested servant of Christ, that he left all his personal property to the Society under whose auspices he had laboured.

Mr. Campbell, in some of his journeys to different parts of the United Kingdom, occasionally related the history of Pacaltsdorp; which evidently interested and affected his several audiences, as affording a most striking instance of the power of divine grace on the hearts of some of the most ignorant and degraded of the human species, and of their rapid progress in civilization.

To render this narrative more public, and thereby to promote the cause of Missions to the Heathen, Mr. Campbell, at the request of several of his friends, has consented to its publication.

Mr. Campbell gives the following account of the state of the Village at the time of Mr. Pacalt's entering on his labours:—

About 250 miles from Cape Town, my waggons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or "Thickhead," the Hottentot Chief of Hooge Kraal, situated about three miles distant, together with about sixty of his people, who expressed an earnest desire that a Missionary might be stationed at his residence. On

asking his reason for desiring a Missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but he could not tell what things these were. I then requested him to stay with us until sunset, when he would hear some of those things related by Cupido, who was a countryman of his, and my waggon-driver. Dikkop and all his people readily agreed to stay till evening.

At sunset the ordinary signal for worship was given, which was by a Hottentot calling out with a loud voice the word "Ikkakoo:" in a few minutes, the tent was crowded with Hottentots; and many were seated on the outside, opposite my tent door. Cupido, seated upon a stool, gave out a Psalm in Dutch, which all the Hottentots understand; and he with his fellow Hottentots who were attached to the waggons sang it with much solemnity, to the astonishment of the strangers. Cupido then, with his usual gravity, put on his spectacles, opened his Testament, and read a chapter, from which he addressed his audience; after which, all the company knelt down, and united in prayer to the God of Heaven.

The Hooge-Kraal Hottentots, hearing that Cupido would speak again to them next morning at sun-rise, wrapt themselves up in their sheep-skin cloaks, and slept soundly, under and around my waggons, till the morning, when they had another opportunity of hearing their countryman expound the Scriptures.

In the forenoon, I accompanied a few of them on a visit to their Kraal. When almost within a quarter of a mile of it, I could hardly distinguish the town when pointed to by the Hottentots, on account of the lowness of the wretched huts which composed it. I found the hut of the Chief rather larger than the rest; so that in the centre of it I could stand upright: it was constructed of branches of trees, covered with reeds. I observed no other furniture than two low roughly-made stools, and two or three wooden pails for containing water. One of the stools was placed for me in the middle of the hut, surrounded by the Hottentots who were closely seated on the floor, all anxious to learn the result of the conference.

I then inquired whether they were all desirous of having a Missionary to settle among them, which was answered

unanimously in the affirmative; but, like their Chief, they could not assign any reason, except to be taught the same things which were taught to the white people.

A very aged miserable-looking man coming into the hut during the conference, with scarcely a rag to cover him, excited my attention: he came and took a seat by my side, kissed my hands and legs, and, by most significant gestures, expressed his extreme joy in the prospect of a Missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ. His answer was truly affecting—"I know no more about any thing than a beast."

Every eye and ear were directed toward me, to learn whether a Missionary would be sent to the Kraal; and when I told them that an excellent Missionary, I had no doubt, would be soon with them, they expressed by signs a degree of joy and delight which I cannot possibly describe.

I then wrote a Letter, in the midst of the Hottentots, to Mr. Pacalt, our Missionary, who was at that time stationed at Zwellendam, about 100 miles nearer to Cape Town; and gave it to the Chief, assuring him that if he would take it to Zwellendam, and shew it to the first white person he should find in the street, he would be directed to the house where the Missionary resided, to which he should then go and present the Letter to him; and I was persuaded that he would speedily come with his waggons to Hooge Kraal, and teach them the Word of God. The Chief believed me; for I afterward found that he visited Zwellendam shortly after, and every thing turned out as I had said.

On leaving the Chief's hut, I collected together all the young people, under twenty years of age, to the number of about forty (many of whom had an interesting appearance), and arranged them before me. They all expressed a desire to be taught to read, and promised to attend the Missionary from sunrise to sunset, pointing with their fingers to the east and west.

I then walked with the Chief to a rising ground behind the Kraal, called the Sand-hill, that I might take a view of the grounds which belonged to them: all appeared in a state of nature; so that I marvelled how the people could subsist on so barren a spot. Very few

of them wore any other dress than what was composed of old sheep-skins, and many of their bodies were extremely filthy.

Mr. Pacalt, the Missionary from Zwollendam, arriving soon after my departure, immediately began to teach them, both by his counsel and his example: for he did not content himself with merely exhorting them to relinquish their idle habits and to become industrious, but he accompanied them to their work, with his spade on his shoulder; and laboured along with them in building their houses, digging their gardens, and surrounding them with walls.

On Mr. Campbell's Second Voyage to South Africa, he again visited Hooqe Kraal, in June 1819. In his account of this visit he thus depicts the striking change which had been effected by the blessing of God on the labours of the Missionary, who had been a few months before removed to his heavenly rest:—

As we advanced toward Hooqe Kraal, the Boors, or Dutch Farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people of Hooqe Kraal since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased; till at length we arrived on the spot, on the evening of June 2.

Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from one another, so as to allow sufficient extent of ground to each house for a good garden: a well-built wall, six feet high, was in front of each row of houses, with a gate to each house. On approaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a cheerful smile. "This house is mine!" said he, "and all that garden!" in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig trees, cabbages, potatoes, pumpkins, water-melons, &c.

I then went across the street to the house of a person known by the name of Old Simeon—the very man who sat

in such a wretched plight, at my side, in the hut, when I first visited the place, and who then said he knew no more about any thing than a brute. I was informed that he had become a Christian, had been baptized, and named Simeon; and, because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. "I have done," said he, "with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!"

The case of this singular monument of the grace of God was very well described by a Missionary who visited Hooqe Kraal, on his way to Bethelsdorp, soon after his conversion. He relates it thus—

On Tuesday Evening, April 8th 1817, before we left Hooqe Kraal, an old man, about 90 years of age, prayed. He expressed great gratitude to God for sending His Gospel to his nation, and that in his days; and particularly for making it efficacious to his own conversion.

In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised: the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, as is the custom in hot climates: but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooqe Kraal, he went from the meeting rejoicing; and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he "died the fourth time."

He was baptised last New-Year's Day, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart and strengthened his weak frame, that he appeared as lively as a youth, although 90 years of age. He said—"Now I am willing to die. Yes, I would rather die than live, that I may go and live for ever and ever with my precious Saviour. Before, I was afraid to die: Oh yes, the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do

any thing here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upward of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy I shall go to everlasting happiness.—Wonderful love! Wonderful grace! Astonishing mercy!"

No human being, whom I ever saw, seemed to have been sunk into a lower state of degradation than Simeon was, when I first saw him, both as to mind and body. The change effected by means of the glorious Gospel of Christ was truly marvellous. He was, indeed, *a new man*, in every sense: *old things had passed away, and all things were become new*. In his case, the importance and advantages of sending the Gospel to savage tribes of men most distinctly appear; for it is, in truth, the power of God unto salvation to EVERY one that believeth, whether he be Jew or Heathen, barbarian or Scythian, bondman or freeman: it dispels his ignorance, destroys his prejudices, subdues his corruptions; in short, it changes the lion into a lamb, and humanizes the most brutal character.

The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts. It was substantially built of excellent soda, cut into the shape of large bricks, which soon become hard, by exposure to the sun. This wall was six feet high, four feet wide at the bottom, and two feet at the top: the extent of it was 11,101 feet, when we had it measured; but several thousand feet were added to it before I finally left the settlement. They had formed three extensive enclosures, of the same kind of wall, for keeping their oxen, cows, horses, and sheep, in the night-time. They had also formed two large tanks, or ponds, for preserving a stock of water for the cattle in the dry season.

A Place of Worship had also been erected, capable of seating 800 persons. On the Lord's Day, I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms—sitting upon benches, instead of the ground as formerly—and singing the praises of God, with solemnity and harmony, from their Psalm-books—turning in their Bibles to the

text that was given out—and listening to the Sermon with serious attention. I also found a Church of Christ, consisting of about five-and-forty believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

On the week-days, I found a School, consisting of 70 children, regularly taught in the Place of Worship. The Teacher was a Hottentot Lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed work in his life: when I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose: this action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed. On entering the school, I first visited a row of classes composed of little Hottentot Girls, arranged along the right-hand wall; each class having a printed sheet of paper hanging on the wall before them, and each class furnished with a Monitor to instruct them: the little Monitors seemed to feel a degree of confidence, by finding that they knew more than any in the classes which they taught: it was delightful to me to see them pointing to letters with their rod, and requiring of each scholar their several names. Along the opposite wall were arranged classes of little Hottentot Boys, drawn up and employed in a similar manner: the Master was hearing the elder boys and girls read the New Testament in Dutch: these read very well: some were writing in paper books; while others, less advanced, were writing on sand or slates.

Such employments must tend greatly to promote civilized habits among the children, to improve their mental powers, and to render them more industrious; for, in their former state, they had nothing to do but to play and to sleep, the latter of which must have occupied the greater portion of their existence.

I found a considerable extent of cultivated land outside the wall, which the Hottentots plow and sow with wheat every year; though a portion of it is destroyed annually by their cattle getting into it while the herd-boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot Regiment told me, that had they shot all the Hottentot Soldiers who were found asleep upon

guard, they must have shot the whole regiment: "and what would have been the use of Officers THEN?" said he.

The Hottentots were, at the recommendation of the Missionary, about to surround their fields with a wall, like that which enclosed their houses and gardens; but, whether this has been effected, I have not yet learned.

Indolence, and procrastination of labour from indolence, are almost universal among Hottentots. At all our stations, they endeavour to put off digging their gardens, and plowing their fields, as long as possible, with this apology—"IT IS TIME ENOUGH YET!"

Mr. Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders.

All the Hottentots are still on a level with one another: there are yet no distinctions of rank among them. Some dress better than others: some have a waggon, and more oxen than others;

and, it may be, a better house: but these things produce no elevation of rank. They will as readily comply with the advice or injunction of the poorest as the richest. The operation of this state of things was severely experienced during the period that elapsed between the death of Mr. Pacalt and the arrival of his successor, which I think was about four months. The Hottentots were like an army without a commander: every improvement ceased. Some of the Hottentots were for going on with the improvements which were included in the plan of their deceased Teacher and Friend; but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another Missionary. They then began to labour with the same activity as before.

Our Readers will have seen, from the notices relative to Pacaltsdorp, in the Annual Surveys, that it continues to prove a blessing to the Hottentots.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.
Formation of a Corresponding Committee at Edinburgh.

THE following Official Document has appeared—

At a Meeting of the Friends of the British and Foreign Bible Society, held at the Waterloo Hotel, in Edinburgh, on Thursday the 14th of June 1827, by adjournment of a Meeting held at the same place on Wednesday the 6th instant, it was unanimously agreed:

—That a direct medium of communication with that Institution is, at the present time, a great desideratum among the friends of religion in Edinburgh.

—That the state of mankind throughout the world, as well in its Christian and Civilized as in its unreclaimed Heathen Provinces, demands as imperiously the exertions of this Society, and offers them as unlimited a scope, as at the moment when it first sprang into existence; and that the success which has attended its past efforts ought to engage Christians of every denomination to persevere in a strenuous and devoted application to its objects.

—That, without detracting from the utility of Local Associations in supplying the Scriptures to limited districts, it is felt that these

can in no way supersede, or authorise us to relinquish, the cultivation of that wider field, the World; which, through the Providence of God, is in so unprecedented a way open to our exertions, through the established and effective agency of the British and Foreign Bible Society.

—That that Institution must ever be entitled to our high consideration and gratitude, for the zeal and assiduity which have executed * Editions of the Holy Scriptures in no less than ONE-HUNDRED-AND-FORTY-THREE languages, in FIFTY-SIX of which the Word of God had never been seen before; and also for the dissemination through the British Isles, of FOUR MILLIONS out of the FIVE MILLIONS of copies of the Old and New Testaments which form nearly the amount of the Bible Society's proper issues, followed by a knowledge and estimation of the Word of Life unknown before, through every department of the community.

—That, satisfied with the REGULATIONS of May 1826 and 1827†, confirming and guaranteeing the strict interpretation of the law which protects the purity of the Society's circulation of the Holy Scriptures, to the utter exclusion of the Apocrypha; and feeling entire confidence in the integrity and uprightness of the men whose office it is to carry these Regulations into effect; and satisfied

* The term "executed" must be understood with the limitations contained in the Table of Languages and Dialects published in the Society's Reports.

† See Monthly Extracts, No. 106, p. 2, and 118, p. 3.

also, that the British and Foreign Bible Society in their last Annual Report, and the President in his opening Speech*, in which he declared that these Regulations are "a retraction and correction of their error," have admitted the impropriety of circulating the Apocrypha, to the utmost extent that fairness and candour can require—the friends present feel no hesitation in continuing their support to the Society with which they have been long united.

—That where Foreign Societies consent to receive, and engage to distribute faithfully as received, copies of the pure Scriptures, bound without any addition, this Meeting considers the sanction of that mode of distribution of the Word of God as involving no violation or compromise whatever of the principle on which the Bible Society is established.

—That the friends of the Bible Cause now present can no longer delay an unequivocal expression of their affectionate attachment to their brethren and fellow-labourers of the London Committee; and an assurance of their cordial good wishes and fervent prayers for the continued, renewed, and multiplied aids of the Holy Spirit, in all the gifts of wisdom and of grace, needful for conducting the affairs of that most important Institution.

—That, in establishing a medium of communication with the British and Foreign Bible Society, this Meeting disclaims all hostility toward Bible Societies acting on other principles; and expresses its hope, that, in a field so wide, and open to such variety of agency, the labours of all these Societies may be useful in promoting the common object which they have in view.

—That the following Gentlemen be a Committee of Correspondence with the British and Foreign Bible Society; viz. John Campbell, Esq. of Carbrook, *Chairman*—Rev. Dr. Peddie, *Treasurer*—Hon. Mr. Hewitt—Rev. John Aikman—Rev. T. Brown—Rev. Dr. Belfrage—Rev. Mr. Bewley—Rev. G. Cullen—Rev. Patrick Comrie—Rev. B. Golding—Rev. Edward Grindrod—Rev. James Harper—Rev. John Smart—Rev. Dr. Paterson—Rev. John Watson—Rev. Richard Wynne—Captain Wauchope, R. N.—Captain Knox—John M'Whirter, Esq. M.D.—W. N. Grant, Esq.—Alex. Stuart, Esq.—J. S. Blackwood, Esq.—Mark Watt, Esq.—G. Yule, Esq.—*Secretaries*: Rev. Henry Grey, Rev. John Brown, and Rev. Edward Craig.

It is stated—

Several Letters from Members of the London Committee, and others, were read by the Gentlemen present, highly satisfactory on particular points on which doubts had been raised and inquiries instituted.

These proceedings having been laid before the Committee of the British and Foreign Bible Society, at a Meeting held on the 2d of July, it was

RESOLVED UNANIMOUSLY—

That this Committee have received with cordial satisfaction the above Declaration of attachment and confidence on the part of so many respectable friends of the Bible in Edinburgh; and are anxious to assure them, that it is upon the principles asserted in that Declaration that they rejoice to accept of their promised co-operation.

Eagerness for the Scriptures in the Roman-Catholic Schools in Glasgow.

The Secretary of a Society in Glasgow for the support of Roman-Catholic Schools in that city writes, in May—

I am again compelled, by the returning necessities of the Glasgow Catholic-Schools' Society, to solicit for them a further grant of Bibles and New Testaments. You have deemed this Institution worthy of your patronage and aid on former occasions, when you made liberal and most acceptable grants of the Scriptures for their use; and the Schools have in no respect fallen off in point of interest and importance. The Seventh Annual Meeting was held on the 16th of November: there were at that time receiving education, not fewer than 1400 persons; of whom 635 were reading in the Old or New Testament, and engaged in writing and arithmetic. The Teachers mention various gratifying instances of early proficiency, and bear testimony to the general good conduct of the pupils: one of them says, in a Letter addressed to me—

I can state with pleasure, that the pressure of the times seems to have no effect on the clothing of my scholars: they attend the school decently clad, and remarkably clean; and, while their improvement in education is equal to my most sanguine expectations, their orderly and obedient conduct and their attention to my admonitions excite a joyful anticipation that they will be excellent citizens and useful members of society.

One other quotation from the Report may not be uninteresting, as it marks a peculiar feature of the Society—

The Roman-Catholic Priesthood of other countries have sometimes been charged with a desire to impede the progress of education, especially where it embraces the reading of the Sacred Scriptures; but the Protestant part of the Directors are bound by truth and fairness to avow, that the interest which the Roman-Catholic Pastors of this city evince in the prosperity of the Institution, and the unreserved cordiality with which they co-operate in administering the entire plan of in-

* See Monthly Extracts, No. 118, p. 2.

struction which it embraces, have increased with the increase of the scholars; and that a considerable proportion of the funds of the past year have been procured by means of those Gentlemen's exertions.

Such, however, is the difficulty of procuring subscriptions, that, as stated in the Report, the Directors, if they are not speedily recruited, will be under the necessity of abridging the number of the schools. It is therefore quite out of their power to purchase Bibles, the supply of which is wholly exhausted; and therefore I humbly trust that you will have the goodness to excuse, as heretofore, our supplication for an additional supply. It is necessary to remind you, that the Bibles are not merely used in the schools, but that the children are allowed to take them along with them when they quit the schools: the importance of this mode of distribution requires no comment; but it accounts for the frequency and extent of our demands.

SLAVE-CONVERSION SOCIETY. REPORT FOR 1826.

THE State and Progress of the Missions in the West-Indies will appear in the present or in an early Number: we now extract from the Report a general view of the

State of the Society.

The Report of the Society's Proceedings during the last year, though it can be expected to give but an imperfect and very limited view of the state of Religion generally throughout the West-India Colonies, bears ample testimony to the beneficial tendency of the plans which have been adopted, at the suggestion of the West-India Bishops, for the Religious Instruction and Education of the Negroes, and to the steady progress which sound Religion is making in their Lordships' Dioceses.

In addition to the three Branch Associations previously established, four others have been formed, sanctioned by the Highest Authorities in their respective Islands, and liberally supported by the voluntary contributions and personal exertions of the leading inhabitants. The Society has, in consequence, Establishments in St. Thomas in the East, in the Diocese of Jamaica; and in Barbadoes, St. Kitt's, Nevis, Antigua, Grenada, and St. Vincent's, in the Diocese of Barbadoes and the Leeward Islands; with an increased income of 90*l.* 10*s.* 10*d.*

arising from Annual Subscriptions paid to the respective Branch Associations in the West Indies, by resident proprietors and others, and the sum of 726*l.* 5*s.* 11*d.* which has been received as Donations from the same quarter: exclusive of the Subscriptions and Donations of the Island of St. Vincent, of which no account has been yet received.*

With this gratifying testimony before them of the zeal and liberality with which the work of Religious Instruction and Education is upheld in the West Indies, the Governors would have been happy to state that the increase of Subscriptions at home had corresponded: applications have been generally made, but with very limited success. They are desirous, however, to do justice to those Proprietors of Estates and other persons connected with West-India Interests resident in this country, who have given active and liberal support to the Branch Associations of the Islands with which they are respectively connected.

Among the Donations will be remarked the munificent Legacy of 1000*l.* bequeathed by the Honourable and Right Reverend Shute Barrington, D.D. Lord Bishop of Durham; who, during his life time, was an annual subscriber to the Funds of the Society, and had recently assisted it by a liberal contribution.

In consequence of the division of Demerara and Essequibo into Parochial Districts, the Society has been released from the very heavy expense which it had incurred in providing for the Religious Instruction required in those Colonies: and it is gratifying to state that all the Chaplains engaged in its service have been preferred by his Excellency the Governor.

The funds thus released amount to 1250*l.*: of which 1000*l.* has been placed at the disposal of the West-India Bishops for the maintenance of Catechists and Schoolmasters.

At the solicitation of the Lord Bishop of Barbadoes and the Leeward Islands, the further sum of 100*l.* has been voted in aid of the School recently established in George Town under the superintendence of Lady D'Urban; and a similar grant has been made for the Schools in the Bermudas, at the request of the Lord Bishop of Nova Scotia. Humble as his Lordship describes these Schools

* The sums above stated are given in colonial currency.

to be, and far inferior to his proposed arrangements, they have already, he states, been very useful, and are breaking up the ground, and preparing it for better cultivation hereafter.

In reference to the Branch Associations formed in the Islands, it is remarked—

It is with peculiar gratification that the Governors of this Society close their Report with the expression of sincere thanks to the Authorities of the several Islands, who have not merely taken these Associations under their patronage, but have personally exerted themselves in their formation and support; a charitable and pious work, which cannot fail, under Divine Providence, of being productive of the most substantial blessings.

State of the Funds.

Receipts of the Year:			
	£.	s.	d.
Rent of Brafferton Estate	861	6	8
Dividends on 46,000 <i>l.</i> 3 per			
Ct. Consols	1380	0	0
Annual Subscriptions	614	9	0
Donations	53	10	0
Total	£.2909	5	8
Payments of the Year:			
	£.	s.	d.
Eleven Chaplains	1675	0	0
One Schoolmaster	200	0	0
Three Catechists	30	0	0
Bishops of Jamaica and Barbadoes for Catechists	500	0	0
Two Diocesan Secretaries	415	0	0
Home Salaries &c.	240	0	0
Books, Printing, and Sundries	277	9	7
Rent Charge to New England Company	90	0	0
Total	£.3427	9	7

CHURCH MISSIONARY SOCIETY. PROCEEDINGS OF ASSOCIATIONS.

Dublin—April 27: the Clerical Friends of the Hibernian Auxiliary met to breakfast at eight o'clock, in the Long Room of the Rotunda, to the number of 130, and were addressed by the Rev. James Haldane Stewart, of London. At eleven o'clock, the Thirteenth Annual Meeting of the Auxiliary was held in the Rotunda; His Grace the Archbishop of Tuam in the Chair: Motions were made or seconded, by the Hon. and Rev. Archdeacon Pakenham, Rev. J. W. Cunningham, Rev. J. H. Stewart, Rev. H. Irwin, Rev. T. Perceval Magee, Rev. B. Williams Matthias, John Cator, Esq., Rev. Peter Roe, Frederick Shaw, Esq., and Rev. C. S. Hawtrey: Col. 16*l.* 11*s.* 8*d.* Twenty New Associations had been formed and others revived during the year; the Income of which had amounted to 2318*l.* 10*s.*, being an increase on the Twelfth Year of nearly 200*l.*—April 29: Sermons; at St. John's, in the morning, by Rev.

W. Cleaver, Rector of Delgany; and at St. George's, in the evening, by Rev. J. H. Stewart: Collections, with Donations, 65*l.* 10*s.* 8*d.*—April 30: Meeting of the Dublin Ladies' Association, at the Committee Room in Sackville Street; Hon. and Rev. Archdeacon Pakenham in the Chair: the Meeting was addressed by the Rev. J. H. Stewart. Among the Resolutions passed at the Meeting of the Auxiliary were the following:

—That, sympathising as we do, with the Christian World, in the recent death of Bishop Heber, we yet rejoice that he has been enabled to give a direction and an impulse to Missionary Labor; and we would express our acknowledgment that his example and precept are calculated to give efficacy to Education and the Preaching of the Word.

—That, while we regret that so many of our fellow-labourers have been removed from Western Africa, we trust that we shall yet be enabled to perceive the blessing of God resting upon the seed which has been sown in that country.

—That the success, with which God has been pleased to bless the exertions of the Church Missionary Society, calls on the Christian World to address the Throne of Grace for a more copious out-pouring of the Holy Spirit.

Boston—May 27: Sermons, by Rev. Professor Farish, morning and evening, at the Chapel-of-Ease; and, in the afternoon, at *Skirbeck*: Coll. 22*l.* 2*s.* 5*d.* Sermons, by Rev. J. D. Wawn at *Navenby*, and at *Ancaster*: Coll. 10*l.* 18*s.* 10*d.*—May 28: Third Ann. Meeting of the Boston Association; by Rev. Richard Conington, Chn. Col. 10*l.* 0*s.* 3*d.*

Lincoln—May 29: Ninth Ann. Meeting; by Rev. C. T. Plumptre, Chn. Col. 16*l.* 10*s.* 7*d.* *Retford*—May 30: Sixth Ann. Meeting, with an Evening Meeting for the Labouring Class; H. Walker, Esq. Chn. Col. 21*l.* 8*s.*

Gainsborough—May 31: Tenth Ann. Meeting; by Rev. G. Beckett, Chn. Col. 12*l.*

Hull and East-Riding—June 3: Sermons; by Professor Farish, at Sculcoates, Holy Trinity, and Drypool; by Rev. Thomas Mortimer, at St. John's, Cottingham, and Christchurch; by Rev. G. Hough, at St. Mary's; by Rev. W. Knight, at Potteries; and, by Rev. T. Dikes, at St. Mary's and the Minister, Beverley—June 4: Thirteenth Ann. Meeting, and a Meeting of the Labouring Class in the evening; Rev. T. Dikes, Chn.—June 6: Sermon, at St. John's, by Rev. J. D. Wawn, for the Missionary Institution. Total Collections, 252*l.* 9*s.* 6*d.*

York—June 3: Sermons, by Rev. J. D. Wawn, at St. Michael le Belfry and at St. Saviour's: Coll. 50*l.*—June 5: Thirteenth Ann. Meeting; W. Gray, Esq. Chn. Col. 41*l.* 0*s.* 9*d.*—June 6: Meeting, at noon, of York Ladies' Association. Sermon, in the afternoon, at Tadcaster, by Rev. T. Mortimer; and, in the evening, Meeting of the Tadcaster Branch, the Vicar in the Chair. The same evening, a Sermon, at St. Michael le Belfry, York, by Professor Farish, for the Missionary Institution.

Pontefract—June 7: Seventh Ann. Meeting; Rev. T. Barnes, Chn. Professor Farish and Rev. T. Mortimer attended.

Chelmsford & West-Essex—June 10: Sermons; by Rev. T. Bartlett, at Parleigh, Danbury, and Woodham-Walter; and, by Rev. D. F. Harridge, at Woodham-Ferries—June 18: Second Ann. Meeting, in the Shire Hall at Chelmsford; Hon. J. J. Strutt, Vice-President, Chn. Collections, 33*l.* 1*s.* 7*d.*

Leeds—June 10: Sermon, by Professor Farish, at Wortley—June 17: Sermons, by the same, at St. Paul's and at Berwick-in-Elmet—June 18: Fourteenth Ann. Meeting; Rev. W. H. Bathurst, Chn.—June 19: Meeting of the Labouring Classes. Collections, 74*l.* 11*s.* 9*d.*

Huddersfield—June 17: Sermons; by Rev. W. Madden at Trinity Church, and by Rev. J. C. Franks (Vicar) at the Parish Church, Huddersfield; by the Junior Secretary, at Woodhouse, Honley, and Holmfirth; and, by Rev. L. Jones, at Almondbury—June 20: Meeting of Liverge Branch, in the morning, Rev. Mr. Robinson, Chn.; and, in the evening, the Fourteenth Ann. Meeting of the Association, B. H. Allen, Esq. Chn.—June 21: Meeting of the Woodhouse Branch; J. Whitacre, Esq. Chn. Collections (exclusive of those at the Sermons in Huddersfield and at Almondbury, which have not been reported) 71*l.* 7*s.*

Bradford (Yorkshire)—June 17: Sermons, by Rev. W. Yate, proceeding to New Zealand—June 20: Ann. Meeting; Rev. H. Heap, Vicar, Chn. Coll. 17*l.* 10*s.*

Manchester & East-Lancashire—June 17: Sermons; by Rev. R. W. Sibthorpe, at St. Paul's and at Wilmslow; and, by Rev. R. Simpson, at Flixton and at St. James's—June 18: Twelfth Ann. Meeting; the Borough-reeve in the Chair—June 19: Sermon, by Rev. R. W. Sibthorpe, at St. Paul's—July 1: Sermon, by Junior Secretary, at Colne: Col. 21*l.* 11*s.* 3*d.* Total Collections, 125*l.* 11*s.* 3*d.*

Halifax—June 21: Fifth Ann. Meeting; Rev. C. Rogers, Chn. Col. 8*l.* 13*s.*

Staines and Vicinity—June 24: Sermon, at Shepperton, by Rev. Joseph Fenn—July 1: Sermon at Egham Church (Staines Church being rebuilding) by Rev. Joseph Fenn: Col. 19*l.*—July 2: Seventh Ann. Meeting; Colonel Wood, M.P. President, Chn. Col. with Subscriptions, 24*l.* 17*s.*

Sheffield—June 24: Sermons, by Junior Secretary, at St. Paul's and St. George's—June 25: Eleventh Ann. Meeting; Rowland Hodgson, Esq. Chn. In the evening, Meeting of the Labouring Classes. Collections, 52*l.* 7*s.* 6*d.*

Barnsley—June 24: Sermons, by Rev. Robert Simpson; at Barnsley morning and evening, and at Royston in the afternoon—June 26: Meeting at Barnsley; Rev. R. Willan, Chn. Collections, 22*l.* 18*s.* 9*d.*

Kirkby-Lonsdale—June 24: Sermons, by Rev. W. Yate, at Whittington, Tunstall, and Leck—July 2: Ninth Ann. Meeting; Rev. W. W. C. Wilson, Chn. Collections, 21*l.* 5*s.* 6*d.*

Knaresborough—June 28: Thirteenth Ann. Meeting; Rev. T. Kennion, Chn. Col. 7*l.* 11*s.*

Haworth and Keighley—July 1: Sermons, by Junior Secretary: Coll. 15*l.* 7*s.*

Kendal—July 4: Ann. Meeting; Edward Tatham, Esq. Chn. Col. 3*l.* 6*s.* 9*d.*

Maidstone—July 4: Fifth Ann. Meeting of the Kent Association; Sir Edward Knatchbull, Bart. M.P. President, Chn. Lieut. Col. Phipps had the kindness to attend on the part of the Parent Committee: Col. 30*l.* 2*s.* 1*d.*

Bushey (Herts)—July 12: Meeting for July, 1827.

forming an Association; Rev. J. Roadew, Vicar, Chn. Col. 12*l.* 3*s.* 6*d.*

BAPTIST MISSIONARY SOCIETY. Anniversary.

As it was expected that a larger number of Ministers than usual would attend the Open Committee, in order to learn more fully the grounds on which it had been determined (see p. 192) that the Missions of the Society and those of the Serampore Brethren should hereafter be mutually independent, the Committee assembled, on Tuesday Morning the 19th of June, at the Place of Worship in Devonshire Square, instead of the Society's House. About three hours were spent on this occasion, chiefly in reference to the questions lately discussed between the Committee and Dr. Marshman.

Sermons were preached on Wednesday—in the morning, by the Rev. Robert Hall, of Bristol, at Great-Queen-Street Chapel, from 1 Pet. ii. 21—*Leaving us an example, that we should follow his steps*; and, in the evening, by the Rev. Joseph Fletcher, of Stepney, from 1 John v. 19—*And we know that we are of God, and the whole world lieth in wickedness*. As many sought admission at Queen-Street Chapel who could not be accommodated, the Chapel in Little-Wild Street was opened, and the Rev. John Statham, lately arrived from Calcutta, preached there from 1 Cor. xiii. 8—*Charity never faileth*.

On Thursday Morning, a Meeting for Prayer was held at Eagle-Street Chapel, when an Address was delivered by the Rev. Moses Fisher, of Liverpool.

The Annual Meeting was held at Eleven o'Clock, in Great-Queen-Street Chapel; Joseph Gutteridge, Esq. in the Chair. The Meeting was addressed by the Rev. Joseph Kinghorn, of Norwich; the Rev. S. Nicholson, of Plymouth; the Rev. Eustace Carey, and the Rev. John Statham, from Calcutta; the

Rev. Dr. Winter; the Rev. Caleb Birt, of Portsea; the Rev. John Birt, of Manchester; the Rev. T. Winter, of Bristol; and the Rev. Dr. Townley.

Separation of the Society's and the Serampore Missions.

In the Report delivered at the Annual Meeting, the Committee give the following statement in reference to the late arrangements between the Society and the Serampore Missionaries.

A notice has already been published, stating that thenceforward the Society at home and the Missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the Committee, they did not hastily concur; nor have they failed to use all such means to avoid it, as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both toward God and man; and, in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known, that, soon after Dr. Carey was joined, in the year 1799, by the Brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents, as, without materially interfering with Missionary Labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use; but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the Gospel around them.

In the course of years, the Missionary Premises at Serampore were purchased, and other property acquired at that Station. What degree of information was possessed by the conductors of the Mission at home, respecting the property thus accumulated, is uncertain: but there appears reason to believe, that it

was purchased with the joint funds of the Missionaries at Serampore and the Society; and it was fully understood, on the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the Resident Missionaries in trust for the Society of which they formed a part.

On the lamented decease of Mr. Fuller, which occurred in May 1815, the affairs of the Mission devolved on those who were but very partially acquainted with the details of its history or the circumstances in which it stood. It became, therefore, obviously needful to make inquiries on these subjects. Though it was understood, generally, that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a Letter, which arrived soon afterward from Serampore, brought the subject distinctly and forcibly before the Committee.

This Letter, dated March 1816, was addressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore Brethren. It stated that these Brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the Mission Station at Serampore," and securing "the immense property" in land and moveables there, had agreed on certain "principles of the last importance to the preservation of the Cause." Among these principles, the proprietorship of the Society was expressly recognised; but, as the plan had not been finally digested, it was to be again revised, and sent to the Society "for their opinion, and, if approved, for their ratification."

This important document was considered at a Meeting of the Committee held at Birmingham in October 1816; and, about two months afterward, by the Sub-Committee then assembled at Oxford. At the last of these Meetings, the Committee felt disposed to adopt the suggestion of a Professional Gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in Trustees, some resident there and others in England: the names of eight

Gentlemen were then mentioned, who might be requested to act as Trustees, subject to the approval of the General Committee; who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June 1818, a period of a year-and-a-half, no further steps were taken by the Committee, because this expected document had not reached them from Serampore; but, at that time, a Letter of great length was received from the Missionaries there, the contents of which filled the Committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of Trustees appointed by the Society, (a proposal, which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the Cause of God, had never been given to the Society; and, to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument, formally excluding from any "title to the property or administration of the premises" all persons belonging to the Baptist Missionary Society, unless elected as Trustees by the Serampore Missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the Brethren were implored to consider the nature and consequences of the step which they had taken. They were assured, that, so far from regarding them with suspicion or distrust, the Committee felt such confidence in their wisdom and faithfulness, as to be willing, as far as they were personally concerned, to resign every thing to their sole management; but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous Meeting of the Committee, held at Birmingham in the following August, the subject was again considered: and several Resolutions were passed, recording the conviction of the Committee, that they were responsible to the public for the due application of the Serampore Premises; and earnestly recommending the Missionaries there, so to secure them as to meet

the approbation of the Christian Public in Britain.

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the Committee conversed repeatedly with Mr. Ward; and embodied their own views in a series of Resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and, having been communicated to Mr. Ward, he, without pledging his Brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these Resolutions reached Serampore, the Brethren then at that Station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the Deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent Letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the Committee. With a view to dissipate this impression, and set the whole question at rest, a full Explanatory Letter was drawn up in April 1821; in which the assurance was repeated, that the Committee had been actuated by no design toward their Serampore Brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added, that, having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled was not satisfactory.

In August 1822, Mr. John Marshman arrived; and, soon after, held repeated conferences with the Committee on this point. A memorandum was afterward prepared, stipulating, on the part of the Serampore Missionaries, that they should yet frame their plan "for securing the Establishment there to the great ob-

jects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the Committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

Since the date of that memorandum, no information has been received on the subject; nor has it been formally resumed, though the Committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the Missionaries at Serampore. This was the establishment of the Serampore College, in 1818.

Upon this undertaking the advice of the Committee was not solicited, nor was it ever considered as connected with the Society: but the expense thus incurred absorbed the funds, which had been previously devoted by the Serampore Brethren to Missionary Efforts; and it became necessary for them to solicit British aid even for the maintenance of the College itself. Application being made to the Committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet, in order to meet the wishes of their Brethren as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious Natives for the Christian Ministry.

Six months afterward, Mr. John Marshman applied for pecuniary aid toward the Missionary Stations also; the support of which the Serampore Brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That, on being furnished with a statement of the Stations and Missionaries, for whom support was needed, the Committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted; and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of

their Serampore Brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar Chapel in Calcutta: Mr. Williamson, also, another European Labourer, was, on a similar application, taken on its funds. By these two arrangements, an expenditure of nearly 600*l.* per annum was transferred from the Serampore Missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the Committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the Stations had been, and all their contemplated Missionary Efforts were to remain, identified with the College; but, waiving this, it was agreed, at the proposal of Dr. Marshman, that one-tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time, on the part of the Committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the Committee that the expenses of the Serampore Stations had materially increased; and requested that a Special Meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income, intimating also that even a larger sum might hereafter be solicited.

A few days before the Committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, intitled a Confidential Statement, was forwarded by him to every member of the Committee. It contained a new proposal. On the ground that 2400*l.* per annum was indispensably necessary for the Missionary Efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds; and wished to learn what sum the Committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the Committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a Letter, which had just arrived from Dr. Carey

and Mr. J. Marshman, stating, that, in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the Stations, for which aid had been required, the cost of which would be nearly 600*l.* *per annum.*

As this measure precisely coincided with the arrangement proposed so long before by the Committee, and as it appeared likely to restore unity in our Missionary Operations, the Committee readily agreed to it; and proposed to Dr. Marshman to extend the same principle, so as to include the remaining Stations, on account of which expense was incurred by their Serampore Brethren. To provide for their management, it was suggested that the whole of the Missionary Brethren in Bengal might form a Corresponding Committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendence of the Stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation; and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But, as every proposal made by the Committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. Marshman convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore Brethren henceforth to act altogether separately, the Committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion: but they also felt that they could not consistently continue to vote the funds with which they were entrusted, to a body asserting entire independence—who would still appeal to the public by a separate agency—whose demands were continually rising—and for the support of Stations which were to be governed by the irresponsible Council of a College.

While the Committee are conscious of having fulfilled the trust reposed in them

with the utmost tenderness toward their Brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of His Son!

Continent.

BIBLE SOCIETIES.

Progress of the Paris Society in its Eighth Year.

THE Committee, in addressing the British and Foreign Bible Society, in May last, give the following view of the growing influence of their Society—

The result of our proceedings this year, throughout the whole extent of our country, is well calculated to animate our hearts with gratitude to the Author of every perfect gift: our Society has experienced a very considerable augmentation; and we are already reaping the fruits of that holy seed which we have scattered abroad and watered, and to which the Lord has given the increase: various parts of France bear testimony to our Institution, as to a powerful means of effecting the religious improvement of all classes of society; so that we cannot but bless God for having called us to become the instruments, in His hand, of labouring for the salvation of our brethren. But, while returning thanks to Him from whom all good thoughts do proceed and who gives the needful strength to carry them into effect, we do not forget that He has made use of you to lead us into the cause which we are now pursuing; and we feel ourselves always animated with those sentiments of gratitude and Christian affection toward your Society, which we owe to it in so great a measure.

Zeal of Roman Catholics in the Distribution of the Scriptures.

From the correspondence of various persons, chiefly Roman-Catholic Clergymen, with Dr. Leander Van Ess, we extract some passages which indicate great zeal in the circulation of the Scriptures. One Clergyman writes, in September, in reference to his own sphere of labour—

The immorality which prevails among

great and small is indescribable. I have been doing duty for the last four weeks here, without, however, having a Church to preach the Gospel and catechize in: the building assigned for Divine Service is a miserable small wooden barrack, scarcely able to contain a third part of my parishioners: at present, I preach and catechize in the fields and in the open air. Oh that I could obtain some New Testaments to distribute in the desert surrounding me! For two years-and-a-half there had absolutely been no preaching in the place. In the whole parish I have been unable to discover either a Bible or a New Testament: many have not even a notion of them. I have not so much as a horn-book in my school, and still less the Word of God or the Bible. There are, likewise, very few books of devotion to be met with, and none at all that are in strict conformity with the Gospel. In fine, the distress everywhere among us is past conception. And yet, my Dear Friend, these poor degenerated people have been redeemed through Christ, and are the costly purchase of His death. I reside and labour among them; but, at times, can scarcely contain my feelings. Indeed, if the Lord does not bestow upon me an extraordinary portion of His Spirit, every thing will be lost. Let me entreat you, most pressingly, to send me as many of your New Testaments for my poor congregation as you think proper: the Lord will reward you a thousand-fold. I would likewise gladly receive some Bibles for distribution among Protestants, if they could be sent to me.

In November, the same Clergyman writes—

You may easily suppose that your present of a few New Testaments, for which I thank you with tears of gratitude, appeared to me as a boon from Heaven: as far as I had opportunities of distributing them, (which, however, were very limited,) I believe I may assert that they have produced manifest and abundant blessing. I preach on Sundays both in the morning and afternoon: may the Lord shed His blessing on the proclamation of His Word! In my discourses I adhere strictly to the Bible; and find that this mode of proceeding is beneficial both for myself and my congregation. The Word of God will ultimately penetrate everywhere, and change the heart of man: it resem-

bles a hammer, that breaks the stony heart; and is like a fire, that melts the heart of iron: this I have already seen and experienced here: many appear to have been led by my sermons to reconsider their past conduct. Sundry books of devotion, which I have received through another channel, have also contributed greatly to rouse them: I quote them in my public discourses, so that they are frequently referred to: in this respect, your New Testament (for some additional copies of which I earnestly entreat you) would be of great benefit. After the conclusion of the usual Service on Sundays, I address a discourse more particularly to the youth of both sexes, at which many adult and married persons attend. I avail myself of this opportunity to read the accounts of persons who have been awakened; and to explain various narratives contained in the New Testament. What an abundant blessing might I not expect from these my labours, could I but be enabled to put a New Testament into the hands of each of my parishioners!

A Roman-Catholic Dean thus speaks—

We return you, for ourselves and in the name of our congregations, the warmest thanks for the cases of New Testaments so kindly transmitted to us. As the poverty of the inhabitants of our district, respecting which we made mention, by occasion of praying for Testaments in their behalf, exceeds all conception, and we ourselves have barely a sufficient maintenance allowed us, we could scarcely obtain any thing in return; and had we actually insisted on being paid, we should have had the mortification of seeing many, who are desirous of possessing the Word of God, leave us with tears in their eyes. The Clergymen who are subordinate to us report precisely the same thing. You would greatly rejoice us by a fresh supply of New Testaments: the more abundantly you furnish us with them, the more abundantly can we in turn supply the Word of God to those who labour under us in our Deanery. We have no fear of Rome; for, in the enlightened persons who compose our Vicar's Council, we have a strong phalanx. Incalculable good may be done in these agitated times, when the circulation of the Word of God is so greatly wanted.

Another Clergyman says—

It is, with the most unfeigned joy that I am able to state to you, that, in this neighbourhood, very many Young Clergymen and Schoolmasters are employed in carefully circulating your New Testament among old and young. We follow your advice: all take their New Testaments with them to Church; and there we carefully, and in connexion, read it through, conformably to the judicious custom of the Holy Fathers. On these occasions, how still, how attentive, how affected, is the congregation! Their language is very different from that of the Pharisees. A short time ago, an old Capuchin Monk thought proper to raise his voice against reading the Bible: it is the same whose pulpit the good parishioners long wanted to sell to the highest bidder, because he made no use of it: I remonstrated with him on his absurd conduct, applying to him the severe words of Christ addressed to the Pharisees (Matt. xxiii. 13.); and advised him in future to shew his zeal in a more becoming manner: since this occurrence he has become more tractable. We are here in no dread of damnatory verdicts from the higher powers; for what has once for all been acknowledged and adopted as being really good, must remain such.

An aged Clergyman, of 70 years, writes—

I am scarcely able to express the grateful emotions of my heart; but I comfort myself with the cheering reflection that we have One in heaven who will reward every benevolent action; and to Him I confidently pray—"Lord, recompense Thou those, who feed the hungry souls seeking after truth, with the bread of the Word of God!" You can hardly conceive the joy which manifested itself throughout my parish on our learning the arrival of the New Testaments which you sent to us. From the time of their reaching us in the evening, till ten o'clock the next morning, I was so overrun with applications for them, that I could only with difficulty keep back a few copies, which had long before been promised. What rendered your present the more valuable, was the precise period at which the Testaments arrived here: we received them during the Jubilee; and my parishioners were very glad to read the texts from which I preached, in connexion with the passages from which they were taken. I would

gladly have roused Pius the VIIth from his grave, to have given him an opportunity of convincing himself of the good use which the poorest Christian may make of the Sacred Scriptures. Your pamphlet (on the Necessity of giving the Bible to the Laity) has been circulated by me among my brother Clergymen in the upper district; and I doubt not but it will have the desired effect. Accept, once more, the warmest thanks, not only of myself, but of all my parishioners who have participated in your valuable present. I conclude, with the confident hope that you will not forget my good parishioners; but that, as soon as possible, you will forward to me a considerable supply of Testaments, chiefly in large print, and, if possible, free of expense: the desire to obtain them is indeed inexpressibly great.

Of another Clergyman a Correspondent says—

He has received no less than 500 Testaments from me: he is so bent on distributing Testaments, as well as other good books, among his parishioners, that he denies himself a dinner of meat and a glass of wine; and lives solely on vegetables and water, in order to be able to purchase books, and to be able to distribute them gratuitously among his congregation. Oh that all the priests in this country would follow so generous and disinterested an example!

South Africa.

HEMEL EN AARDE.

UNITED BRETHREN.

Some Account of the Lazarus Sickness or Leprosy.

BR. J. M. P. LEITNER makes the following remarks on the disease for the relief of which the Hospital at this place is established:—

The leprosy of this country differs materially from that mentioned in Holy Writ; being, according to the most accurate observations hitherto made, either not at all, or in a very slight degree, infectious. On the other hand, it is correctly ascertained that it may be inherited; children of leprous parents being always more or less liable to take the disorder.

The medical practitioners in these parts mention three distinct varieties of the disease—Elephantiasis, Leontiasis, and Leprosy.

The symptoms of Elephantiasis are, a gradual numbness in the hands and feet, a general swelling of the limbs, accompanied by offensive sores, and the loss of fingers and toes; the extremities being at length reduced to a mere stump, resembling those of an elephant: hence the name of the disease.

The Leontiasis attacks chiefly the face and breast: the face is often swelled to such a degree, that it assumes the resemblance of a lion's: the voice becomes shrill and piping.

The proper Lazarus Sickness is of rarer occurrence; and we are, therefore, unable to state the symptoms of it with equal accuracy: as far as we have observed, the sores which it produces are of greater extent than in the two former complaints; sometimes covering the legs and arms of the sufferer, and even attacking the system internally. The most melancholy circumstance connected with this disorder, is, that it is quite incurable; no remedy having been hitherto found sufficiently powerful to arrest its progress, when it has once completely broken out: before it has reached this stage, mineral acids may sometimes be administered with good effect; of which, two instances have occurred at Gnadenthal, within our knowledge.

Extracts from the Diary.

The following Extracts from Br. Leitner's Journal will shew some of his trials and of the rewards of his labours.

June 15, 1826—The communicant Ephraim departed happily out of this world. He was baptized on the 16th of May 1824, and admitted to the sacrament on the 17th of July 1825. Though he was a man of few words, it was evident to all who knew him, that he had become acquainted with Jesus, as his Redeemer; and that the grace which he had received was not in vain. His life, which was latterly one of much suffering, lasted about 40 years.

June 16—We spoke individually with our communicants: their number is but small, yet there are among them souls truly converted, desirous to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

June 25—Ten persons were appointed for an advance in the privileges of the Church—three as candidates for baptism, four for admission to that ordinance, two

as candidates for the communion, one for confirmation.

July 2—We had the favour to baptize four adults into the death of Jesus: the transaction was accompanied by a powerful sense of our Saviour's presence, and appeared to make a sensible impression.

July 22—A Hottentot departed this life, who had been a patient in the Hospital for a year-and-a-half; and, during the whole time, had manifested a great spirit of opposition and disobedience: his only object seemed to be the indulgence of his evil passions and appetites. Sometimes he attended our Public Worship; but the joyful message of salvation through a crucified Saviour appeared to make no impression on his heart. Shortly after his being confined to his bed, his faculties failed him; and, in this pitiable state of mind and body, he breathed his last.

July 30—An old Hottentot Woman departed very unexpectedly. She was one of the four persons baptized on the 2d of this month; and, from that time, appeared particularly happy and contented. We found her among the inmates of the Hospital when we arrived; though she was not, as it now appears, affected with the disorder: her abode at this place proved, however, of benefit to her soul; and we entertain no doubt of her having departed as a reconciled and pardoned sinner.

Aug. 7—The youth Christian Dragoner finished his course. From the time of his baptism, on the 22d September 1825, he was unable to move about, owing to the increased violence of his disorder: he remained, however, patient amidst all sufferings; and, at length, we confidently believe, made a blessed exchange. His age was 16 years.

Aug. 11—In the night, a Hottentot roused us from sleep, with violent knocking at our door: on opening it, he sat down upon the steps and wept: to the question, why he came to visit us at night, he replied, "Alas! I know not what to do. I feel as if I should be lost for ever:" his circumstances being not unknown to us, we gave him such advice as was suitable to the concern which he now expressed. This man came to reside at the Hospital at its first establishment: he belonged at that time to the congregation at Gnadenthal; but was shortly after excluded, on account of the abandoned life which he led: not long

after our arrival, he testified repentance for his past transgressions: and, as his conduct appeared to correspond with his professions, he was in time re-admitted: a repetition of his former offences led, however, in the sequel, to a second exclusion; but, though he seems to have occasionally strong convictions of sin, he has not yet with his whole heart forsaken his evil ways.

Aug. 29, 1826—A baptized Hottentot, but who is at present excluded from the congregation, expressed himself as follows—"I am truly grieved that I have trampled under foot the Grace of God, and given myself up again to the service of sin: and now I earnestly pray our Saviour to have mercy upon me, and pardon my transgressions."

Aug. 30—A candidate for baptism came to us and said—"I come to speak with my Teacher." When I inquired what he had to say, he answered—"I wish to tell you, that the Lord has heard my prayers, and forgiven my sins. I have too long not only indulged evil desires, but followed sinful practices, by which I have greatly offended against Him: but He has shewn mercy even to me."

Sept. 22—An Old Slave, who had been baptized on his death-bed, and called Abraham, departed happily out of this world.

Sept. 30—A Hottentot Youth was baptized on his sick-bed. In the morning early, he sent for me, and addressed me thus: "I feel that I am growing continually weaker: hitherto I have experienced great weakness of body, but now I begin to feel my soul weak." On being encouraged to look by faith to Jesus, as the source of all grace and strength, he replied—"I pray to Him daily; and, when I cannot sleep at night, I implore Him to be merciful to me and to forgive all my sins. I have no other desire, than to feel Him near to me, and to be admitted to the enjoyment of His love and peace."

Influence of the Gospel among the People.

Br. Leitner writes, in August—

We have had a very cold and rainy winter-season; which is injurious to our people, and has often prevented us from having our usual meetings with them: but the devout attention paid by most of the patients to the Word of the Cross is as great as in the beginning; and, though the effect produced is not always as na-

July, 1827.

nifest as we could wish, yet we hope that the good seed sown, though sometimes appearing to lie dormant, will spring up in due season and bear fruit; for the Lord Himself has declared, that it shall not return void, but accomplish the thing whereto He sent it, of which we have seen many instances.

We quite agree with the conviction expressed in your Letter, that the Lord Himself put into the heart of the Governor, to place a Missionary of the Brethren in this Institution. We may trace His gracious leading in it; both as it regards His purposes of mercy toward its poor inhabitants, and in other respects, and thank Him for thus enabling us to serve Him in our small degree.

He has blessed our feeble testimony of His love to sinners, and of His death and sufferings to purchase man's salvation; and has granted the fruits thereof to appear, beyond all our expectation. We may confidently believe, that of the Ninety-three Patients, both baptized and unbaptized, who have departed this life since our arrival here, many stand now in heaven before His throne, and thank Him that He sent His word unto them to lead them to Himself. Of most of those belonging to our small congregation who are still on earth, we may say, that we may rejoice over the marked difference between them and the unconverted and wild Heathen, among whom they live, and who as yet refuse to listen to and believe in the Gospel.

We consider it as a great favour bestowed upon us by our Saviour, that we have been called to serve Him among this poor, suffering, and despised class of people; and pray that we may be found faithful, and not do harm to any part of His work.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

REV. JOHN HARTLEY'S VISIT TO THE APOCALYPTIC CHURCHES.

(Concluded from p. 300.)

April 14, 1826—Left Isbarta soon after eight. We had not proceeded to a great distance, before we began to ascend the mountains: the road was nothing else than the channel of a stream, which pours down into the plain: we were of course perpetually employed in crossing its waters. The whole ride was exceedingly romantic: on both sides were high rocks of the most extraordinary formation—nature's towers, churches, pinnacles, and minarets: we also saw the remains

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of two ancient bridges. But, singular and interesting as was the commencement of the ascent, we soon found it become still more extraordinary: we were quite involved in Alpine dangers: this was occasioned by the deep snows, which were resting on the declivities of the mountain: the route was entirely lost: our horses had the utmost difficulty in making their way, and it became necessary for our attendants themselves to carry part of the baggage. Having gained a little "oasis" in this snowy desert, I sat down and sung the lines,

Guide me, O Thou Great Jehovah!
Pilgrim through this barren land:
I am weak, but Thou art mighty;
Save me by Thy powerful hand:
Bread of heaven!
Feed me, till I want no more.

After arriving on the summit of the mountains, we met with few obstacles; and descended without difficulty to the Village of *Aglason*. Perceiving, on our left, the ruins which had been celebrated by Lucas, Mr. Arundell and myself turned aside to view them; and were so much struck with what we saw, that we determined to survey them at our leisure on the following day.

April 15, 1826—I now write in the *Theatre of Sagalassus*; for that such is the ruined city by which we are surrounded, is proved by an inscription which we have just discovered. For a long time we searched in vain, and I began to think, that this was one of the cities whose memorial had perished with them. What a striking instance of the transitory nature of earthly glory! It was only by means of an inscription half buried in the earth, that the name of this magnificent city was rescued from oblivion. On this Mr. Arundell read with difficulty

ΗΣΤΑΓΑΑΣΣΕΩΝΤΟΛΙΣΙΣ

"The City of the Sagalassians of Pisidia." The situation of Sagalassus is most extraordinary: it may be styled the "City of Snows;" for, even at this moment, the snow is resting in the area of the theatre below us, and we are surrounded on every side by snow-capped elevations. Stupendous Mount Taurus is visible at an immense distance, and successive parts of the same ridge approach nearer and nearer. It is but a peep which is allowed into the plains: mountains are the chief features of the picture. The ruins of Sagalassus exhibit remains of most if not of all those ancient buildings, which usually adorned the cities of antiquity: they are chiefly ranged in two lines, at right angles with each other; one lying in the direction of east and west, the other of north and south: the former line runs parallel with the mountain, on the slope of which the town is situated; the other descends the hill to a considerable distance. Careful investigation would discriminate the Gymnasium, the Odeum, the Acropolis, temples, and perhaps even churches. I doubt not, Mr. Arundell will detail the ruins with great accuracy: it is superfluous, therefore, for me to say more on the subject. I must not, however, omit to express my admiration of the Theatre: this edifice is still in excellent preservation, with the exception of some parts of the proscenium. Here a spectator

may obtain a most accurate acquaintance with these ancient structures: he may mount the steps, ascending from the area to the highest seats: he may pass along the galleries; and he may traverse the vaulted passages.

It was a source of gratification to me to observe symptoms of Christianity, amidst the numerous symbols of Heathen Worship. We saw a cross engraven on the large building at the western approach, and another under one of the sepulchral vaults hewn out in the rock.

The remains of Sagalassus are the most deserted of any which I have yet seen. They appear to have been abandoned to the partridges: we were continually starting these birds, during our examination of the building; and we also aroused a fox from his retreat in the Theatre. Nothing perhaps can be a more striking proof of the grandeur of antiquity, than to discover such splendid ruins in a place of so little celebrity; and, in surveying such an object, we are powerfully taught, that not only the existence of man, but even the duration of his proudest works, is transitory and precarious.

In the village of Aglason, we find, according to report, 100 Turkish Houses and one Mosque. The village itself and the neighbourhood are strewn with the remains of antiquity. This morning I was astonished to observe a crowd of Turkish Women, collected round our dwelling: they were drawn thither by an eager desire to get a sight of us; and so different are Turkish Manners in this part of the interior from those of the coast, that they were not even veiled. During our absence a still larger number, as we learnt, had assembled; some of them with the desire of medical assistance: one of these, though she was conscious of no complaint, was desirous of ascertaining, by means of a physician, if she was in health! The custom, which is almost universal among Turkish Women, of concealing their faces beneath their large veils, as soon as they perceive a stranger approaching, reminds me of what is related of Rebekah, (Gen. xxiv. 65.) *She said unto the servant, What man is this, that walketh in the field to meet us? And the servant said, It is my master: therefore she took a veil, and covered herself: the original has it, She took the veil; or, as we say, HER veil.*

A youth in the house where we reside was asked if any Franks had ever before visited the village. The term "Frank" he did not understand; but, on the question being changed into the inquiry, whether any "Glaours," or "Infidels," had ever been here, he replied, "No."

April 16—Left Aglason, at eight in the morning, and travelled in a westerly direction. We traversed a plain adorned with trees, and afterward ascended considerable hills: the Savine Tree is very abundant on these heights. At eleven, we arrived at the village of *Tchinaya*. Thence we crossed a fine plain, in high cultivation; and, beyond it, arrived in a most barren region: hills abound, with scarcely a blade of grass, and of the colour and consistency of pipe-

clay : we descended a singular gully by the side of a rapid stream, crossed by several bridges : it is truly a country of desolation.

We arrived at *Burdur*, a quarter before two. This town is large : they inform us of 150 Greek Houses and one Church. There is a Schoolmaster here, who teaches Ancient Greek. We met with a Turk here, who is employed in one of the most melancholy services which can degrade human-nature ; but who is, at the same time, possessed of more intelligence than usually falls to the lot of his countrymen : he is a Slave Dealer ; and has just arrived with twelve Negroes, whom he is conducting from Egypt to Constantinople : as he spoke Italian, I had much conversation with him ; and found that his slaves were from the neighbourhood of Tripoli, and that the price of one of them might be 1500 piastres : Mr. Arundell would have been glad to purchase a boy, for the most benevolent purposes ; but the owner declined, on the ground that the law of Turkey forbade the sale of Slaves to Franks : it is a reflection, disgraceful to our country, that the Slave of a Turk should be accounted more happy than the Slave of an Englishman : at the end of seven years, it is usual for the Turk to emancipate his Slave ; nor are Slave Drivers, armed with whips, ever heard of in the country of Mussulmans ! I have found here Greeks from Joannina ; and have been pressing them to seek relief from their sorrows, in Him who says, *Come unto me, all that labour and are heavy-laden, and I will give you rest*. I had also a long conversation with Anastasius, a Greek who practises as a physician : but, how difficult is it to persuade men to be eternally happy ! We gave him a New Testament : he informed us of three Hungarian Physicians, who had, not long since, become Mussulmans.

April 17, 1826.—We left *Burdur* at half-after-seven ; and arrived at *Yazakony*, after a ride of some hours along the Salt Lake. We reached *Atchikeny* at half-after-five : the road was not very interesting.

April 18.—Our accommodations in this small village were more than usually good : we were even favoured with a kind of tray, which answered the purpose of a table. Left *Atchikeny* at half-after-seven ; and, soon after three, arrived at *Baschisma*. We passed a fresh-water lake two or three hours from *Atchikeny*, about five miles long and two or three broad. We next ascended a rocky defile, adorned with beautiful forest scenery, and passed a second time into the large Plain of *Chardar*. Coming to a well, without possessing the means of obtaining water, we were forcibly reminded of our Lord's situation near Sychar—*Sir, thou hast nothing to draw with, and the well is deep*. This morning, as we were riding along, I read the Epistle to the Colossians. What heavenly satisfaction does the Word of God afford ! I can find no other rest ! May God give grace to myself and to every Christian Missionary to attend to the admonition, addressed to a Minister of this Church, *Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it*. Our

ride over the plain was exceedingly sultry : we passed through a *weary land* ; and longed in vain for the shadow of a great rock under which to obtain shelter.

April 19.—We started at half-after-five ; and passed along a route, great part of which we had previously travelled. We left *Chonos* considerably to the left, and went forward through the Plain of the Lycus, crossing the river which comes down from below *Chonos* on a bridge of two arches, and not halting till we arrived at *Bujalee*. About two in the afternoon we arrived at *Degnizlu*. Vegetation is much more advanced in this neighbourhood than in the country which we have just passed : the trees are now assuming their summer attire. Had serious conversation with Pappas Immanuel, a Rhodian : we gave him Tracts, entreating him to read them to his people. Though we see little of real Christianity in these countries, it is not lost for ever : like the Lycus at Colosse, it may disappear for a time, but we have the best authority for believing that it will, ere long, rise again to view in its pristine glory.

April 20.—I feel it my duty to record Mr. Arundell's medical attention to the people : during the whole journey, he has exerted himself in the most laudable manner for the benefit of applicants. Every traveller in the East is well aware how perpetual are applications of this nature : all Franks are supposed to be Physicians : at *Burdur*, a Turk seized my hand, and by main force applied my fingers to his pulse ; and it was with difficulty that I could make him understand that I was not a medical practitioner. How delightful would it be, were those, whose office it is to impart health and life to the immortal part of man, to meet with an equal degree of solicitation ! but the most melancholy symptom in the innumerable maladies of the soul, is insensibility to the disease. Left *Degnizlu* at two in the afternoon, and reached *Sarakeny* soon after six. On the way we observed a large swarm of locusts : the country has been visited for the last two years by this terrible scourge ; and the same calamity again threatens it.

April 21.—Last night we retired to rest in what appeared one of the best rooms which we have occupied during the journey ; but, at midnight, we were roused by the rain pouring through the roof : I found it necessary to rise and dress : in flat-roofed houses this is a frequent occurrence. I discover in the adventures of this night an illustration of Prov. xxvii. 15—*A continual dropping in a very rainy day, and a contentious woman, are alike*. The LXXXII have it—*Drops of rain in a wintry day drive a man out of his house, and just so a railing woman*. The Vulgate speaks expressly of the roof through which the water passeth. I was literally driven out of the house by the rain descending through the roof, and sought for shelter in the corridor, which was better protected.

In walking here, at this midnight-hour, I was much interested to hear the Mussulman Hymns resounding from the minaret of the Mosque : this practice, which is usual with

the Turks during the season of Ramasan, has a very solemn effect. I must add, there is to me something highly interesting in the Muezzin's proclaiming from the minaret the hour of prayer: I have often listened to it with serious feelings, though the language is foreign to me, and though it is a part of the Mahomedan Service: there also appears to me to be a sublime and affecting simplicity in the language which is employed—"God, Most High! I attest that there is no God but God! I attest that Mahomet is the Prophet of God! Come to prayer: come to the assembly of Salvation. Great God! There is no God but God!" May the clause concerning Mahomet be soon exchanged for the Confession, "I believe that Jesus is the Son of God."

This morning I witnessed an affecting exemplification of the manner in which instruction is conveyed among the Greeks. Hearing the sound of recitation, I followed it into an apartment of the khan, and found a priest engaged in teaching his son. The youth had before him one of the large volumes employed in the Greek Services, and which are written in a language unintelligible to him. From this book, his father engaged him in a continual repetition of the words, "Arrogant Israel, bloody people, impelled by what injuries didst thou liberate Barabbas and betray the Saviour to the Cross." By dint of such continual repetition, the poor little fellow would, at length, be able to read a book, without understanding its meaning. The custom of teaching children by means of the ancient language has, I believe, been universal till lately among the Greeks. From the words which I have just quoted, we may observe, in passing, in what manner prayers to Saints had their origin: first, the Saint was addressed in a rhetorical manner, just as language is above directed to the people of Israel; and, by degrees, what was nothing but bold apostrophe, began to be understood as the language of prayer and adoration.

From the apartment of the priest, I passed into an adjoining School, which afforded me much greater satisfaction. Here I found a Young Greek, with the New Testament of the Bible Society in his hand. It was delightful to observe in him a disposition, not unworthy of comparison with the spirit of the Ethiopian Eunuch, *How can I understand, unless some one guide me?* In fact, he acknowledged his incapacity to understand the truths of Divine Revelation; and I had one of those delightful opportunities, which refresh so much the spirit of the Missionary, of directing him to Christ, and to Christ alone, as the Saviour of sinners. I pointed out a variety of important passages in the New Testament, read them with him, and marked them for his future study. I learned with no small satisfaction afterward, that it was his full intention to proceed, with another young man, to Corfu, in order to study at the University there. I thank God for my intercourse with the Young Schoolmaster of Sarakeny: he has heard the truth in a most teachable spirit.

Notwithstanding the rain continued, we determined to proceed. We crossed the Mæander for the fourth and last time, over a large wooden bridge. After the rain had passed off, we encountered most severe cold: suffering extremely from the rigour of the weather, we arrived at *Bullada*; and were glad to find relief by kindling a large fire in our room in the khan. *Bullada* is a large Turkish town, situated on the declivities of Mount Messogis: it contains a thousand houses and eleven Mosques.

April 22, 1826—How extraordinary! this morning we find ourselves surrounded by a snow-white world. Who would have expected this circumstance in Asia Minor, on the 22d of April! Courtship, it appears, is, in Turkey, a transaction of no great length or difficulty. Mehmet, our Janissary, during the few hours' stay which we had made in *Bullada*, has been betrothed to a Turkish Female: he cannot see her, till the day on which they are married.

This is the weather for great coats, umbrellas, flannels, and whatever can defend or invigorate the human constitution. Such were our feelings on leaving *Bullada*. After crossing Mount Messogis, we found a more genial climate. The mountain itself is uninteresting. On this side, we traced a small river for a considerable distance, and forded it full twenty times: the scenery on the bank is enchanting. Our day's march was of six hours' continuance. We passed *Derbent*, and spent the night at *Inaghoul*.

Philadelpia.

April 23—In no part of my journey have I risen with more lively anticipations. To day I expect to see *Philadelpia*. May the blessing of Him *that is holy and true* accompany me thither! May I learn, by this visit, to imitate the members of that Ancient Church, which so faithfully *kept the word of our Lord's patience*; and finally become, with them, *a pillar in the temple of God, and go no more out!*

After a ride of four hours we arrived at *Philadelpia*. As we drew near, I read with much interest the Epistle (Rev. iii. 7—13) to that Church. The town is situated on a rising ground, beneath the snowy mountain *Tmolus*. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over Modern *Philadelpia*. Were Christ Himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word of our Lord's patience* is gone by; and here, as in too many other parts of the Christian Vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish Empire: there is still a numerous Christian Population: they occupy 300

houses: Divine Service is performed every Sunday in five Churches; and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience?—it is conveyed in sounds unintelligible to those who hear: when the very Epistle to their own Church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian Virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostasy from true and practical Christianity, which has been the bane of the East. *Grievous wolves have entered in, not sparing the flock* (Acts xx. 29.) There have been false teachers among them, who *privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of* (2 Peter ii. 1, 2.)

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the Eastern Churches. This is not the place for detailing the grounds of such an opinion; but I state with confidence this result of my observations, during my intercourse with Oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favourable occasion; and, ere long, we shall see the fruit of our labours. The English Missionaries who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves: *Behold, I have set before thee an open door, and no man can shut it.*

We see this interesting place to peculiar advantage. For several days, we have been contending with rain, cold, and adverse weather; but, to-day, on arriving at Philadelphia, *lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land* (Cant. ii. 11, 12.) The voice of the turtle charmed me greatly during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan.

The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the Bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foun-

dation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian Belief, than the Creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the Church, which former ages might endure; but the present must put them down." Other topics of conversation were, Justification by Faith, Indulgencies, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last-mentioned subject, I was surprised to find, that he did not know that Protestants worshipped God without the use of pictures. The Christian Population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the Evening we attended the Metropolitan Church; but to give a true account of the sad degradation of Christian Worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos: his house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian Bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other Episcopal Residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

April 24, 1826.—This morning I visited a Public School of the Greeks. There were present 30 or 40 children: Greek, Romain, and Turkish were the objects of attention. The Master complained, that the neglect of the parents was a great obstacle to improvement: as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business. I am sorry to say, that here, as in many other Greek Schools, the *bastinado* is an important appendage.

I found in this School a Manuscript of the Gospels, upon parchment; but it is by no means ancient or valuable: it is, however, worthy of notice, that a Manuscript was found some time since at Cæsarea, written in capital letters; which is held in such veneration in that neighbourhood, that the Turks always send for it, when they put a Greek upon his oath: it will be well for future travellers to examine it.

I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that, while Ephesus, Laodicea, and Sardis, the three

Churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this Church, together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited), still contain flourishing communities of Christians.

The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. "Philadelphia, alone, has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek Colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins." (Gibbon's Decline and Fall, vol. xi. chap. 64.) It may be added—the circumstance that Philadelphia is now called Allah-Shehr, "the City of God," when viewed in connection with the promises made to that Church, and especially with that of writing the name of the City of God upon its faithful Members, is, to say the least, a singular concurrence.

Sardis.

April 25, 1826—We left Philadelphia at half-after-ten; and, in seven hours, arrived at a Coffee House, an hour's distance from Sardis. We have the famous Acropolis of that city in full view. To the left of our route, we observed numerous hills, thrown into such singular forms, as to leave no doubt that earthquakes have often here performed their work of destruction. Our day's journey was along the route of the Younger Cyrus, when he commenced his expedition against his brother. We are informed, that there are as many as sixty Greek Houses and one Church within a circuit of moderate extent.

April 26—This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian Monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the Churches of St. John and the Virgin, the Theatre, and the building styled the Palace of Cræsus; but the most striking object at Sardis is the Temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice, which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity. I read, amidst these ruins, the Epistle (Rev. iii. 1-6) addressed to the Church once fixed here. What an impressive warning to Christian Churches! *A name to live, while dead!* Is not the state of religion in Britain precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popu-

lar: the world approximates a certain distance toward religion, and many persons who would pass for religious seem disposed to advance at least half-way toward the world. Does not this neglect of watchfulness end in many *defiling their garments?* And if this negligence does not give place to *remembrance and repentance* and to a *strengthening of the things which remain and are ready to die*, the consequence will be equally fatal! May God preserve us from the fate of Sardis!

From Sardis to Thyatira.

From Sardis we took the direction of Thyatira; and first had to cross the celebrated Plain, on which Cyrus overthrew the Empire of Lydia. Upon arriving on the banks of the Hermus, we found that the ferry-boat had been destroyed; and that it would be necessary, in consequence, to ford the river: this appeared to be rather a dangerous enterprise, as the river is both wide and deep: happily a fine Turkish Youth undertook to be our guide; and, riding gallantly at our head, he conducted us to the other side in safety: the water reached to the breasts of the horses. We now approached the immense multitude of lofty barrows or tumuli, which have so justly attracted the admiration of travellers: they cover a very large extent of ground; and are, in general, of very regular formation: we were, of course, particularly struck with that which is considered the Tumulus of Halyattes; and which is, probably, the largest artificial hill in the world; but the *tout ensemble*, more than all, engaged my attention. What a most extraordinary burying-ground! Here, you are ready to exclaim with the prophet—*All the kings of the nations, even all of them, lie in glory, every one in his own house* (Isaiah xiv. 18.) Beyond the tumuli, we passed the Gygean Lake to the right. After a ride of 6½ hours we arrived at Mermere: this is a fine large village with a northern aspect, and defended on the south by a rocky and precipitate hill: two Mosques with domes and minarets are very conspicuous: I heard only of five or six Greek Houses and one Church.

Thyatira: April 27—I have now the favour to write in the Sixth of the Seven Churches. It is about four hours distant from Mermere. On the way, we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an inscription, containing the words, "from Thyatira." Ak-hissar, the Modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is, by far, the best which I have yet seen. The Greeks are said to occupy 300 houses, and the Armenians 30. Each of them have a Church.

Here we witnessed a fine Turkish spectacle. The new Mutselim of Aidin arrived from Constantinople, with a retinue of 200 horse. They were all extremely well dressed and mounted: their turbans were white as snow, and the renowned scymitar of Turkey hung gracefully behind them. I was much struck with the lordly air which they displayed.

"It is well," I thought, "for Europe, that such cavaliers have no discipline."

We paid a visit to the Church of the Greeks: it is a wretched structure: upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time with four or five Greeks, on the study of the Scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterward sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament, and cannot but indulge the hope that a useful impression has been made on his mind.

The language addressed to Thyatira (Rev. ii. 18—29) is rather different from that of the other Epistles: the commendations (v. 19) are scarcely surpassed even in the Epistle to Philadelphia, while the conduct of some (vv. 20, 21) was impious and profligate: the Church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom we observe a similar state of things even at this day: how important, then, the admonition, *That which ye have already, hold fast till I come!*

And this language is not only designed for those who have recently been brought to the knowledge of Christianity. It is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown, after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection, that he is still possessed of a heart which is *deceitful above all things and desperately wicked*, and that he is still encompassed by a world which *lieth in wickedness*. When the disposition of *fearing always*, is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realized obedience to the caution, *Hold fast that which ye have*.

The address to the unfaithful part of the Church at Thyatira is, at once, alarming and inviting. It contains one of those many denunciations of Divine anger which place it beyond all doubt, that *God will by no means clear the guilty*. Nothing will save them from the indignation of Him, who has revealed himself as a consuming fire to the wicked.

The Sacred Writer of the Acts of the Apostles informs us that Lydia was a *seller of pur-*

ple, of the city of Thyatira; and the discovery of an inscription here which makes mention of "the dyers" has been considered important, in connection with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed, that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna, for the purposes of commerce.

From Thyatira to Smyrna.

April 23, 1826.—We left Ak-hissar at half-after-six in the morning; and, in four hours and-a-half, reached a Coffee House, which is considered half way to Magnesia. The country was uninteresting, and for the most part uncultivated. We observed a flock of 25 vultures close by the road.

At half-after-twelve we proceeded on our journey, and arrived, in about five hours, at Magnesia-by-Sypilus. The greater part of the way we were accompanied by a body of Turks, who had been escorting the Pacha of Magnesia on his way to Constantinople: these young men were full of wild freaks, lashing and galloping their horses, and indulging in diversion as much as if heated by wine. A young Moor had nearly paid very dear for his sport: he had a most tremendous fall, his horse appearing to roll completely over him: to our astonishment and joy he declared himself unhurt.

The view of Magnesia is splendid. Twenty white Minarets tower above the Houses; and Mount Sypilus, a mountain, huge and rocky, impends above. The town itself is cleanly; and, in general, superior in character to the other Turkish towns which I have yet visited. We heard of 800 Greek Houses and one Church, and of two Armenian Churches: the Jews also have a Synagogue. The Scriptures have been sent hither from Smyrna, by Mr. Barker, and very readily purchased.

April 29.—This morning we ascended part of the steep hill on which the Acropolis is seated. On producing a compass, we found the needle powerfully affected by the iron-stones of which the hill is composed. The prospect from this eminence is extremely beautiful: the Hermus is seen dividing the plain to a great distance; and there, we recollected, was fought the great battle, in which Scipio Asiaticus routed the forces of Antiochus.

From Magnesia to Smyrna is a ride of eight hours. The way leads over Mount Sypilus, and is of the most rugged and toilsome description. After travelling for thirty-one days, it was no small pleasure to me to catch sight once more of the Gulf of Smyrna; and to be approaching a place, where I might enjoy a season of repose, and return once more to my regular duties. The last steps of our journey were over the delicious Plain of Smyrna. For fertility and beauty it is probably unrivalled in Asia.

How can I conclude, without expressing my gratitude to the Almighty, for His watchful care, extended toward us during our whole

tour! The conviction of His love and favour is my solace and happiness as long as I live upon the earth; and now, having had this new evidence of them, may I be excited to more fervent devotion and to more active obedience!

Second Visit to Thyatira.

June 15, 1826—Mr. King and I were mounted at four o'clock this morning; and arrived at Ak-hissar, on our way to Constantinople, about one. I regret that circumstances prevent my visiting Pergamos at present, but I have the pleasure of seeing Thyatira a second time. We forded the Hermus considerably above the bridge: at this place and at this season the water is scarcely above the knees of the horses.

A second time I crossed the field of battle which was fatal to Antiochus. A very different army is at present ravaging the whole territory. I allude to the Locusts; and I am perfectly astonished at their multitudes: they are, indeed, as a strong people set in battle array: *they run like mighty men: they climb the walls like men of war. I actually saw them run to and fro in the City of Thyatira: they ran upon the wall: they climbed up upon the houses: they entered in at the windows like a thief* (Joel ii. 5, 7, 9.) This is, however, by no means one of the most formidable armies of locusts which are known in these countries.

Near Thyatira, we still find very beautiful vegetation: the neighbourhood has a most fertile appearance: the white rose is extremely abundant, and scents the air with a most delightful odour.

At Thyatira, we had very delightful intercourse with the Bishop's Procurator and with five Priests. Christ Crucified was the subject of our conversation; and Mr. King addressed the children of the School, 45 in number. We also distributed many Tracts, and gave away two New Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books after hearing the following fact, of which we were informed by a Greek of this place. Two Missionaries, he said, who were doubtless the Rev. Messrs. Fisk and Parsons, had visited Thyatira, five or six years ago, and distributed books: they had presented him with one; which he had actually lent to more than two hundred persons.

Further Account of the Jewish Converts at Constantinople.

Our Readers will not be surprised, after the statements given at pp. 205—210 of the Number for April, that the sufferings of the Jews at Constantinople who had embraced Christianity have shaken the constancy of one of them. Mr. Hartley writes, on the 9th of April, where he arrived on his return from Malta (see p. 223) after a quick passage of eleven days—

I arrived in Constantinople a second time, about a fortnight ago, after an absence of three months. The circumstances of the Jewish Converts continue to excite pain and anxiety. Two of them, John Baptist Castro and John Cohen, still adhere to their profession of Christianity: the third, David Bechas, has returned to Judaism. The conduct of David has been, I find, from the first, a cause of anxiety to the others; and he appears to have displayed, all along, a timid spirit, which nothing but the example and exhortations of his companions maintained so long steadfast: at last, overcome by the length of his sufferings and by the despair of seeing them terminate, he has forsaken Christ, and preferred time to eternity!

To me, it is matter of astonishment and gratitude, that they have not all adopted the same resolution. It is almost impossible to conceive the extremity of misery to which these persecuted individuals have been subjected—prison—stripes—chains—threats—hunger—cold—separation from friends and advisers—constant society with criminals and abandoned characters—severe sicknesses in consequence of their sufferings, without physician and without medicines—confinement in a place, not only destitute of the common comforts of life, but disgusting from its want of cleanliness. These are but a part of their distresses! I say it with full conviction, that, to meet death itself, would have been more easy, than to support such a complication of long-continued sufferings.

What renders their condition the more deplorable is, that they have no Christian Friend or Minister to instruct them, nor Christian Example to direct them; and, from their previous circumstances, their knowledge of the doctrines and duties of Christianity is but limited. I have had an interview with them once at the gate of the Arsenal, but I cannot obtain such access to them as would give me an opportunity of exercising my proper duties toward them. When I saw John Baptist Castro, he appeared like a man in the last stage of a consumption: I asked him if he felt willing to die: he should wish, he replied, to have an opportunity, previously, of bringing some of his countrymen to the knowledge of the truth.

Since they have been in prison, they have been entirely dependent on us for support; having not only *suffered the*

loss of all things; but not having a morsel of bread to eat. Mr. Leeves has advanced money to preserve them from starvation; and, until they are released, they have none else from whom to look for the support of life.

In another Letter, Mr. Hartley adds—

Whether they will ever get out of prison, it is impossible to say. The Jews will, doubtless, leave nothing which hatred the most implacable, assisted by immense sums of money, can do to prevent it.

In reference to this affecting case, Mr. Hartley suggests—

It seems to me of great importance, that a fund should be raised “for the relief of persecuted converts in Turkey.” Without assistance of this kind, every Jew who becomes a Christian is in danger of perishing, if not by the bow-string or the sword, at least by hunger and destitution. The truth cannot make progress here without commotion. Nevertheless we will go ONWARD, in the name of the Lord!

Progress of Light in Turkey.

With regard to Missionary Proceedings in general, I think that we may consider them encouraging. Numerous opportunities present themselves of instructing individuals in the truths of religion; and I fully expect to be employed in this manner, without intermission, the whole summer. In fact, as your number of acquaintances increases daily, occasions of usefulness run on almost without limit in so immense a city as Constantinople. These opportunities are more frequent among the Greeks, than any other body: but I am happy to inform you, that the door is opening for us among Roman Catholics also, and that our books are received by many of them with eagerness. It is also worthy of remark, that those very books which are in most direct opposition to their Church are received with the greatest pleasure; such, for example, as “Popery, a Novelty”—Tillotson against Transubstantiation—Tillotson on the Necessity of Reading the Scriptures—“Andrew Dunn,” &c. I ardently long for full and separate works against each of the principal tenets of Popery: these books not only open men’s understandings on their own peculiar subject, but they induce them to study books more readily on the experimental doctrines of Christianity.

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I also hear that the inquiry has been made amongst Roman Catholics, “Why do not the Protestants open a regular Church in Pera? Turks, Jews, Greeks, Latins, all have their respective Places of Worship—why not Protestants?”—the meaning was, a Church for the Natives of the country.

These and other circumstances indicate that LIGHT IS SPREADING. Wherever, indeed, I go in the East, I find persons who are beginning to see into the errors of their different communions. I would not, however, have it understood, that men are to be met with in these countries, who know yet what it is to count *all things but loss for the excellency of the knowledge of Christ Jesus our Lord.* I have a most encouraging conviction that such characters will ere long be found; but too many, alas! we meet with, who while they abandon the yoke of Popery do not abandon the service of sin; and that gigantic fortress, which Satan has been erecting and fortifying for so many ages in the East, will not fall without a tremendous conflict. May God give grace to those of us who have entered on this arduous but glorious service, to endure hardness as good soldiers of Jesus Christ—to fight a good fight—and hereafter to join in an universal ascription—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ!*

I hear, at intervals, of different Jews, who appear to believe in the Messiah: they are, however, so closely watched, that it is almost impossible to have intercourse with them. A Jew cannot call once upon a Missionary, without danger of the severest punishment.

Mr. Hartley adds, in a Letter to Mr. Jowett at Malta—

The Italian Books against Popery are getting on nobly. Notwithstanding the threats and sermons which are pronounced against them, a great number has been circulated, with much advantage; and I believe that they are now extensively read. I much regret that we have not a greater number of powerful works of the same description. Do all in your power to expedite the Italian Translation of the History of the Reformation. These are, beyond a doubt, the kind of books which we need at this time: the longer we delay presenting them to perishing sinners, the longer we leave them without the means of escape: the sooner and the more fully we display to them

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all the awful abominations of their religion, the sooner we shall be instrumental in bringing multitudes to that Saviour, whose blood alone cleanseth from all sin.

Visit of Missionaries from Egypt to Syria and the Holy Land.

The proceedings of the Society's Missionaries in Egypt were stated at pp. 250—253 of our last Number. Mr. Krusé and Mr. Lieder remain in Egypt; but their associates have proceeded to Syria: they left Cairo on the 30th of January, and arrived at Beyrout on the 18th of February. Mr. Kugler writes from that place, on the 5th of March—

We have now spent here about a fortnight; and, during that time, have been greatly blessed among the Brethren here. The Cause of the Lord is prosperous: all the Brethren are in peace together, and are very active.

Br. Gobat and I intend to leave Beyrout to-morrow for Damascus; in company of a late Armenian Bishop, and Br. Nicolayson of the Jews' Society. The English Consul has had the kindness to give us, without our having requested him, a Letter of Introduction to the recently-nominated Pacha, whom we shall probably have the honour to see at Damascus. Br. Mueller and our Girgis go direct to Safet, where we hope to meet them again.

We make considerable progress in the Amharic. Br. Gobat and myself can already make ourselves understood in this language: we jointly praise the Lord for His so graciously assisting us. Girgis reads much in the Four Gospels, and gives good proof that he has got a sound knowledge of them: this circumstance often leads to conversation. We, of course, mention here and there an error of the Abyssinian Church; and the man is, indeed, ready to give up immediately every argument, if he can see himself convinced out of Holy Scripture. We often regret that we have not yet got the Acts of the Apostles or the Epistles printed in Amharic; since these pieces of Holy Writ speak so directly against the errors of the Abyssinian Church. As soon as Girgis sees proofs out of Holy Scripture, he is silent; and acknowledges himself to be in error. We have the intention to spend the next Easter in Jerusalem; from whence,

if it pleases the Lord, I will write further.

Mr. Mueller writes to Mr. Jowett from Beyrout, on the 10th of March—

The Brethren Kugler, Gobat, and Nicolayson left Beyrout on the 6th, for Damascus. I thought it better to stay here a few days with our Abyssinian: on Monday, we intend to leave this place for Safet. In Safet, Mr. Nicolayson and myself intend to stay for some time, studying Arabic: he speaks Arabic already very well, and has a Teacher in his house. I hope, therefore, by the blessing of God, to profit something there with regard to the language. Brn. Gobat and Kugler and our Abyssinian intend to proceed from Safet to Jerusalem, and see what they can do there: if Ysa Petros should have time to give lessons, it is probable that I may go on thither with Mr. Nicolayson, after we have been some time studying in Safet.

Beyrout has benefited me very much, in every respect. The Brethren are men of God. Their labour has not been in vain in the Lord. Antichrist is, indeed, very much against them, in proportion as they are against him. But, *the Lord reigneth! Let the earth rejoice!*

Our health is, God be thanked! in a pretty good state. Br. Gobat and myself feel, now and then, a little unwell; but still we go on. We intend to stay in Syria and the Holy Land till July or August, and then to return to Egypt. I hope the Lord will bless my efforts with respect to the Arabic Language, that I may soon be useful in His vineyard. I only wish Malta a little nearer: then I would go and empty my heart into your bosom. But the Lord, who has been till now my Counsellor and my Guide, will continue to lead me in the way of truth: this is my comfort in my present bereaved state. He has promised to be with us unto the end of the world. Br. Gobat and I wrote to you in January from Cairo: I did not think at that time that I should proceed with the Brethren; but, after weighing circumstances, we judged it best that I should accompany them hither.

AMERICAN BOARD OF MISSIONS.

PROCEEDINGS OF REV. JONAS KING.

MR. KING's departure from Syria was stated at p. 37 of the Survey: his intercourse with Mr. Hartley, at Smyrna and at Constantinople,

has been noticed in the extracts from Mr. Hartley's Journals. Mr. King has just spent a few weeks in England, on his way to America. We shall now collect from his Journals some notices of his proceedings, both before and since he quitted the shores of the Holy Land.

Scene at the Holy Sepulchre at Jerusalem.

Mr. King gives the following description of the scene which takes place at the Holy Sepulchre, at the time of the Passover: our Readers are not unacquainted with this scene, but it may be well to see it delineated by various hands.

Toward night we went to the Church of the Holy Sepulchre, to hear the Sermons of the Latin Priests, and to witness their idolatrous worship. There were delivered, as is usual on the Anniversary of the Crucifixion, seven Sermons: four were in Spanish, two in Italian, and one in Arabic.

"The first scene of the theatre," as one of their own priests, who assisted in the performance, remarked to us, was in the chapel of the Roman Catholics. Into this we entered a little after sunset; where we saw, arranged in order, and clothed in splendid robes, the priests of the Terra Santa. In a few minutes the doors were shut, the lights all extinguished; and one of the priests arose, and began a Sermon in Italian: he had not uttered more than three or four sentences, before he began to tell how big the emotions were, that filled his breast; and changed the tones of his voice much sooner than a common tragedian would have done in a French Theatre—so soon, that no one, I presume, could have been affected. Indeed his art was so manifest, and ill-timed, that I could feel nothing in my own bosom but disgust. After having spoken fifteen or twenty minutes, he named the Cross; and, at that instant, a little door, which led into an adjoining apartment, opened, and a man entered with a light, bearing a large wooden cross. "Ecco vienne," cried the preacher, "nel momento proposito!" "Behold it comes in the moment prophesied!" and, kneeling before it, said, "Thee, O Cross, we revere, and thee we adore!" "Tu, O croce, ti reveriamo, et ti adoriamo!"

The second Sermon was delivered at

the place where, it is said, the garments of our Lord were divided; the third, where he was beaten; and the fourth, where he was nailed to the cross: these were in Spanish.

At the last-mentioned place, the cross was laid on the floor, and a wooden image, about the size of a little babe, attached to it. As I saw the priests kneeling around it, with lighted wax-candles in their hands, I said within myself, "Surely ye have crucified to yourselves the Son of God afresh, and put Him to an open shame!"

After this farce, they brought the image on the cross to the place where, they say, stood the cross of our Lord. There they planted it; and a Sermon was delivered in Italian, which, though rather coarse, contained some just sentiments, with regard to the sorrows of the suffering Jesus. Toward the close, the speaker addressed the image, and concluded by saying—"We now wait for Joseph of Arimathea, to come and take down the body." The pretended Joseph soon came, and, with hammers and pincers, drew out the nails from the hands and feet of the image, took it down with great apparent care, and wrapped it in a fine linen cloth.

From the place of crucifixion, the image was carried down to the stone of unction, and anointed with some kind of ointment, and sprinkled with perfumed waters; after which a Sermon was delivered in Arabic. The Sermon was long, the Arabic badly pronounced, and the speaker often broke out in apostrophes and prosopopœias, addressing stars, rocks, angels, Jews, &c.; but I was pleased with it, as containing the birth, life, sufferings, and death of our Saviour, who, he said, laid down His life for our sins.

From the stone of unction, the image was carried to the sepulchre, and laid in the tomb; at the door of which a Sermon was delivered in Spanish, and the scene was closed.

Seldom have I had such feelings with regard to the Christian Religion, as I had while witnessing this tragic scene, acted in one of the most interesting, one of the most sacred places on earth—on Mount Calvary—in the House of God—at the place where the Son of God suffered! Never did I feel so ashamed of the name of Christian. I know of no scene on earth so calculated to make a man an infidel,

Pagan Christians! Idolatrous worshippers of Christ!—Who can go to a Jew, or a Mussulman, in Jerusalem, and ask him to embrace the Christian Religion? Ye have defiled the Sanctuary of the Lord, and put the Son of God to open shame!

Attack, in Palestine, by Arabs.

The following account of an attack made by a body of Arabs, on the party with which Mr. King travelled from Jerusalem to Beyrout, gives a lively idea of the danger of private attempts to punish transgressors in a lawless country.

We came to an old ruined khan, called Lejoon, which stands on the confines of the Plain of Esdraelon. A beautiful stream of water flows near, between which and the khan there are a few miserable Arab huts. After pitching our tents in the centre of the khan, an old Egyptian Arab came and sat down by us, and told us that we were in a bad neighbourhood, and that we must be on our guard through the night if we wished to keep our things from being stolen. Before retiring to rest, I proposed that a watch should be kept by some of our servants; as I supposed, not only from what the Egyptian had told me, but from what I had heard previously, that the place in which we were was rather dangerous. A servant, accordingly, when we lay down to sleep, took his station in an old tower, which rose a little above the wall of the khan. About one o'clock we were all suddenly awaked by a terrible outcry and the firing of guns: when the noise had a little subsided, we learned that a trunk had been stolen by a couple of Arabs.

The next day was a memorable day. We were on the borders of the Plain of Esdraelon, famous for many a battle. It had been my intention to pass over this Plain, between Tabor and Hermon; and go to the Sea of Tiberias, which is about a day's journey from Khan Lejoon. When the morning came, we agreed to go in search of the trunk. Presently three Arabs came to look at us, and some of our party seized upon them and bound them with cords: I remonstrated, and said, "I can have nothing to do with such violent proceedings." These were afterward released; and two others, who were suspected of having stolen the trunk, were seized and brought in, with their hands tied behind their backs, fast-

ened to each other, and with ropes about their necks, and led off before us. As we left the khan and passed over the stream, the two Arabs, who walked bound before us, made signs, and called to three or four men who were sitting down near the village, and in a minute or two after I heard those men calling as if to some one at a distance.

In the land of the Philistines, I had seen the Arabs spring up like grasshoppers, where, at first, only two or three seemed visible; and I felt, very sensibly, that our situation was now dangerous: so I hastened on, to speak with some of our party who were in the foremost part of the Kofila, near the Arabs who were bound; for the Kofila was, at this time, stretched along in Indian file, with the muleteers and baggage in the rear. Our path lay down the gentle declivity of one of those hills, which skirt the western borders of the Plain; and, on either side, were high weeds and grass: so that we naturally fell into the position above mentioned.

On coming up to the prisoners, I said to their conductors, "You had better let these men go—you will be in difficulty—the safest way is to let them go." To this I had no reply. But the words were scarcely out of my mouth, when an Arab came riding furiously along by the side of the Kofila; then stopped suddenly, turned, and set up a loud cry. I then said, "They are coming;" and again requested that the two Arabs should be liberated: no answer was given; but, in a moment, we saw a large company of Arabs pouring down upon us; and I then ordered a Mussulman, who was near to me, to untie the prisoners and let them go.

At this instant the Dragoman of one of our party levelled his piece, to shoot the Arab who first came on horseback. I presumed that if he fired, we should, in all probability, be cut down by the infuriated mob that was coming; and I cried to him, not to fire, as did his Master: but he did not seem to hear; and a Moslem, one of our company, ran up, caught hold of his gun, and prevented him from shedding blood.

The Moslem had scarcely got hold of his gun, when one of the Arabs who were pursuing us came up in a most determined manner, with his sword drawn; and, as I was close to the prisoners, I feared that his first pass would be at me: so I turned a little from him, and stopped to see what was coming upon us.

Running up to the prisoners, with one blow of his sword he severed the rope that bound them together, then cut the cords which bound their hands, and set them at liberty; giving one of them a heavy blow on the shoulder, for what reason I could not understand.

While this was passing, every part of our Kofila was attacked by the Arabs, who poured down upon us like a torrent; some on horses, some on foot, with drawn swords, guns, and heavy clubs, at the same time setting up a terrible yell, like the war-whoop of the savages of North America.

It was no time for parley. All was confusion. No one knew whether to expect life or death. Death, however, seemed to stare us in the face. Some of our servants I saw falling from their animals; and all of us were put in motion, and driven like a flock of sheep before a band of wolves.

The cry was, "Fly!" and we fled; or rather we were forced on by the Arabs, who were among us, around us, beating us with their heavy clubs and guns, brandishing their swords, riding by us on their swift horses, yelling like so many furies. Flight from them was impossible: we were for the most part badly mounted: their horses are fleet as the wind: we had twelve miles to ride over the Plain: we were unacquainted with the road, and our pursuers knew every turn.

Our baggage was at length cut off: there seemed to be a little cessation on the part of the Arabs; and I hoped, that, contented with our baggage, they would let us go in peace: but in a moment I saw them coming on again, and I thought that probably all was lost, and that, as they had stopped our baggage, they now intended to take our lives. It was an awful moment! I could only say, "Heaven defend us!" I was in front of the Kofila, and a little distance ahead, when an Arab Sheik came flying up to me on his steed, with a large club in his hand: making a halt, I addressed him, calling him Brother, and said, "Do me no harm—I have not injured you." I thus spoke to him words of peace and gentleness. Upon this he let down his club, which he had been brandishing—halted, listened, and presently turned away; and, soon after, I saw him driving back some of our pursuers, and the cry of "Ayman," (safety) was heard by us; and I need not say, that it was a wel-

come sound to our ears. The baggage, too, to my surprise, was soon after permitted to come on. No life was lost; and I presume, that it was not the intention of the Arabs to kill us, for, had this been their design, they could have accomplished it with perfect ease.

The attack was a gallant one, and made by the Arabs as if they were determined to carry their point through life or death; and I have no doubt, that had one of their party fallen by our hands, it would have been the signal for the slaughter of us all.

I will now say, *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. The Lord liveth, and blessed be my rock! and let the God of my salvation be exalted.*

Visit to two Blinded Emirs.

Two Emirs had, last winter, their eyes burned out and their tongues (in part) cut off, by the Emir Bechir, the Prince of Mount Lebanon; on account of their having taken some part with the Sheik Bechir in the late disturbances on Mount Lebanon: another Emir shared the same fate; and all were, I believe, nephews of the Emir Bechir.

The Emir Fares professes to be a Christian. He told me that when his eyes were put out, a hot iron was thrust into them "half a finger's length." This may be a little exaggeration; but a man, suffering with a hot iron run into his eyes, might well be allowed to suppose that it was as he represented it. His eyelids seem to be grown together, and "his orbs" are indeed "quenched in everlasting night." His tongue, he told me, was (in part) cut off twice, yet a little less, he thought, than two fingers' width: he speaks with perfect fluency, and finds no difficulty in pronouncing any of the letters of the alphabet, except R. With him we had much interesting conversation on the subject of religion: he belongs to the Maronite Communion; but is inclined to be more liberal in his sentiments than the Maronites generally.

From his house, we went to call on his brother, the Emir Silman; who appears to be much older than the Emir Fares, and who is a Mussulman. On my addressing him, he spoke of having heard read a Valedictory Letter which I had addressed to my friends in Palestine and Syria; which was, he said,

"good and unanswerable." This led to much interesting conversation about the character of Jesus Christ, as God, and Man, and Mediator; the Sacrament of the Lord's Supper; the state of man by nature, and his need of a Saviour to save him from sin, and of a Mediator to reconcile him to God, whose holy law we have broken. He was inquisitive on all these subjects, and listened to our replies with much attention; as did also his son, a fine youth of about sixteen. The eyes of the Emir Silman, like those of his brother Farea, are sealed up for ever; but his tongue, though (in part) cut off, still articulates, perfectly, every word.

School at Beyrout for Grammatical Arabic.

Before I left, a Teacher was engaged to open a School at Beyrout for teaching Arabic grammatically. If this School can be maintained, I have great expectations with regard to its utility: it is what I have long been wishing to see established. The grammatical knowledge of the Arabic is principally confined to the Mussulmans, who will seldom condescend to teach a Native Christian; and, at the Maronite College in Ain Warka, no one is allowed to enter, except with the intention of becoming a priest. Thus a knowledge, often indispensable in order to understand the Arabic Scriptures, is almost entirely shut out from the common people. This School would be useful, not only to the people of the country, but to European Travellers, who might wish to acquire a knowledge of Arabic. It was often with the greatest difficulty, and, in many places, absolutely impossible, for me to find a man capable of teaching Arabic. I trust this School will not be relinquished for the want of support: 150 dollars a-year would, for the present, be quite sufficient to render it a free school.

Reflections on quitting Syria.

It is now three years, within three days, since I set out on this Mission. They have passed away like a dream of the night. Whether any good has been accomplished, through my feeble instrumentality, the last great day will disclose: the account is sealed up in the books of heaven; and, when they shall be opened, I feel that I must surely confess that I have been but a very unprofitable servant. My joy is, that I have been permitted, in some degree, to aid, in a divine and glorious work, men, whom I consider as far more worthy than myself, to proclaim the unsearch-

able riches of Christ. The Mission, I doubt not, will prosper, though it be in the land where the crescent and the red banner wave, and where ignorance and superstition and vice have combined to make a mighty stand.

The passing traveller may ask, "What have you done?—what can you do?" And we will only say, "The Lord is great in Zion, high above all the people, mighty in battle; and, through faith in His name, kingdoms may be subdued, lions' mouths stopped, the violence of fire quenched, weakness made strong, and the armies of the aliens put to flight."

The true Missionary acts from a higher policy, than that which sways the kingdoms of this world. He reckons not the victories which he is to win, by the numbers that he can bring in to the field, or from the single strength of his own right-hand: with meekness he looks up toward heaven, and hears the consoling promise—*Lo, I am with you always, even unto the end of the world.* With the eye of faith, he sees round about him, as about the prophet of old, multitudes of horses and chariots of fire, and he fears not the host of the Syrian King. The host of Amalek may press sore upon him, but he holds the *rod of God* in his hands, and is sure that Israel will prevail. He looks continually to Him, who was clothed with a vesture dipped in blood, and whose name is called the Word of God. He sees upon His vesture and upon His thigh a name written, *King of Kings, and Lord of Lords*, before whom the Beast and the False Prophet must inevitably fall. The true Missionary walks by faith, and not by sight: he endures as seeing Him who is invisible, who is the High, the Living, the Mighty; before whom, the kings, princes, and potentates of the earth, and all the nations, are as nothing, and less than nothing, and vanity. Let not Missionaries or Missionary Societies be discouraged, because they see no present fruit of their labours. Seed-time and harvest seldom meet together. They shall reap in due time, if they faint not.

From Syria to England.

Mr. King left Beyrout in the latter part of September 1825, on board the Sardinian Brig Achilles, chartered by Lord Viscount St. Asaph; who had very kindly invited Mr. King to go with him to

Antioch, and from thence to Tarsus; and then to proceed in his vessel to Smyrna, as it was his Lordship's intention to proceed from Tarsus to Smyrna by land. Mr. King did not reach Smyrna till Christmas. His baggage, with his Arabic Manuscripts and most of his Journals, which were sent by sea, fell into the hands of a Greek Pirate. Being detained at Smyrna in the hope of recovering his property, he availed himself of the opportunity to prosecute the study of Modern Greek: in this language he acquired considerable fluency, and spent most of his time among the Greeks, in reading and conversing on the Scriptures. His effects had been left by the pirates on board a Sardinian Vessel at Rhodes, and were brought to Smyrna by Captain Hamilton of H. M. S. *Cambrian*, in the latter end of May, but greatly injured: he writes—

I am now relieved from much anxiety; and have regained some of my most valuable manuscripts: some were so torn in pieces, so as to be of no value: others were carried away by the pirates, or entirely destroyed. All my clothes, and all the minerals and curiosities which I had collected in Egypt, Palestine, and Syria, are lost.

Mr. King left Smyrna, with Mr. Hartley, and arrived at Constantinople, in June of last year. It had been his intention to pass through Italy to France; but he availed himself of an opportunity of a passage to Majorca, and thence of another to Barcelona. After a short stay in that city, he left Spain in the beginning of October: of that country he gives the following lamentable account—

In Spain, efforts are making to re-establish the Inquisition. About six weeks before my arrival, a Jew was put to death as a heretic. Assassinations are frequent. I was assured, by Officers of high rank at Barcelona, that, in the Province of Catalonia alone, which is considered one of the best in Spain, there had been, within three years past, more than fifteen hundred assassina-

tions, of which the law took no notice. About eight days before my arrival at Barcelona, the Superior of a Convent was assassinated in his chamber, at eleven o'clock in the morning: a cry was set up after the murderer, but nobody knew where he was to be found. An Officer of rank in the Spanish Service, himself a Roman Catholic, assured me, that three leagues from Barcelona, if a Priest were to set up the cry "There goes a Protestant!" the latter would be almost sure to be assassinated.

Mr. King had left France, in the Autumn of 1822, in his way to Malta: on his first view of it, on the present occasion, he thus apostrophises that country—

When, from the heights of the Pyrenees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards and smiling green fields! Four years have rolled away, since I bade you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly clime! Thanks to Him, who has preserved my sight, and permitted me once more to behold thee! With all thy gaiety and infidelity, thou art more lovely than the land of the Moslem—far happier than that dark, vengeful, pagan-christian country, from which the snow-clad mountains separate thee. My feet are glad to enter thy borders, and with heart-felt joy I greet thee!

Mr. King spent some time very profitably among the Protestants in the South of France, and says of that country—

France is in a very interesting state.

Many villages about Lyons are turning Protestant: in one of them, a Young Man lately mounted a stone pillar in the street; and, after reading in the Scriptures to a multitude assembled round him, publicly renounced his belief in the Roman-Catholic Religion. The Jesuits are trying to re-establish themselves; and the Roman-Catholic Missionaries go on with their pious work of erecting crosses.

After some residence at Paris, Mr. King arrived in London about the middle of June. He visited Cambridge and Oxford, proceeded to Bristol, and embarked at

Liverpool, after spending about a month in England, and endearing himself to many friends. He renewed, on this occasion, his intercourse with his beloved associate and companion in travel, Mr. Wolff. A subscription was set on foot by Mr. King, and a sufficient sum raised to procure Founts of Arabic and Armenian Types for the use of the Palestine Mission.

India within the Ganges.

Bishop Heber on the Character and State of the Hindoos.

SOME Letters from the late Bishop Heber to a friend have been quoted largely in a recent Number of the Quarterly Review, from which we shall extract a passage, written in the usual vigorous and animated style of the Bishop, relative to the scene of his brief but active labours.

The Reviewer introduces the Bishop's remarks on the People of India by the following observations—

In a Letter to one of his friends, written at the close of his extensive journey, the Bishop distinctly expresses his satisfaction that he had never, in the whole course of it, turned either to the right hand or to the left for the sake of gratifying curiosity—that he had travelled in his Episcopal capacity, and allowed no other objects to interfere with those which were pressed on him by the character of his functions. But no accomplished Englishman, far less a deeply-read and deeply-thinking Scholar like Heber, could traverse these regions without having his attention called to many objects, which may not, at first sight, appear to have been, in his case, professional. The whole state and condition, however, of the Indian Population, it was, in fact, most strictly and sacredly his duty to study; and how successfully he carried his talents to this object, we have it in our power to shew by some passages from his manuscript correspondence. The Letter from which we are about to quote was addressed to one of his oldest and most intimate friends—a gentleman, not of his own profession, but engaged in the business of the world and the duties of

a high public station. We offer no apology for citing largely from such a Letter, written on such a subject; and are sure our Readers will require none. It is not often that the English Public are permitted to listen to such a witness as Bishop Heber, on the concerns of their Indian Fellow-subjects. Poet as he was by nature, it is nevertheless true, that a highly philosophical cast of mind is apparent in all his writings upon political subjects: he was equally enabled to work out the most serious speculations of what may be termed Political Science; and, at the same time, to combine and compare those varieties of detailed facts, on which Political Science, if sound, will be found to depend.

The Bishop's remarks here follow: the friends of India are much indebted to the Gentlemen who have made them public.

Though the greater part of the Company's Provinces (except Kumaon) are by no means abundant in objects of natural beauty or curiosity, the prospect affording little else than an uniform plain, of slovenly cultivation; yet, in the character and manners of the people, there is much which may be studied with interest and amusement: and, in the yet-remaining specimen of oriental luxury and pomp at Lucknow—in the decayed, but most striking and romantic magnificence of Delhi—and in the Taj-Mahal of Agra, doubtless one of the most beautiful buildings in the world—there is almost enough, even of themselves, to make it worth a man's while to cross the Atlantic and Indian Oceans.

Since then, I have been in countries of a wilder character—comparatively seldom trodden by Europeans—exempt, during the greater part of their history, from the Mussulman Yoke—and retaining, accordingly, a great deal of the simplicity of early Hindoo Manners, without much of that solemn and pompous uniformity which the conquests of the House of Timur seem to have impressed on all classes of their subjects. Yet, here, there is much which is interesting and curious. The people, who are admirably described (though I think in too favourable colours) by Malcolm, in his "Central India," are certainly a lively, animated, and warlike race of men; though, chiefly from their wretched government and partly from their still more wretched religion, there is

hardly any vice, either of slaves or robbers, to which they do not seem addicted. Yet such a state of society is at least curious, and resembles more the picture of Abyssinia as given by Bruce, than that of any other country which I have seen or read of; while, here too, there are many wild and woody scenes, which, though they want the glorious glaciers and peaks of the Himalaya, do not fall short in natural beauty of some of the loveliest glens which we went through ten years ago in North Wales—and some very remarkable ruins, which, though greatly inferior as works of art to the Mussulman Remains in Hindoostan Proper, are yet more curious than they, as being more different from any thing which an European is accustomed to see or read of.

One fact, indeed, during this journey has been impressed on my mind very forcibly—that the character and situation of the Natives of these great countries are exceedingly little known, and in many instances grossly misrepresented; not only by the English Public in general, but by a great proportion of those also, who, though they have been in India, have taken their views of its population, manners, and productions from Calcutta, or at most from Bengal. I had always heard, and fully believed till I came to India, that it was a grievous crime, in the opinion of the Brahmins, to eat the flesh or shed the blood of any living creature whatever: I have now myself seen Brahmins of the highest caste cut off the heads of goats as a sacrifice to Doorga; and I know, from the testimony of Brahmins as well as from other sources, that not only hecatombs of animals are often offered in this manner as a most meritorious act, (a Rajah, about twenty-five years back, offered sixty thousand in one fortnight,) but that any person, Brahmins not excepted, eats readily of the flesh of whatever has been offered up to one of their divinities; while among almost all the other castes, mutton, pork, fish, venison—any thing but beef and fowls—are consumed as readily as in Europe. Again, I had heard all my life of the gentle and timid Hindoos, patient under injuries, and servile to their superiors: now this is doubtless, to a certain extent, true of the Bengalese (who by the way, are never reckoned among the nations of Hindoostan by those who speak the language of that country); and there are

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a great many people in Calcutta who maintain that all the Natives of India are alike: but, even in Bengal, gentle as the exterior manners of the people are, there are large districts close to Calcutta, where the work of carding, burning, ravishing, murder, and robbery goes on as systematically, and in nearly the same manner, as in the worst part of Ireland; and, on entering Hindoostan, properly so called, which, in the estimate of the Natives, reaches from the Rajamahals Hills to Agra and from the Mountains of Kermacoon to Bundelcund, I was struck and surprised to find a people equal in stature and strength to the average of European Nations—despising rice and rice-eaters—feeding on wheat and barley bread—exhibiting, in their appearance, conversation, and habits of life, a grave, a proud, and decidedly a martial character—accustomed, universally, to the use of arms and athletic exercises from their cradles—and preferring, very greatly, military service to any other means of livelihood: this part of their character, but in a ruder and wilder form and debased by much alloy of treachery and violence, is conspicuous in the smaller and less good-looking inhabitants of Rajapootam and Malwah; while the mountains and woods, wherever they occur, shew specimens of a race entirely different from all these, and in a state of Society scarcely elevated above the savages of New Holland or New Zealand: and the inhabitants, I am assured, of the Deccan and of the Presidencies of Madras and Bombay are as different from those which I have seen and from each other, as the French and Portuguese from the Greeks, Germans, or Poles: so idle is it to ascribe uniformity of character to the inhabitants of a country so extensive, and subdivided by so many almost impassable tracts of mountain and jungle; and so little do the majority of those whom I have seen deserve the gentle and imbecile character often assigned to them.

Australasia.

New Zealand.

CHURCH AND WESLEYAN MISSIONS.
Narrative of Troubles which have led to the Suspension of the Wesleyan Mission.

THE suspension, for the present, of the Wesleyan Mission in New Zealand was stated at p. 302 of our last Number: a Narrative of the

circumstances which led to this unhappy issue has been published at Sydney by the Missionaries, and is here subjoined. It will be seen, from the latter part of the Narrative, that the prospect was improving.

The Wesleyan Mission in New Zealand was commenced in June 1823. It was established in a beautiful and fertile valley, now denominated Wesleydale, and situate about seven miles from the mouth of a river which empties itself into the harbour of Whangaroa, and about twenty west from Kiddeekiddee, the nearest Settlement of the Church Missionary Society, in the Bay of Islands. A substantial and commodious dwelling-house, together with a barn, carpenter's shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed; which, with a plat, cultivated for wheat, comprised about four acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English Civilization, in the midst of a barbarous people.

The Natives who resided in the valley amounted to near 200, and were called the Ngatehuru Tribe: they were headed by several Chiefs, of whom the principal was Tepui. At a distance of five miles dwelt another tribe, called the Ngatepo; which contained 600 or 700 souls. To these two tribes the Missionaries directed their labours. Having made some proficiency in the language, they regularly employed the Sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian Instruction. A School was also established, which was attended daily by about Twenty Youths: eight of these had learned to read and write their vernacular tongue; and on their minds, as well as on the minds of many of the adult population, the truths of God had been assiduously inculcated, and in some cases received with much apparent interest.

We began to be greatly encouraged in our work: a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted.

For some time, various rumours were circulated through the valley, as to some project, which the celebrated Chief, Shunghee, had in view. It was stated by some, that he had sent to Tepui, commanding him to remove to some other part of the country, to make room for him, as he intended to take possession of our valley; by others, that he determined to fix his residence among the Ngatepo. Though these vague reports could not be depended upon, it was evident that Shunghee was preparing for some important movement; and, from his well-known character, the more sagacious suspected that his designs were mischievous.

This singular man has been driven almost

to a state of desperation by some recent domestic occurrences. His eldest son, a young man of great promise, and in whom all his hopes centered, was slain in battle. His eldest daughter died of a consumption; and, while she was lying sick, her husband was detected in incestuous intercourse with Shunghee's favourite wife: this woman hung herself; and was assisted in this act by Shunghee's sister, who, for this crime, nearly forfeited her own life, as her enraged brother shot at her twice, but happened to miss her both times. Another of his wives was killed, contrary to his desire, as a satisfaction for the death of the adulteress; and the guilty paramour put an end to his own existence, by shooting himself through the body. These heavy calamities greatly oppressed the heart of Shunghee; and some of the Natives, according to their universal custom, which is TO KEEP A MAN DOWN WHEN HE IS DOWN, took advantage of his distresses, by plundering him of his property.

Under these circumstances, his mind was wound up to a high pitch of exasperation; and he resolved to abandon the spot which had been the scene of so many misfortunes, and where he was perpetually reminded of them. Thus chafed and irritated, however, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. Even the uncertain intimations that had reached us, of his intention to visit our neighbourhood, spread general alarm and consternation.

At length we received intelligence of his being actually on his way to Whangaroa Harbour; but that he had been compelled, by adverse winds, to put in at Rangehoo, a Settlement of the Church Mission, occupied by Messrs. King and Shepherd. It was also stated, that, while the expedition was lying there, some of the party expressed a design to plunder our premises: our fears were of course somewhat excited; and, though we did not give entire credence to all that we heard, we could not help feeling that our situation was one of painful suspense.

On Thursday Evening, the 4th of January 1827, while engaged in Divine Worship with our native domestics, we were disturbed by the long-expected announcement of Shunghee's arrival in the harbour. The father of a native lad, belonging to the Mission Family, delivered the tidings; and requested his son to join him, as he said he was fleeing for his life. All now was commotion and anxiety, as Shunghee's intentions were yet involved in mystery. The night following, the whole Settlement rung with the cries of the Natives; and Tepui, with his brother and several other principal men, accompanied by their slaves, fled to Shukeangha, a place about 40 miles distant.

On Sunday Morning, the daughter of Shunghee, and the wife of Tarria, one of his chief allies, with several attendants, came up the river, to inform us that he did not intend to visit our village, though he was angry with Tepui for running away; and to request that some of our fighting men would go and assist him in an attack on the Ngatepo; which he intended to make the same day; urging upon them, as an inducement, the duty of taking revenge on that tribe, for having mur-

dered some of their friends a few years ago. The men readily complied with this request, and immediately proceeded down the river; rejoicing that the storm, which wore so black an aspect toward them, was about to burst on the heads of their neighbours.

On Monday we were informed that a skirmish had taken place between Shunghee's party and the Ngatopo, in which two or three were killed; that Shunghee had been repulsed from the Pa, or fastness, on the summit of a high and almost inaccessible hill, on which the Ngatopo had taken their position; and that a general and more serious engagement was fixed for the morrow.

Our fighting men returned to-day from the scene of war, to fetch their wives and children; stating, as the reason of their removal, that if any of their enemies should hear of their being left in a defenceless condition, they would come and destroy them; and that they had particular reason to entertain such apprehensions as to the Rarawa Tribe, who would seek "hutu" or satisfaction, for their hostility toward the Ngatopo. Accordingly, in the evening, all the Natives embarked in their canoes, taking with them their property; and dropped down the river, to join the fighting party in the harbour. They left us with much apparent kindness, and with seeming concern for our safety; apprising us that we might expect to be robbed, though they hoped we should not lose our lives.

Being now left alone, and entirely at the mercy of any marauding party that might be disposed to take advantage of our situation, we determined, on Tuesday Morning, to acquaint our friends at the Bay of Islands with our affairs, and to solicit their help. But, about noon, while employed in writing a Letter to them, ten or twelve armed men, of the Ngapui, that is Shunghee's Tribe, landed from a canoe, in which they had come up from the harbour; and, having got over our fence, proceeded toward the house. We went out to meet them, and inquired what they wanted: they replied, "We are come to take away your things, and burn down your premises; for your place is deserted, and you are a broken people." Happily for us, several of the party were known to Miss Davis, a young lady of the Church Mission, who was then on a visit with us: when they saw her, they were evidently intimidated, fearing that if they were to commit any violence, some of the Chiefs would take up our cause, and punish them for it, especially as their leader was but a captive, and therefore had no right to engage in an enterprise of this kind: they were, however, very troublesome, and robbed us of several pigs. Finding that they could not elude our vigilance, they went to the native plantations, where they found a quantity of sweet-potatoes, which they took away. On their return, they again visited us, and were more annoying than before: they broke into one of the out-houses, and attempted to pilfer every thing that lay in their way. Before they departed, they intimated to us, that we might expect a general plunder to-morrow; and a native lad, who had continued with us, overheard them saying, that the party was too small to rob us, as, if they

were to do so, they should become conspicuous, and run the risk of being killed; but that if they were more numerous, so that many might share in the blame as well as in the spoil, they would strip us of every thing without delay.

At ten o'clock P. M. Mr. Stack started for Kiddeekiddee, bearing a Letter to our Brethren of the Church Establishment, in which we informed them of these occurrences, and requested their assistance. About eleven o'clock, as we were on the eve of retiring to rest, two of our female domestics, who had been taken away by their parents on the preceding day, came to the door: they had just arrived from the harbour; and informed us that the Ngatopo had abandoned the Pa, and that a division of Shunghee's party had gone in pursuit of the fugitives; that, in the Pa, two old women were found, who were instantly despatched; and that the body of a young female slave, who was killed at the same time, was roasted and eaten.

At day-break, on Wednesday Morning, the 10th of January, Luke Wade, our European Servant, descried a few Natives coming in a direction toward us. He immediately apprised us of it; and, by the time that we had put on our clothes and come out, about twenty savages, armed with muskets, spears, hatchets, &c. had entered the Mission Ground, and were hastening toward the house. We demanded their business: they said, "We are come to make a fight." "But why do you wish to do this?" we asked. They replied, "Your Chief has fled, and all your people have left the place, and you will be stripped of all your property before noon; therefore instantly begone." Oro, the Chief, who made this declaration, and whose residence is at Wyemattae, gave orders in the same moment to the rest, to break open a small house that was occupied by Luke Wade. This mandate was promptly obeyed; and, in a quarter of an hour, they had broken not only into that building, but also into the potatoe- and tool-house, into the outer kitchen, the upper store, and the carpenter's shop, carrying away every thing that they found. As soon as this work of spoliation was commenced, several guns were fired: which appears to have been a signal to others at a distance; for, in a few minutes, a considerable number joined this lawless band.

Convinced of the impossibility of arresting their violent proceedings, we locked ourselves up in the dwelling-house; and determined to prepare for quitting the place, expecting that this step would become necessary. At this juncture, several Boys, who had been under our care, came and expressed their grief at witnessing our circumstances, and offered to go with us: we very gladly accepted this proposal; considering that their assistance in carrying the children would be very serviceable. We hastily partook of a little refreshment, and got a few things ready for our journey; still resolved, however, not to leave, until driven to the last extremity.

While in this very distressing state of suspense, the robbers, having emptied all the out-buildings, began to break through the windows and doors of the dwelling-house;

flocking into every room, and carrying off every thing that we possessed. The Native Youths, who were to accompany us, evinced great alarm; and urged us to be gone, assuring us that if we remained a little longer we should escape with "our skins only," by which they meant that we should be divested of the very clothes that we wore. But, though our situation was exceedingly perilous, we still lingered, feeling the strongest reluctance to abandon the spot, on which we had bestowed so much care and labour, and which had become endeared to us by many interesting associations. At length, however, the last shadow of hope disappeared; and we were fully satisfied that the awful crisis had arrived, in which it was our imperious duty to flee for our lives. About six o'clock, therefore, when the work of pillage and devastation had been proceeding with uninterrupted and resistless fury for upward of an hour, we took our departure; and, with heavy hearts, directed our course toward Kiddeekiddee, the nearest Station belonging to the Church Mission.

Our party consisted of two Missionaries, Messrs. Turner and Hobbs—Mrs. Turner, who had been confined only five weeks, and was still very weak—three small children—Miss Davis—Luke Wade, an English servant; and his Wife, who had been for several weeks extremely ill, and hardly able to move at all—five Native Boys and two Native Girls: in all, sixteen persons. We had before us a journey of twenty miles, over a most rugged and mountainous country; of which some of the hills are so steep, that, but for the roots of the trees, which form a sort of steps, they would be almost inaccessible.

With much painful solicitude as to the possibility of our travelling so far, we set forward; the strong supporting the weak, and all depending on the aid of Divine Providence. The road at first leads up a valley, through which a river pursues its winding course, which it is necessary frequently to cross: over this stream we had to bear the females upon our arms. After having proceeded about a mile, we were met by three of the men, who left the valley in which we had resided, on the preceding Friday: they informed us that a large company, consisting of a thousand fighting men, were on their march from Shukeangha, and close at hand—that they were accompanied by Tepui and several of his people—and that their object was to rescue Tepui's wife and children, from the danger apprehended from Shunghee, and to take them to a place of safety: they also strongly urged us to turn out of the road and conceal ourselves; declaring, that if this party met us, they would most certainly kill us: we had no reason to doubt the information which they gave us; but we had much reason to suspect their advice, as we knew them to be bad characters: one of them had attempted, about two years before, to take away Mr. Turner's life; and another was known to be the man who treacherously conducted two individuals, belonging to the crew of the Boyd, to a place where they were killed and eaten. We were perplexed as to what we should do; but, as no time was to be lost, we turned aside for the purpose of hiding our-

selves. We had not gone far, when the men requested us to sit down: this revived our suspicions, as in that place we could be clearly seen from the road; and these suspicions being heightened by the singular behaviour of these men in other respects, we were led to believe that their intentions were mischievous: we therefore determined to return to the road; and, at all hazards, to pursue our journey. Before we reached the path, we were glad to meet two other Natives, in whom we could more safely confide: they confirmed the statement as to the approach of the Shukeangha Party, and recommended us to stay till they had passed: however, we resolved to proceed; and prevailed on one of them, Warreenui, a friendly Chief from the Bay of Islands, to accompany us. We now went forward with less hesitation, though our minds were still agitated by distressing fears. In a short time, as we were turning a sharp corner of the road, we found ourselves close upon the war-party of which we had been apprised: though not so numerous as they had been represented, they had a most formidable appearance: they amounted to several hundreds; and were coming down in one dense mass, with the utmost silence and order, and armed with muskets, bayonets, and long-handled hatchets. This was to us a solemn moment: as we were doubtful whether they would prove friends or foes: Warreenui cried out to them to stop, which they instantly did: he then informed the Chiefs, who marched at the head of the body, of our circumstances; on which they spoke to us with kindness, and requested us to place ourselves close together, near the edge of the water, and to sit or kneel down: we did so; expecting, we must confess, that they intended to slaughter us there: however, to our inexpressible joy, they formed themselves into a circular line around us, and commanded their followers to pass on, thus protecting us from those who were disposed to injure us; and, fearing that we should be exposed to dangers from some stragglers who were at a distance behind, one of these friendly Chiefs joined our party, and accompanied us till we had passed them. When about seven miles from Wesleydale, we were met by Mr. Stack and Mr. Clarke; who, with about twelve Natives, were hastening to our assistance: Mr. Stack had arrived at Kiddeekiddee between four and five o'clock in the morning: Messrs. Kemp and Clarke, having perused our Letter, evinced the kindest sympathy for us, and prepared to render us immediate succour: they lost no time in despatching a messenger to Pyhea, another Church Missionary Station, fifteen miles from Kiddeekiddee; to apprise the Brethren there of what had transpired, and to solicit their assistance: In the mean time, the party which we had now the pleasure of meeting, set off without delay toward Whangaroa. The narrative of our losses and dangers filled the minds of our friends with the greatest concern; and our meeting them was to us a source of great consolation, as we thus obtained that aid of which we greatly felt the necessity. Before we arrived at Kiddeekiddee, the Pyhea friends came up, consisting of the Rev. Henry

Williams, Mr. Richard Davis, and Mr. W. Puckey; accompanied by Mr. Hamlin, and upward of twenty Natives: we were astonished at the expedition with which our kind and excellent friends had hastened to our relief; as only about eighteen hours had yet elapsed since Mr. Stack left Wesleydale with our communications, and Pyhea is little short of forty miles distant. The remainder of the way, about six miles, we travelled with comparative ease; as the Natives carried Mrs. Turner, Miss Davis, and Mrs. Wade, who were quite exhausted with fatigue, the latter having fainted twice on the road: and thus, about seven o'clock in the evening, after a day spent in excessive toil and most appalling danger, we reached a friendly asylum; thankful to God for our miraculous preservation, and feeling deeply indebted to our Brethren of the Church Mission for their tender sympathy and generous assistance.

Such are the circumstances connected with the demolition of our Mission; to which it may be proper to add some particulars that came to our knowledge while at the Bay of Islands, respecting what took place at Whangaroa after our departure, and as to the present aspect of affairs in general in the northern part of New Zealand.

On Thursday, the 11th of January, we removed to Pyhea; and here we found the minds of the Brethren so impressed by the unsettled and warlike spirit which prevails throughout the country, and especially by some alarming threats which had been thrown out as to an attack on the Pyhea Tribe, which, if put in force, would inevitably expose them to precisely the same disasters as those which had befallen us, that they immediately commenced packing up their disposable goods, with a view to send them to Sydney, lest they should fall into the hands of the Natives.

On Friday, a Note was received from Messrs. Clarke and Kemp, of Kiddeekiddee, stating that tidings had reached them of a severe wound, received by Shunghee, in pursuing the fugitive Ngatepo—that this news had produced considerable commotion among the Natives at their Station, many of them having gone to succour the wounded Chief, and others preparing to follow them—that two of the principal men, before their departure, had assured them, that, in case of Shunghee's death or of his being dangerously wounded, they would certainly be plundered—and that, as they should then have enough to do to defend themselves, they could hold out no promise of protection to the Missionaries. This intelligence was accompanied by a request that two boats might be instantly despatched for the most valuable part of the Mission Property.

On Sunday, a Letter was brought from the Brethren of Kiddeekiddee, informing us that a messenger from Shukeangha had announced to them the intelligence of Shunghee's death; and that they were in momentary expectation of the arrival of a party, which, it was stated, was coming to plunder them; and requesting a boat to be sent without delay for Mrs. Clarke, which was accordingly done. At day-break, on Monday Morning, the boat, which had been sent the preceding evening or Mrs. Clarke, hove in sight, having a red

flag at the mast-head: it had been agreed upon, that this signal should be hoisted, if, upon the arrival of the boat at Kiddeekiddee, the news of Shunghee's death should appear to be authentic. A strong sensation was produced when the signal was discovered; and the utmost diligence was employed to ship the Mission Property, with all possible expedition.

On Wednesday the 17th, we went to Rangheehoo; where we met with some men who had just returned from Whangaroa, where they had been on an expedition, commanded by the Chiefs Whykato and Warreepork; the object of which was to obtain potatoes, as a satisfaction for what they had lost by Shunghee's party, while it was encamped in their neighbourhood: from these men we learnt, that, on the arrival at our Mission Settlement of the Shukeangha Party, whom we met on the 10th when we were fleeing to Kiddeekiddee, they had driven away the first plunderers, who belonged to Shunghee's Party and who were able to carry off only the more portable part of the booty, and that they had seized the remainder themselves—that they had returned to Shukeangha the following morning, loaded with the spoils—that the Mission Premises, together with about 100 bushels of wheat in the straw which we had just before deposited in the barn, were completely burnt to ashes—that the cattle, of which there were eight head, the goats, poultry, &c. were all killed—that the heads and feet and other parts of the stock were lying strewed about upon the ground, mixed with other articles which the robbers did not think it worth their while to carry away—that, not content with what they found above ground, these barbarians had dug up the body of Mr. Turner's child, which had been interred a few months before, merely for the sake of the blanket, in which they supposed it was enveloped; and that they had left the corpse of the tender babe to moulder on the surface of the earth, a monument of their relentless cruelty. These men also informed us that Shunghee was not dead, but that he had been shot through the body—that the ball, having broken his collar bone and passed in an oblique direction through the right breast, had come out a little below the shoulder-blade, close to the spine—that after his return from pursuing the Ngatepo, his principal Wife Turi, whose heroism and judgment were much admired, and whose abilities in war were so surprising that notwithstanding her blindness and other infirmities of age she always accompanied her Husband in his fighting enterprises, had died at Whangaroa.

On the 19th, some Natives arrived at Kiddeekiddee, in a canoe, from the south-east part of the Island; who reported that the news of Shunghee's misfortunes was received there with every expression of joy and triumph, such as singing and dancing, which were kept up without intermission night and day; and that, in case of his death, a very large body might be expected at the Bay of Islands, to revenge the atrocious injuries which he has inflicted upon them. This evening a Letter was received by the Rev. Henry Williams, from Captain Hurd, of the

New-Zealand Company's ship the *Rosanna*, then lying at Shukeangha, in which the Captain very kindly expressed the deep concern that he felt on hearing of our disasters, and generously offered to accommodate us with a passage to Sydney, and to render us any other assistance that lay in his power: such kindness, manifested by a stranger, under circumstances so peculiarly trying as ours were, excited in our bosoms the liveliest emotions of gratitude and respect.

On the 21st, a Chief of Wytanghee stated that Shunghee was very likely to die; that they expected a party to come on the morrow to cut them off, but that they intended to fight in their own defence, and have the satisfaction of killing some of their enemies before they themselves should be slaughtered; adding, that the Whangarooa Natives had taken great satisfaction for their deaths, in having slain so formidable a foe as Shunghee.

On Monday the 22d, the Natives assembled in considerable numbers around the Mission Premises at Pyhea: the Brethren were very suspicious as to their intentions, but they suddenly dispersed on the following day. Whykato and Warrepork, the two friendly Chiefs of Rangheehoo, said, that if Shunghee should die, they should undoubtedly be attacked by hostile parties, but that they and the white people would fall together.

The Church Missionaries considered their situation in New Zealand as so precarious, that they shipped about twenty tons of goods on board the Sisters, to be conveyed to Sydney; and, of the rest, what was of any value, and not required for immediate use, they either buried under ground, or deposited on board a vessel in the harbour. They adopted these precautionary measures, to secure what might be requisite for their voyage: deeming it not improbable that they should be compelled to flee to Port Jackson; and fearing, that, if the Natives should suddenly come upon them, they would, like us, be stripped of every thing.

On Wednesday the 24th, a Letter was received from Mr. Clarke, of Kiddeekiddee, stating that some messengers, who had been sent to Shunghee, had brought intelligence of his being likely to recover, and of his

having almost utterly destroyed the Kaikaiti Tribe, who resided on the western side of Whangarooa Harbour: their statement was, that only ten of the unhappy Tribe were supposed to have escaped—that old Matapo, the Chief, who was the principal actor in plundering the Brig *Mercury*, was among the slain—that Shunghee's advice to the Missionaries at Kiddeekiddee was, to remain on their Station while he lives, but to flee to their own country as soon as he dies—that the contest in that quarter had been brought to a close, and that the Natives were dispersing to their respective places of abode. The head of Matapo was, a few days afterward, exhibited on a pole, at the Bay of Islands, as a trophy of Shunghee's success.

When we left New Zealand, which was on the 28th of January, a very large party, led by the Chief Tarrisa, was lying in Kororadika Bay, which is on the east side of the Bay of Islands. This was so formidable a body, that when they were making toward the Sisters, Captain Duke thought it expedient to fire two six-pounders over their heads, to deter them from approaching. Their real views were not known; but their leader, Tarrisa, is one of those Chiefs who had threatened the Pyhea Tribe: considerable alarm was, therefore, felt in that quarter.

We forbear to express our opinions as to what may be the result of this tumultuous state of things; though we cannot but fear that the immediate consequences will be disastrous. However, we beg it to be distinctly understood, that our Mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the difficulties which at present obstruct its progress, we are convinced that it may yet be prosecuted, with rational hope of extensive and lasting usefulness.

Mr. Marsden writes on the 7th of March, that he was on the point of sailing from Port Jackson, in H. M. S. *Rainbow*, on a visit to New Zealand, in order to render advice and assistance in the critical state of affairs.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

THE Bishop of Calcutta, with his Lady and part of his family, embarked at Portsmouth on Saturday, the 14th of July, on board the *Mary Anne*, Captain Boncaut, for the Cape and Calcutta, and sailed the next day.

Church Miss. Soc.—Mr. and Mrs. Selkirk, who arrived in Ceylon in July of last year, have been obliged to send home their eldest child on account of her health. Mrs. Rowe, of Digah, who was bringing home (see p. 262) her own three children, and had three other children of Missionaries under her care, took on her very kindly this additional charge.—The Rev. W. K. Betts (see p. 263) embarked at Freetown, on the 26th of April, in the *Eliza Dick*, Captain Wylie, on a visit home for the recovery of his health, which was much improved by the voyage. The ship was bound to Sunderland; and, not being

able to make the English Channel from the prevalence of north-easterly winds, arrived by the northward off Sunderland on the 26th of June. Mr. Betts and Mr. Cole of the Liberated African Department, with two men, were in imminent danger from the oversetting of the boat about a mile from shore: they were in the water an hour, but providentially sustained themselves by the oars and other means, till help arrived.—The Rev. Thomas Davey and Mrs. Davey (p. 262) left London for Plymouth, on the 24th of July, to embark, on their return to their labours in Sierra Leone, on board H. M. S. *Eden*, Captain Owen, who generously granted them a passage, as he had done (see p. 399 of our last Volume) on their visit home.—The Rev. W. Yate and Mr. and Mrs. Baker (p. 262) embarked at Woolwich, on the 14th of July, by the grant of Government, on board the

Sovereign Convict Ship, Captain M'Kellar, for New South-Wales, on their way to New Zealand: they sailed from Deal on the 22d.

London Miss. Soc.—Various causes led to a very considerable excess of the Expenditure of the last year above the Receipts: on this subject we laid before our Readers, at pp. 153, 154, an Appeal of the Directors. It will have appeared from the statement made at the Annual Meeting, quoted at p. 239, that the Payments exceeded the Receipts applicable to General Purposes, by 10,070*l.* 3*s.* 10*d.* A subscription has, in consequence, been opened in aid of this deficiency: up to the time of our writing, the receipt of nearly 3550*l.* has been announced. Of this amount, two-fifths were contributed at or in consequence of the Annual Meeting of the East-Lancashire Auxiliary, held in Manchester, on the 9th of July; the sum raised on this occasion being no less than 1375*l.* 3*s.* The Rev. William Roby, in whose Chapel the Meeting was held, gives the following account of this extraordinary excitement of liberal zeal, in a Letter dated the 12th of July—

The sums collected after the Sermons, together with the Annual Subscriptions, &c., were about 850*l.* At the Public Meeting, when the usual Collection had been made, the present extraordinary claims of the Society, without any previously concerted plan, were stated from the Chair by the Treasurer of our Auxiliary, Mr. J. H. Heron. He was promptly challenged to commence the list of contributions for the special emergency: he readily accepted this challenge, by affixing to his name a liberal sum; and his example was followed by several others, who promised donations to an equal amount. In a short time Mr. G. Hadfield arose, and pledged himself, on the condition of a thousand pounds being raised for the purpose in Manchester, to contribute towards that sum after the rate of ten per cent. *via* 100*l.* This produced an astonishing effect. The Treasurer intimated that nothing would afford him greater pleasure than to be occupied till midnight in taking down names with affixed sums; and such was the spirit of zeal and liberality excited among the individuals assembled, that, in their several relative characters—husbands and wives; parents and children; masters and servants; merchants, manufacturers, and mechanics; churchmen, dissenters, and methodists—all seemed to vie with one another in accumulating the proposed sum. The Treasurer was busily employed, with assistants, till after midnight. Before the close of the Meeting, the Donations promised amounted to 1043*l.* 16*s.* 0*d.* That this was not the effect of momentary excitement, is evident from the fact, that, after the solemn Meeting for Prayer, which concluded our Missionary Festival last night, several increased their contributions, and others brought new ones, producing the additional sum of upward of 200*l.*: making a total from Manchester to the London Missionary Society, for the current year, of more than 2100*l.*

Subsequent additions carried the contributions on account of the deficiency, as above stated, to 1375*l.* 3*s.*; and the total contributions of the year to 2329*l.* 10*s.*

Society of Friends—Mrs. Hannah Kilham is about to repeat her visit to Western Africa. The proceedings on occasion of her former visit are noticed at pp. 11, 12 of the Survey for 1825; and are detailed in such parts of the Volume for 1824 as are there referred to. The present object of this zealous Friend of Africa is, to avail herself of all accessible means, particularly the more intelligent of the Liberated Africans, of making Vocabularies of the various Languages and Dialects of the Coast and the Interior. Her labours

in this department, if it shall please God to spare her health, will render very efficient aid to Missionaries and Teachers: the supply of those Instructors, in consequence of sickness and death, has always been so inadequate to the pressing wants of the Stations, that little progress has been made in forming Vocabularies beyond the Susoo and the Bulom; while much may be accomplished in this work by the undivided attention of a single intelligent person.

CONTINENT.

Church Miss. Soc.—The Deputation to Basle (see p. 301) arrived in 15 hours at Ostend, and reached their destination on the 3d of July. Mr. Bickersteth writes—

I had the privilege of passing an hour or two with Leander Van Eas at Darmstadt. If ever there was a man full of zeal and love, and heartily devoted to his Saviour, he is the man! He has circulated 40,000 Testaments in three months. The British and Foreign Bible Society must replenish the empty shelves of his Depository. He thanks God that there is no Apocrypha to the New Testament!

WESTERN AFRICA.

Church Miss. Soc.—This Mission has again suffered loss. Mr. Frederick Gatesman, who arrived only at the end of November, has been early called away from his labours. He was brought from Leopold to Freetown, for the benefit of medical aid; and received the most assiduous attention from Mr. Ferguson, "who has ever been prompt," to use the words of Mr. Betts, "to attend the Members of the Society when ill." The fever, however, continued to increase; and terminated in his death, after an illness of about a week, near midnight of the 23d of April. He departed in the Faith: when Mr. Betts said to him, "That God, whom you have served in the time of health, will not leave you in the hour of trial," he replied with calmness, "I know it! I thank Him that I have not now, for the first time, to seek an interest in Christ. I know whom I have believed!" Mrs. Gatesman returned to England, with Mr. Betts, in the Eliza Dick: she was confined of a Son during the voyage.

MEDITERRANEAN.

Church Miss. Soc.—Mr. Schlenz (p. 181) arrived at Malta on the 26th of April.

Wesleyan Miss. Soc.—Mr. Croghan (p. 56) reached Zante on the 23d of November.

EAST AND WEST INDIES.

On a comparison of the commercial intercourse between Great Britain and her Eastern Possessions with that between her and her West-Indian, it appears that with the East the intercourse is increasing, while it is diminishing with the West. It is stated in Papers printed by Order of Parliament, that, in respect of IMPORTS, those from the East Indies amounted in 1814 to 6,298,386*l.* and from the West Indies to 9,022,309*l.*; whereas, in 1826, the Imports from the East amounted to 8,002,838, and those from the West to only 8,283,507*l.* In respect of EXPORTS, those to the East were in 1814 of the official value of 1,696,404*l.* or of the declared value of 2,559,033*l.*, and those to the West of the official value of 6,662,138*l.* or of the declared value of 7,356,546*l.*; while, in 1826, the Exports to the East amounted to 4,887,133*l.* official value or to 4,739,359*l.* declared value, and those to the West to only 4,047,293*l.*

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official value or 3,454,492*l.* declared value: and it should be further noticed, as augmenting the balance in favour of the East, that a large portion of the Exports to the West Indies is intended for other quarters, and passes through the ports of the Islands for convenience only: this amounted in 1825 to the declared value of 1,014,152*l.*

[See *Atlantic Journal*: vol. xxiv. pp. 1—4. CEYLON.

Church Miss. Soc.—Mr. Ward's health requiring a sea-voyage, he embarked, with Mrs. Ward and two of their children, on board a China Ship bound to Bombay, on the 18th of December, and arrived there, after a pleasant passage, on the 5th of January. The Rev. Thomas Carr received them, with the greatest hospitality, into his house; and Archdeacon Hawtayne had manifested much kindness to them. At the end of February they were on the point of returning to Galle. Mrs. Ward and the children had been much benefitted by the change; but Mr. Ward did not appear, at the time of writing, to have gathered much strength—The Rev. Joseph Knight, being obliged to desist from his labours for a while for the restoration of his health, left Nellore in January of last year on a visit to Madras; and returned in the latter end of April. In the beginning of June, he again left in order to proceed to Bombay; he had a long and tedious journey overland, of more than three months. In the beginning of January of this year he returned to Nellore, accompanied by Mrs. Knight; having married at Bombay the Widow of the late Rev. John Nichols, one of the American Missionaries.

AUSTRALASIA.

The Rev. James Norman and Mr. James Lisk, with their wives, who sailed in October,

arrived at Sydney on the 12th of February. Mr. and Mrs. Norman's youngest child survived; but they lost their other child on the 31st of March, and committed it to the deep about 130 miles north-west of Madeira.

GUIANA.

London Miss. Soc.—The Rev. John Davies, Missionary at George Town, Demerara, departed this life, after an illness of about ten days, in the evening of the 20th of April. The Rev. Joseph Fletcher, Wesleyan Missionary at the same Station, bears the following testimony to his deceased friend—

From my acquaintance with him for the last two years, and frequent intercourse with him, and observing his general conduct and proceedings, he appeared to be a man of experience and circumspection; acting with great prudence in his ministerial character, and zealously exerting himself to promote the end of his being sent hither—the instructing the people, without respect to persons, in the things of religion, and in what belonged to their peace.

ARCTIC REGIONS.

The North-West Land Expedition has been brought to a close; and might probably have attained its object, if Captains Beechey and Franklin had known how near they actually were to each other before they turned their faces homeward. Captain Beechey, in the Blossom, sent to meet the Land Expedition by working eastward round Icy Cape, penetrated 120 miles in that direction beyond the Cape, which itself lies in 160 degrees of west longitude: he continued in that quarter till the 14th of October, but was then compelled to leave by the setting in of the frost. Captain Franklin had penetrated to the 150th degree of west longitude, before he judged it necessary to return. As a degree of longitude, in that high latitude, is but 23 or 24 miles, the two Officers were within about 120 miles of each other.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21 to July 20, 1827.

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Berkshire (Wokingham)	1	8 3	5390	11 9	Seaton and its Vicinity	15	0 0	8 10	7
Birmingham (La. Com. 37. 9. 0)	30	0 0	8184	19 7	Staines and its Vicinity	65	5 4	1106	14 1
Blandford	31	0 0	968	14 1	Suffolk	50	0 0	626	8 9
Blythe and Bilby, <i>Notts.</i>	17	1 4	674	9 0	Worcester (Ladies' Com.)	63	15 4	2265	18 5
Boston (Swinehead Mission)	57	6 7	1011	0 0	COLLECTIONS.				
Bazar to 1. 6)					Andrews, Miss, Brentford	4	1 6	15	0 0
Bradford, <i>Yorkshire</i>	40	0 0	1814	10 9	Blig, Mr. John, Rotherhithe	3	3 0	19	7 0
Burton-on-Trent	81	0 0	143	19 6	Dawson, Mr. J. jun., Camber-	3	0 0	70	11 0
Bushey, <i>Herts.</i>	18	11 0	18	11 0	well Juvenile Assoc.				
Camberwell, Peckham, Dul-	100	10 11	198	17 11	Gleed, Miss, Donnington	15	1 0	169	15 6
wich, and Brixton					Lievre, Rev. J. S., Profits on sale	3	0 0	7	6 0
Cambridge, Town, County,	150	0 0	7944	0 11	of Bishop Heber's Hymn, set				
and University					to Music by Mr. G. Wesley				
Carmarthen	9	15 0	168	10 3	Marryatt, Master J., City Road,	0	13 0	3	18 0
Derbyshire	100	0 0	10413	9 3	BENEFACTION.				
Devon & Exeter (Barnstaple)	31	3 0	7325	18 5	Winson, Mrs., Farningham, for Aleppie	5	0 0		
Dorchester (La. Work 20. 11. 6)	70	18 3	1039	8 9	Schools				
Evesham <i>Worcestershire</i>	20	8 0	179	19 11	CONGREGATIONAL COLLECTION.				
Fleet, <i>Lincolnshire</i>	7	0 0	66	10 6	St. John's Chapel, High Harrogate, by	39	14 8		
Glasbury, <i>Brecon</i>	50	0 0	1511	13 7	Rev. T. Kennion				
Guernsey	109	3 0	3651	12 5	LEGACY.				
Halifax	55	6 6	1368	11 9	Mrs. Francis Shipley, late of Leeds,				
Harrow	9	10 8	885	19 1	by her Executors, T. H. Hodson	50	0 0		
Hougham-cum-Marston, <i>Lin.</i>	5	0 0	10	15 9	and Joshua Dixon, Esqs.				
Kent (Blackheath La. 11. 2. 11)	0	8 10	6551	9 4	Legacy Duty				
Knaresborough	7	0 0	1669	14 0		5	0 0	45	0 0
Leeds	154	16 0	7434	19 6	INDIA-FEMALE EDUCATION FUND.				
Lincoln	87	0 0	1439	5 11	Brought from page 344			1944	5 1
Liverpool & West-Lancashire, 364	16	0 0	9115	7 9	Knaresborough Association			7	0 0
Percy Ch. (Ladies' Com. 30. 10. 0)	33	5 3	418	0 3	Morton, Lady, Harrow			8	0 0
Portsmouth, Portsmouth, & Gosport, 45	15	6	2048	10 3	Produce of Ladies' Work left after the			7	10 10
Rotherham	90	6 6	761	1 10	Sale at the Hanover-Square Rooms				
St. Arvan's and its Vicinity	63	8 6	825	18 3					

Missionary Register.

AUGUST, 1827.

Biography.

OBITUARY AND CHARACTER OF REV. GORDON HALL,
AMERICAN MISSIONARY AT BOMBAY; WHO DIED MARCH 20, 1826.

THE death of this valuable Missionary was briefly noticed at p. 574 of our last Volume and at pp. 83, 84 of the present. We have collected, from different quarters, some Account of his latter end, with a view of his Character; and have subjoined a powerful Appeal, written by himself a short time before his death, in support of that Cause in the service of which he died: this Appeal is written in the same enlarged spirit as the Tract entitled "The Conversion of the World, or the Claims of Six Hundred Millions of Heathen," which was drawn up by himself and his then co-adjutor, the Rev. Samuel Newell, soon after their entrance on their labour at Bombay; a full abstract of which was given in the Introduction to our Survey for the year 1820.

Circumstances of his Death.

It is stated by the Board of Missions under whom Mr. Hall laboured—

Mr. Hall was one of four Young Men, who, while members of Williams College, some years before the formation of the Board, made Missions to the Heathen a question of deep personal concern; and dwelt on it with feelings of interest, inspired and cherished by faith, and hope, and charity. Three of these—Mills, Richards, and Hall—are now dead: and, far from their native land, among the Heathen whom they loved, lie the remains of the last two; while the bones of Samuel J. Mills were deposited in the African Waves. They saw the answer to their prayers; and eminently were they honoured in the instrumentality, by which that answer was secured. While American Missions are remembered in the land which gave them birth, or in lands which they have blessed, the names of these men, and those of their associates, will be cherished, with an endeared recollection of their Christian Heroism.

On the 2d of March 1826, Mr. Hall left Bombay on a tour for preaching on the continent; which he prosecuted with his characteristic zeal and enterprise,
August, 1827.

until the 20th of the same month, when he was seized violently with the cholera, which, in little more than eight hours, terminated his life. Mr. Graves, his surviving Fellow-Missionary says, he imparted suitable advice to those around his couch—prayed with them—and several times gave expression to his feelings in ascriptions of praise and glory to God. The violent, the overwhelming nature of his disease would, of course, permit but few remarks of any kind to be made. He was attended by two Native Youths.

Mr. Graves adds the following particulars of the death of his fellow-labourer—

The two Lads, who attended our dear brother Hall, have just now returned: one of them, who is named James, has had a slight attack of the dreadful disorder which is now sweeping off thousands, and of which our late brother died. He seems to have enjoyed good health while on his tour, till the very day of his death. The night preceding, he slept in a house where many were sick and dying of the disease: he had a small tent with him; but, being desirous to proceed on his journey early the next morning, did not pitch it, but slept in the house. He seems to have been per-

fectly sensible till the last—gave directions about his burial and the return of the Boys—enjoined them not to take a leaf without paying for it; to be good, and to assist, in the Mission, to the utmost of their power: he requested some of the Natives, to whom he had given Tracts, to preserve them carefully: he also attempted a prayer; but a part of it only was audible. At another time, he was heard to say, "It is Thy will! Glory be to Thee, O Lord!" At a few minutes after twelve, on the same day, his soul departed. The Boys, after going a great distance, succeeded in obtaining, though on exorbitant terms, the assistance of some Natives, in digging a grave and interring the body: they changed his clothes; and, instead of a coffin, spread a piece of sail-cloth to receive the corpse, which they covered with a blanket. James attempted a prayer at the interment; and, when the grave was filled up, marked the spot by placing over it a number of whitened stones. The dust of our brother, though reposing in the midst of idolaters, will not be forgotten by Him, who sustained him in death, accepted his praise, and received his soul.

To us, this dispensation has the awful impress of Him, who shrouds Himself in clouds and darkness, yet dwells in justice and judgment! We would adore and tremble; and be thankful for the kindness vouchsafed, by that great and good though inscrutable Being, to our departed Brother in his last moments.

It appears from some memorandums which our Brother has left, that he had enjoyed his tour so far, and felt much encouraged by the attention which many of the Natives had given: in some few instances, persons, after reading for a while in the books which they received from him, destroyed them; but, in general, they had been sought after with great earnestness; and, at Nassuck, the place of pilgrimage, he had seen many circles of persons reading them.

The Rev. W. Fyvie, of Surat, adds—

Mr. Hall had distributed nearly 3000 Tracts and Portions of the Scripture, on his way to and at Trimbuck and Nassuck. He found the cholera morbus prevailing very much at both these places: it was said that 200, or more, died on one day while he was at Nassuck: he left that place, it seems, on

the 18th of March; and travelled to Seendun, a small village, where he spent his last Sabbath on earth. On Sunday evening he took up his lodgings in Dhoorlee-Dapoor, in a temple, with a number of returning pilgrims, one of whom had been attacked with cholera just before arriving at the temple, and another was attacked soon after and died during the night. He rose about four o'clock in the morning, awoke the Boys, and was assisting them in loading the horses when he suddenly fell: they raised him up, and he sat down on a box, but soon fell again: on being raised again, the usual symptoms of the disease manifested themselves: they gave him peppermint and calomel; all his laudanum having been expended in ministering to the Natives: he had violent spasms, which were, in some degree, relieved by the use of warm water. About nine o'clock he thought himself better; but, at ten, seeming sensible of his approaching dissolution, he directed the Boys to kneel, and offered a short prayer as he lay upon his mattress: he gave his watch and money to the Boys, to be brought to Bombay—directed them, after his decease, to bury his body in as decent a manner as they could—and then to proceed to Bombay, with as little delay as possible: soon after this, he was unable to speak; and, at a quarter-past-twelve, ceased to breathe.

The Board remark—

It is to be noted, with gratitude, that Mr. Hall was spared long enough to see the entire New Testament translated into Mahratta, and issued from the press, after very diligent and careful revision. This important object was attained just before he commenced the fatal tour.

Of Mrs. Hall, whose visit to America with her children on account of their health was noticed at p. 104 of the Survey for 1826, the Board say—

The afflicted widow of Mr. Hall is now in this country, with her only surviving child. Of English birth, and of course a stranger here, and now bereaved, she will doubtless find an alleviation of sorrow in Christian sympathy, as well as in reliance on the *Father of the fatherless, and Judge of the widows.*

His Character.

On the Character of their deceased Missionary, the Board remark—

Among Mr. Hall's natural qualities,

force of mind was the most prominent; and this he possessed in so high a degree, as to predispose and to qualify him for great undertakings: connected with this, was so much piety and moral courage, as rendered him, by the grace of God, strong and unyielding in purposes of Christian Benevolence; and, blessed with health, he held on his way, amidst numerous trials and discouragements, until he thought he beheld the dawn of the morning, and saw the clouds breaking, and the star of promise shining in the East.

The Treasurer of the Board, Mr. Evarts, thus speaks on this subject—

A prominent trait in the character of Mr. Hall was—Devotedness to the work in which he was engaged; a devotedness, PERSONAL, active, energetic. He was one of the Four Young Men, who, while in a lower class in one of our Literary Seminaries, adopted the resolution of devoting THEMSELVES to Missions among the Heathen: others, indeed, had thought of such Missions, but these were the first, who, to the question, "Who shall go?" answered, "Here are we! send us." Courage, also, was a prominent trait in Mr. Hall's character: not a courage which was the result of a momentary impulse, nor which led into needless dangers; but which made him always ready to give himself up to any danger in a good cause: the steady principle of his courage was, LOVE TO GOD AND TO THE HEATHEN. He was distinguished for Zeal: he felt strongly: though surrounded by people and circumstances calculated to destroy his zeal, that effect was never produced: whoever was cold, he was always ardent: this characteristic was prominent in all his actions, his conversation, and his writings: it burned unabated, from the time when he preached at Philadelphia, a little before his embarkation, on the Duty of Christians to send the Gospel to the populous parts of Heathen Countries, until his last Address to American Christians, (which has been termed his "Legacy,") and even until death. He was distinguished for Force of Mind: not always elegant or nicely chaste in his writings, but always forcible, he felt what he wrote, and all saw that it was so. He had fixed upon himself the respect of all who knew him: his Perseverance was peculiar: under all the discouragements of his situation, it was

never relaxed: this trait of character was manifest in all his Letters and conduct.

Over the Death of such a man, is there cause to mourn?—there may be, that he is cut off in the midst of such labours. Yet, possibly, his death may accomplish more than his life would have done.

His Appeal in behalf of Missions.

Of this Appeal it is said in an American Publication—

Only fifty days before the decease of that lamented Missionary, the Rev. Gordon Hall, of Bombay, he drew up, and forwarded to the Society of Inquiry in the Theological Seminary at Princeton, an Appeal to the American Churches in behalf of the perishing millions who have never heard of salvation by Jesus Christ. We have termed it his "Legacy;" and a more valuable one could scarcely have been bequeathed. His "Plea for Six Hundred Millions of Heathens" has had its effect; but it was the plea of a living man, in the full prospect of health and usefulness: now, he speaks, as it were, from the grave: he pleads earnestly, faithfully, solemnly; and we are persuaded, if there are Christians among us, that it is a plea which will reach their hearts. They will see the hand of Providence in directing him to the use of such language at such a time—they will obey the mandate—a new impulse will be given to the Missions in the East—and God will be glorified in the salvation of many souls.

We give here nearly the whole of this Appeal:—

I will send you tidings. In some respects they are joyous; but, in others, they are grievous.

I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighbourhood, much that is cheering greets the eye. Then, from Cape Comorin through the whole range of sea coast by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mosambique, including Madagascar, Mauritius and other Islands, to the Cape of Good Hope, there was not one Protestant Missionary; if we except a Native Missionary who was, for a short time, partially established at Surat: but, about three months ago, delegates from five Missions met in the Bombay Mission-

Chapel, and formed a Missionary "Union to promote Christian Fellowship, and to consult on the best means of advancing the Kingdom of Christ in this country : " the individual Missionary who constituted one of these Missions has since gone to England, not to return ; and, therefore, for the present, that Mission is extinct : to the other four belong Nine Missionaries and two European Assistant-Missionaries. These Missions have two common Printing Establishments and one Lithographic Press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These Four Missions have in operation about Sixty Schools, in which are more than 3000 children, reading, or daily learning to read, the Word of God, and receiving catechetical instruction : the Missionaries, some or all of them, are every day preaching Christ and Him Crucified to the Heathen : the Scriptures and Tracts are travelling abroad, and the Word of God is working its way to immortal minds in every direction : prayer is made, and the promises of Jehovah are laid hold on ; while the means (Missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things ; and we rejoice in them.

But there is something in the weakness of our nature, or in the deep subtlety of our Adversary, which, even while we contemplate such good things and are praising God for them, is exceedingly liable to practise a mortal mischief upon us ; by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for 70 miles, and we see Two Missionaries ; and, 14 miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see One Missionary, chiefly occupied, however, as a Chaplain among Europeans. In an eastern direction, the nearest Missionary is about 1000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see Ten or Twelve Missio-

naries, in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see Three, Four, or Five more, separated from one another by almost as many hundred intervening miles. And, looking onward beyond these distant posts in a north-east direction, through the Chinese Empire and Tartary, to Kamachatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first Missionaries whom we see, in that direction, are Brethren Vaill and Chapman among the Osages. Again we look north ; and, at a distance of 180 miles, we see Two Missionaries : but, from thence, with two or three doubtful exceptions, through all the north of Asia, to the pole, not a single Missionary is to be seen. In a north-western direction, it is doubtful whether there is now one Missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or Beyrout. South-west, the nearest is at Sierra Leone ; and, more to the south, the nearest may be among the Hottentots or on Madagascar.

Can you count the millions and millions comprised in this range ? Can any but an adamant heart survey them, and not be grieved ?

I should like to see a new chart of the earth adjusted to a double scale of measurement ; one shewing the comparative surface, and the other the comparative population of the different sections of the earth—all presenting a black ground, except those spots where the Gospel is PREACHED : and, on a slip of white ground, I would have a note of reference to Mark xvi. 15, 16 ; and this I would have bound up in every Bible, so as to face the same Divine Charge of Christ to His Disciples. It might be recommended to all Church Members, Deacons, Pastors, and Teachers of Theology, to add to the note on their map, Romans x. 14, 15, and Isaiah vi. 8. to the last clause ; which latter clause I would have every Student in Theology, and Young Believer of good talents and education, PRINT on his chart in GRAND CAPITALS ; preceded by—**LORD, WHAT WILT THOU HAVE ME TO DO ?**

As we must habitually set the Lord Jesus before us, or not expect that His love will habitually constrain us ; so must we habitually contemplate a fallen

world, lying in the Wicked One, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

After this general survey, Mr. Hall thus energetically pleads for the millions of Heathens more immediately within his eye—

I will take a more limited view. Here are the Mahrattas. They have been estimated at Twelve Millions. To preach the Gospel to these Twelve Millions of Heathens, there are now Six Missionaries; four from the Scottish Missionary Society, and two from our Society; that is, one Missionary to Two Million souls: and to furnish these Twelve Millions with the Christian Scriptures and Tracts and School-books, there is one small printing establishment. It is now about twelve years since the Mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During those twelve years, the facilities for imparting Christian Knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a Missionary, arriving here now, could, in an equal period, do ten times as much for the diffusion of Christian Knowledge, as could have been done by one arriving here twelve years ago. Then, there was no School-room in which to catechize and give lectures—no Chapel—no Scriptures and Tracts to disperse: now, we have a Chapel—more than Thirty School-rooms—and the Scriptures and Tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more Mission Schools—millions of people, calling for Scriptures, and Tracts, and Preaching—and an untold number of large towns calling for Missionary Establishments. If some of these places are not quite open for the reception of Missionaries, others doubtless are; and all, we believe, will be by and bye: while all are now open, in various ways, for the reception of Christian Books.

Under such circumstances, with such facilities, what number of Christian Books might be prepared, printed, and distributed—what number of children

taught to read the Word of God, and catechized—and what number of perishing sinners pointed to the Saviour's Cross, in one year, if there were but a SUPPLY OF MISSIONARIES! Is it not a grievous thing to witness such facilities for Missionary Action, lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed, already in the field, waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question, "WHETHER is it best to send Missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian Knowledge to that population. On this score, I plead that justice may be shewn to these 12,000,000 of Heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character: it is enough to know that they are your Brethren, but are Heathen—that they are idolaters, and in ignorance of their Maker and Redeemer; and that you can, if you will, send them the Gospel: their untold miseries supplicate you to open your hands; and give them that salvation, which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation, which you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait, as they are, till the Judgment Day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of Students in Theology? Where are the tens of hundreds of blooming, pious, well-educated youth, the professed followers of the Lamb? Are there none among you, who have a love, a sympathy, a compassion, for all these your long-neglected, your dying, your perishing fellow-men? Oh remember, there is a dead love, a dead sympathy, a dead compas-

sion, as well as a dead faith! It was not a dead love, or sympathy, or compassion, which brought your Redeemer to the Cross. That was not idle breath which he uttered—*Go ye into all the world, and preach the Gospel to every creature*; nor yet that interceding appeal to the Father—*As Thou hast sent me into the world, even so have I also sent them into the world*. Oh contemplate on the Cross your bleeding Saviour, tasting death for every man; and then survey the spiritual miseries and prospects of these millions of Heathen souls dying in ignorance of that Only Name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's Farewell Charge: and, when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works!

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? Before Missionaries can leave America, come hither, and acquire the language so as to be well able to prepare Christian Books and to preach, nearly three years must elapse: but should God send death among us for the next fifteen months, as he has in the past fifteen, the Board would not, at the expiration of those months, have a Single Missionary on the ground! In such a case, must the Chapel and Printing Office be shut up—more than thirty schools dissolved—and our other operations terminated? Or into whose hands shall all this property and establishment be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of Twelve Millions of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavour, as a watchman at my post, faithfully to report what I see. Woe is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants! This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be

able to shake it from my garments; so that I may stand acquitted before my Judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

This affecting Appeal of the almost dying Missionary is thus concluded—

The remarks which I have now made are, in a great measure, applicable to other parts of India. And there is yet another very grievous view to be taken, which I can but barely mention: in little more than a year past, death, sickness, and other causes have, so far as I can learn, laid aside Nineteen Missionaries in India, while but Six or Eight have, in the same time, come to India; and, so far as I know (from Missionary appearances, not from God's promises), there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American Churches do? Is it not time for every Missionary in India to cry aloud and spare not? Would you have your Missionaries leave their work, and come home, to plead, in person, before you, the Cause of the Heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England; and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the Heathen. Why is it so? Why cannot facts be weighed? Why cannot the well-known necessities and miseries of the Heathen speak, and plead and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the Gospel makes wise to do good? Oh, think of these things, every one who has a mind that can think! Oh feel, every one that has a heart that can feel! O ye redeemed of the Lord, whom He has made *kings and priests unto God*, I beseech you, by the *merits of God*, that ye present your bodies a *living sacrifice, holy, acceptable unto God, which is your reasonable service*; and, in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, *Lord what wilt thou have me to do?* And let His Spirit, and His truth, and your own conscience give you the answer, which shall guide you in a matter of such unparalleled moment.

Proceedings and Intelligence.

United Kingdom.

PROCEEDINGS OF ASSOCIATIONS.

Dorsetshire.

June 24: Sermons; by Rev. T. Bartlett, at Dorchester and Bradford; and, by Rev. J. D. Wawn, at Buckland Newton, Cerne Abbas, and Dorchester: Coll. 31*l*. 12*s*. 11*d*.—June 26: Ann. Meeting of the County Association, at Dorchester; W. Morton Pitt, Esq. Chn. Col. 18*l*. 13*s*. 9*d*.—July 15: Sermon, at Sherborne, by Rev. T. Bartlett: Coll. 10*l*.

Devonshire.

June 27: Third Ann. Meeting at *Seaton*; Gerald Fitzgerald, Esq. Chn.: Col. 1*l*. 17*s*. 10*d*.—June 28: Eleventh Ann. Meeting of the County Association, at Exeter; Col. Macdonald, Chn.: in the Evening, Ladies' Meeting: Coll. 22*l*.—June 29: Ann. Meeting at *Sidmouth*; Sir W. Pole, Bart. Chn.: Col. 10*l*. 8*s*. 2*d*.—July 1: Sermons; by Rev. T. Bartlett, at Powderham, and at Trinity Church, Exeter; by Rev. J. D. Wawn, at Allhallows, Exeter, and at Sanford; and, by Rev. T. Nantes, at Allhallows, Exeter: Coll. 32*l*. 12*s*. 4*d*.—July 2: Meeting at *Starcross*; Hon. G. Lysaght, Chn.: Col. 6*l*. 8*s*. 7*d*.—July 3: Ann. Meeting at *Teignmouth*; J. Sweetland, Esq. Chn.: Col. 10*l*. 12*s*. 6*d*.—July 4: Ann. Meeting at *Torquay*; Rev. R. Gee, Chn.: Col. 14*l*.—July 5: Ann. Meeting at *Dartmouth*; Rev. R. Holdsworth, Chn.: Donation from Rev. J. M. Glubb, 10*l*. Coll. with a Sermon, 20*l*.—July 6: Ann. Meeting at *Brixham*; Rev. R. Holdsworth, Chn.: Col. 4*l*.—July 8: Sermons; by Rev. T. Bartlett, at St. Andrew's, Plymouth, and two at Stonehouse; by Rev. J. D. Wawn, at Charles, Plymouth, and two at Devonport; and, by Rev. John Hatchard, at St. Andrew's: Coll. 61*l*. 17*s*. 4*d*.—July 9: Second Ann. Meeting at *Plymouth*; Rev. John Hatchard, Chn.: Col. 10*l*. 2*s*. Ann. Meeting at *Devonport*; Rev. R. T. Hitchins, Chn.: Col. 4*l*. 11*s*. 9*d*.—July 10: Ann. Meeting at *Hatherleigh*; Rev. Cradock Glascott, Vicar, Chn. Col.: 7*l*. 15*s*.—July 11: Ann. Meeting at *Bideford*; Rev. W. Sollis, Chn.: Col. 6*l*.—July 12: Ann. Meeting at *Barnstaple*; Rev. James Mules, Chn.: Col. 4*l*. 5*s*. 4*d*.—July 13: Ann. Meeting at *Iffracombe*; J. Greaves, Esq. Chn.: Col. 9*l*. 3*s*. 6*d*.

Somersetshire.

June 20: Third Ann. Meeting at *Mark*: Sermon, by Rev. Fountain Elwin: Coll. 18*l*. 4*s*.—July 15: Sermons; by Rev. F. Elwin, at Taunton and Wellington; by Rev. J. D. Wawn, at Wellington and Wilton; by Rev. James Mules, at West Buckland; by Rev. T. Bartlett (two) at Yeovil; by Rev. John Jarratt, at Barwick; and by Rev. E. Harbin, at Odombe and at Stoke: Coll. 54*l*. 2*s*. 2*d*.—July 16: Eighth Ann. Meeting at *Wellington*; Rev. Rob. Jarratt, Vicar, Chn.: Col. 11*l*. 4*s*. 6*d*.—July 17: Sixth Ann. Meeting of the *Taunton and West-Somerset Association*; Webb Stone, Esq. Chn.: Meeting in the Evening: Coll. 15*l*. 19*s*. 5*d*. Donations, 12*l*.—July 18: Eighth Ann. Meeting at *Yeovil*;

Rev. Rob. Phelps, Vicar, Chn. Col.: 13*l*. 16*s*. Don. by Mrs. Moore, 10*l*. 10*s*.

Wiltshire.

July 25: Sermon, at St. Thomas's Church, Salisbury, by the Junior Secretary: Col. 9*l*. 11*s*. 10*d*.—July 26: Meeting, at Salisbury, for the Formation of an Association for the County; the Very Rev. the Dean of Salisbury in the Chair: the Bishop of Salisbury is Patron: Col. 19*l*. 16*s*. 1*d*. with upward of one hundred Annual Subscribers—July 27: Ann. Meeting at *Westbury*; Rev. T. Cooke, Vicar, Chn.: Col. 9*l*. 8*s*. 10*d*.

Rutlandshire.

July 31: *Seaton*: Second Ann. Meeting; Rev. Hugh Monckton, Rector, Chn.: Col. 44*l*. 13*s*. Attended by the Junior Secretary.

LANGUAGE INSTITUTION.

SECOND REPORT.

Lectures and Classes of the Second Year.

ONE principal part of the duty of the Committee has been, to obtain the assistance of persons properly qualified to communicate instruction in the languages, which those who applied to them for assistance were desirous to study. In this point, they have, in general, met with success; though, in some instances, as the nature of the undertaking might indeed well lead us to expect, their wishes have been disappointed.

Among those who have given their assistance (and in every case it has been gratuitous assistance) in this department, the name of Mr. Johnson, of the East-India Company's College, claims the first mention: that Gentleman, whose labours in our behalf were recorded in the last Report, has continued to attend at the House of the Institution as often as his other duties would permit, during the whole of the past year: he has had five pupils in SANSKRIT, six in ARABIC, and two in BENGALÉE; who bear testimony that his assistance has been of the utmost value and importance to them. The CHINESE Class, formed by Dr. Morrison, was taken up, after his departure from this country, by two of his pupils, whom he had himself recommended as his successors, Messrs. Wilkins and Dyer: these Gentlemen having at length been prevented from continuing the course of instruction, the one of them by ill health, the other by various engagements connected with his departure from this country to repair to the field of Missionary Labour, the class was left without a

teacher: from this difficulty the Institution has been relieved by the kind and unsolicited offer of Mr. Huttman, Assistant Secretary of the Royal Asiatic Society of Great Britain and Ireland: that Gentleman is now attending for the instruction of the class: he has five pupils, all of whom, however, but one, are youths. One pupil has been instructed in *CINGALESE*, by the Rev. Robert Newstead, lately returned from the Mission of the Wesleyan Missionary Society in Ceylon; and one in *MALAYALIM*, by the Rev. John Smith, a Missionary of the London Missionary Society, from Quilon. The Rev. William Reeve, likewise, connected with the same Society, instructed two pupils in *TAMUL*, and one in *TELOOGOO*, during a temporary residence in England in the past year.

Of the whole number of pupils above mentioned, eight were from the Institution of the Church Missionary Society at Islington, and four from that of the London Missionary Society at Hoxton.

The principal disappointment or failure, which the Committee for some time experienced, in the way of obtaining teachers, was this—that they were not able to meet with any person to give instruction in Sanscrit and Arabic, during the intervals between the days of Mr. Johnson's attendance: for, during a great part of the year, that Gentleman is unable to come to the House of the Institution oftener than once a fortnight; and it may easily be conceived, that, to many students, a more frequent intercourse with the teacher would be desirable: the deficiency, however, was at length in part supplied by the kind assistance of one of the Members of your Committee, C. J. Mickle, Esq.

Inquiries were also made, without success, for a suitable person to teach the Hebrew Language; but, as there does not now appear to be any immediate prospect of forming a class to study it, such a failure is the less important.

To the benefits derived by the students from attendance at the various Lectures above enumerated, favourable testimony has been given by those who have had opportunity to judge: as by the Rev. J. N. Pearson, Principal of the Church Missionary Society's Institution at Islington; by the Rev. John Dyer, Secretary of the Baptist Missionary Society; and other Gentlemen connected with similar Institutions.

Modification of the Laws.

The chief Regulations of the Institution were stated at p. 339 of our Volume for 1825: it has been found expedient to modify some of these Laws, as will appear from the following extract:—

Your Committee would now draw your attention to some alterations which they have thought it necessary to propose, in the standing Laws of the Institution.

The wording of the First Law has appeared to your Committee unnecessarily to confine the operations of the Institution, by restricting their attention to the Languages of the *HEATHEN ONLY*: thus the Hebrew and other important Languages are excluded. They would therefore propose, that the First Law should stand thus—

The designation of this Society shall be the Language Institution; and its object shall be, to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching Languages in this Country for the instruction of Missionaries proceeding to labour among the Heathen or other unenlightened nations.

They have next alterations to propose in three other Laws; but these are alterations by which their substance and purport is in no degree affected. In those Laws, mention is made of "Lectures" to be delivered by teachers at the House of this Institution; now it has appeared to some friends of the Institution, that the term "Lectures," though it may indeed admit of a satisfactory explanation, does yet convey in general the idea of something more speculative and theoretical than is consistent with our object, and with the nature of the plan that we do in fact pursue.

To obviate misconception on this subject, the expression "Courses of Lectures shall be delivered" is exchanged for "Instruction shall be communicated;" which leaves the mode of communicating the Instruction to the judgement of the Teacher.

State of the Funds.

At the period of the last Anniversary, there were debts to a considerable amount outstanding against the Institution; arising, principally, from the expenses incurred in its first establishment. These debts seemed for a time likely to be a heavy burden on the infant Society, and

a considerable obstacle to its exertions. Urgent appeals, however, having been made to the Christian Public, contributions began in due time to come in—the encumbrances were cleared off—and the Committee are happy to report, that a balance of 44*l.* 16*s.* 7*d.* in favour of the Institution is now in the hands of your Treasurer. Most of the supplies received, however, have come in the shape of Donations: the Annual Subscriptions are scarcely yet sufficient to cover a half of the current expenditure; and this, too, notwithstanding that all the Gentlemen who have attended as teachers at the Institution, during the past year, have acted gratuitously.

It must be obvious, that unless the number of Subscribers be largely increased, the Institution cannot possibly be conducted with any thing of real energy and efficiency. Under its present circumstances, exertions are, from time to time, requisite, to obtain occasional contributions merely for defraying its current expenditure. To procure able Teachers, therefore, by suitable remuneration, or to assist in the publication of elementary works, is quite beyond the present resources of the Institution. Even the purchase of such few books as were absolutely necessary for the use of the Students has not been unattended with difficulty. The Committee have anxiously considered the whole of this important subject; and, having now found, from the experience of two years, that the present plan has not met with success, they have acceded to the suggestions of some highly-valuable friends of the Institution, who recommend a change in the amount of contribution necessary to constitute a member. They would propose that an Annual Subscription of Ten Shillings should be sufficient for this purpose, instead of a Guinea, as now required; the qualification of a Member for Life remaining the same as at present: the Subscription of a Guinea annually will, however, still be requisite to render a person eligible to become a Member of the Committee. They propose, also, that the above-mentioned sum of Ten Shillings should entitle an individual to the same privileges, whether it be given as the contribution of one person or as a collection from others. These measures are not new in the history of Religious Societies: they have been, in various cases, adopted; and they appear to have met with success. Your
August, 1827.

Committee have received strong assurances, that if such a plan be followed by this Institution, many will come forward to support it, who have hitherto been discouraged from so doing; and many in various parts of the country will undertake to collect small contributions from their neighbours, and thus form, as it were, the centres of so many incipient Auxiliary Institutions.

This suggestion having been adopted by the Annual Meeting, it has become a Law of the Society.

PRAYER-BOOK AND HOMILY SOCIETY.
FIFTEENTH REPORT.

Issues of Books.

DURING the year there have been issued as follows—Prayer-Books, 10,552; Psalters, 369; Singing Psalms, bound separately, 37; a selection from the Liturgy in German, 1000; Homilies in the volume, folio, octavo, and duodecimo, 230: making the whole issue of bound books during the year, 12,188. Of the Homilies in single sermons, and extracts from the Liturgy as Tracts, 106,181 have been sent out from the Society's Depository since the last Anniversary. The increase in the issue of Bound Books has exceeded 3000 copies; in that of Tracts, 34,000.

Enlarged Supply of Merchant Seamen.

Since the publication of the last Report, the labours of the Society among Seamen have been considerably extended: many of the principal sea-ports have been visited; and, at several of them, Agencies, for the most part under the direction of Clergymen, have been established: the whole of his Majesty's ships in ordinary—stationed at Sheerness, Chatham, Portsmouth, and Devonport—have been supplied, under the sanction and superintendence of the respective Commanders, with the Formularies of the Church: visits for the same general purpose have been paid to all the Hulks; and Volumes of select Homilies, gratuitously supplied, have been placed under the care of the several Chaplains, for the use of the prisoners there confined.

Encouragement with respect to Seamen.

In the prosecution of none of these objects have the Committee been without abundant encouragement to proceed in their labours. The reception given their Agent, by persons of piety and zeal, who had felt the need of such exertions as this Society is making, but who were not previously informed of

them—the ready co-operation which has been afforded, as well by Laymen as Clergymen—the good wishes expressed, and the promises of future aid and support given—with other circumstances, directly or collaterally connected with their object, have helped to strengthen the hands of the Committee in this important but arduous undertaking.

Among the COLLATERAL encouragements, to which allusion has been made, one is so highly interesting, as connected with a name both loved and revered, that it justly claims especial notice. The Captain of an Indiaman, who deeply felt for the condition of Seamen, and was most desirous of doing all in his power to promote their comfort and improvement, said—

When my ship was at Bombay, I respectfully solicited the late Bishop Heber, who was then at that Presidency, to perform Divine Service on board my vessel: the good Bishop expressed his willingness; but stated also his fears that the sailors would pay little or no attention to the Service. His Lordship, however, came on board; and having performed Divine Service twice that day in the presence of the crew, was so much gratified with the marked attention of the men, that he appointed a Chaplain to read prayers and preach every Sunday to the congregated crews of the ships lying at Bombay.

The Committee name this fact, as a practical and very striking answer to the objections of those who say or think that sailors are men for whose spiritual welfare very little can be done. The Society's Agent does, indeed, meet with some individuals among them most pitifully profligate, and most daringly wicked; but few instances have occurred, in which words of mild expostulation and suitable advice have not been blessed to the production of at least some present effect. While, in cases where one has said, that "During a late voyage to India the men were not once called to public prayers;" another, "I have been twenty-six," and another, "I have been forty years at sea, and have never known the crew assembled for prayers during that period;" such expressions as these have been also heard—"It is well to have a Prayer-Book, because we can read prayers by ourselves, if there is no Public Service on board:" and where a Captain has been led to remark, "I have made several voyages, but have never yet known a sailor ask either for a Bible or Prayer-Book when at sea," but at the same time permitted your Agent to go among the crew, the men have seemed

convinced of the necessity of prayer, have gladly availed themselves of the Society's liberal offer, and have purchased Prayer-Books.

These your Committee consider as loud calls for continued and increased exertions among seamen. These men, indeed, are often thoughtless; and may not perhaps, of their own accord, go in search of the means of grace: but when such means are presented to them by disinterested persons, and their attention directed to them with simplicity and affection, they frequently manifest a quick apprehension of the importance of the subject, and a very lively sense of the kindness intended.

Spiritual Wants of Seamen.

Many of them, alas! appear even now to be suffering for want of such timely and compassionate intervention. Among these, the SEA FISHERMEN seem, so far as the labours of Religious Societies are concerned, to have been much overlooked; and the RIVER FISHERMEN to have been entirely neglected: both of these classes have become objects of the Society's attention, in humble hope, that, through the Divine Blessing on the use of means, these men also may be led to see the works of the Lord in the great waters which they traverse, and to contemplate His wonders in the deep.

In respect of one resort of British Seamen abroad, the Committee state, on the authority of the Captain above mentioned—

For about six months in the year, there are not less than three thousand sailors assembled at Whampoa, near Canton, by whom the Sabbath is totally disregarded; while the scene of drunkenness and wickedness of every kind is truly affecting: even the Heathen take notice of it; and not unfrequently come down and invite the men to join in their Idol Worship. These facts are here stated, in hope that this record of them may meet the eye of some who are able and willing to apply a remedy to this evil.

Seasonable Influence of the Irish Prayer-Book.

Hitherto the Irish Prayer-Book has been very cautiously and sparingly distributed: the time, however, seems to have arrived, when the necessity of such caution may be considered as very greatly diminished. An application for books from the County of Tipperary was accompanied by the following remarks—

The people are very anxious to obtain the Church-of-England Prayer-Book in both languages. The Thirty-nine Articles, in particular, seem to awaken their curiosity, as they have hitherto had no idea of the real doctrines of the Established Church.

On another occasion the same individual made the following remark—

The great desire which has arisen for the Prayer-Book of the Church-of-England bears testimony to the fact, that the work of Scriptural Instruction is going on in Ireland.

This gratifying fact has now, indeed, been proved, beyond all power of contradiction, by the remarkable events of the last few months. At an early period of that work of Reformation, which commenced so auspiciously, and seems to be proceeding so steadily, the attention of this Society was called to the case of the converts from Popery in the County of Cavan. It seems almost unnecessary to say, that such a call as this was obeyed by your Committee. An assortment of Prayer-Books, both English and Irish, was most cheerfully granted; and such a selection of the Homilies, bound up together, as, after due consultation, seemed best suited to the circumstances of those parts of Ireland at the present time.

The Committee add the following gratifying extract from the Journal of an Irish Reader—

On Christmas Day, many of my pupils assembled together; when we spent the day in searching the Scriptures, and reading the Book of Common-Prayer of the Church-of-England: some of the people are committing to memory some of the prayers contained in the Book of Common-Prayer. This evening, as I was reading the prayer for the King's Majesty—"O Lord, our Heavenly Father, High and Mighty, King of Kings, and Lord of Lords, &c." when I came to that part, "Strengthen him, that he may vanquish and overcome all his enemies," they exclaimed aloud, "Amen!" Many of them confessed, that, before they read the Scriptures, they used to curse the King and all the Royal Family, and pray for a Catholic King; and that they used to long earnestly for the year 1825, in hopes that there would be an end to the King, as Pastorini predicted that the FIFTH vial of the wrath of God would be poured out upon all who should hold the reins of government in their hand. I am happy to say that the Scripture Readers often meet at the Throne of Grace; and offer up humble prayer to God for the King and Royal Family, for the

Clergy, for the High Court of Parliament and all people.

Foreign Proceedings. New Translations.

To the translations of the Formularies, or parts of them, into different languages, procured previously to the last year, the Committee have now the pleasure to announce the following additions—

The Morning and Evening Services of the Church in *Persia*, translated by Mirza Ibrahim, and revised by Professor Lee: this translation is now in the press.

In *Modern Greek*, and in *Armenian*, translations of the Ninth Homily have been procured, and are about to be printed at Constantinople.

In *Turkish*, the First Homily has been translated by the Bishop of Aleppo, Theoctistus; and carefully revised by Mr. Argyramo and Rev. H. D. Leves: this has been printed at Constantinople.

In *Jewish Spanish*, a selection of Prayers and Thanksgivings from the Liturgy is under preparation, for the use of present and future converts.

The Second and Third Homilies have been rendered into *Indo-Portuguese*.

In pure *Portuguese*, the Committee have obtained, and are circulating, a translation of the Second and Ninth Homilies, and have commissioned the Translator to prepare also a version of parts of the Liturgy: the Brazils, the Madeiras, the Azores, and other regions, present an immense field for the distribution of useful Tracts in this language.

In reference to translations not made by this Society, but previously existing, the Committee will only state, that, in *Spanish*, they have just printed a revised translation of the Liturgy, with the addition of the Ordination Services, in a larger type than the edition which they have hitherto circulated: they have also added to former Selections from the Liturgy, a Tract, containing such Prayers and Thanksgivings as seemed particularly suitable for distribution in this language.

Proposed Translations.

Several circumstances have conspired, during the last year, to call the attention of the Committee more strongly than before to the expediency of procuring translations of some of the Homilies, as well as of the Liturgy, or parts of it, into the languages of the East. On visiting ships, the Society's Agent has often had reason to lament the want of some suitable means for the religious

instruction of the LASCARS; and this has led to inquiries respecting the language or languages which they commonly understand. But communications from India have chiefly tended to bring this subject under serious consideration: a Clergyman in Ceylon writes—

Our excellent Bishop, at his late visitation of this Archdeaconry, proposed that the Homilies should be translated into the native languages, for the use of the Government Proponents, or Native Preachers on probation: and, indeed, I do not know of any composition so well calculated to give them just ideas of Christian Doctrine and Practice.

A similar intimation, in respect to the translation of the Homilies into *Hindustani*, has been given to the Committee by the venerable Archdeacon of Calcutta; who also states—

We require a new edition of the *Hindustanee Prayer-Book*. We are preparing also an entire version of the Liturgy in *Bengalee*; and for these purposes we want the aid of the *Prayer-Book and Homily Society*.

The Committee have, in consequence, respectfully solicited larger and more particular information; hoping, that, when they shall be permitted to lay all particulars before the public, such aid will be granted them as may enable them to meet the exigency of the case.

In the countries where *Chinese* is spoken, the Society has an early prospect of increasing its means of usefulness. On his return to Canton, Dr. Morrison addressed a Letter to the Committee, of which the following is a part—

To assist the little flock who forsake the worship of idols, in their devotions addressed to the God of the Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer-Book into Chinese. Should you think it right to contribute to the printing of them, they will form a useful Christian Tract, or Prayer-Book, for the illumination and spiritual instruction of new converts. There are those around us who are half-convinced, and almost Christians. An increase of the means of instruction is highly important: China is agitated with insurrection and rebellion: the human mind is awakened to serious reflection: perhaps the time to favour her with emancipation from idols and atheism is about to come.

In answer to this communication, the Committee have authorised Dr. Morrison to print 2000 copies of the translation so proposed, at this Society's expense.

Arabic Liturgy and Homilies.

Of the parts of the Liturgy translated by Dr. Pococke, and reprinted in the course of the last year by this Society, 500 copies have been consigned to the

care of the Rev. W. Jowett, at Malta; 100 to Archdeacon Corrie, at Calcutta; and a smaller number to the Rev. Mr. Fenn, at Cötym: of the 500 copies sent to Malta, 200 have been forwarded to Beyrout, and 100 to Caïro. To these have been added, in each instance, the First Homily, in the same language; copies of which have been committed also to persons going to Smyrna, Constantinople, and other places where they might be usefully distributed. On the subject of these translations, a Clerical Correspondent writes—

I rejoice to see your Society thus laying hold of the Arabic: it is a vast language; and requires wide arms, patient hearts, and liberal purses, to cope with its immense demands: gradually, however, in various quarters, Societies and Individuals are grappling with it. . . . I should be glad to hear that the Third Homily—in which the doctrine of Justification by Faith is so perspicuously unfolded—was translated by your Society into this language, and, indeed, into all the languages of the earth.

Importance of the Liturgy and Articles in Spanish.

A Correspondent who resides abroad, in the midst of Spaniards, writes, in reference to the best plans for benefitting them—

One of the most valuable of all means would be the free circulation of the Spanish Version of the Book of Common Prayer. On some minds, I know, it produces similar impressions and effects to those so often witnessed in our happy and glorious Reformation. An elderly Gentleman, who has figured considerably in the melancholy political changes of his country, an acquaintance with whom I have had the privilege of forming, borrowed one of the copies of the Common Prayer; and, after two or three days, when I saw him again, he said to me, with great animation, "Sir, this little book enchants me—it absolutely enchants me—and he who compiled it deserves the gratitude of all men." Another Gentleman, very much reduced in circumstances, formerly an advocate, and certainly a very excellent Spanish Scholar (who, indeed, forms one of a little company in which we use your copies of the Common Prayer every Lord's Day Afternoon) has often expressed his full approbation in very high terms; and the few who join us are delighted with the simplicity, the plainness, and the devotion of the prayers.

In another Letter the same Correspondent says—

I was quite rejoiced on receiving the extracts from the Liturgy: the spirit of pure and simple devotion which so strikingly pervades these prayers, is that with which our poor Roman-Catholic Brethren need to be imbued; and the contrast presented by these unincumbered and intelligible Formularies must cast into the shade their own superstitious Ritual. The Spaniards who have seen them, and whose sentiments I have heard, are very much pleased with them; and as I think I can trace in some the incipient symptoms of a love of prayer, these little books will present most seasonable aid.

On the subject of printing the Articles you desire me to express my thoughts: I say, without hesitation, that to me it appears exceedingly desirable. I have been repeatedly asked, "What are the tenets of the English Church?" If I tell them they are contained in the Apostles' Creed, the answer is, "We believe that too;" and it is in vain to point them to the Scriptures, because these are considered common to all. "We hear," say they, "a great deal about the English Church: we wish to know what is its creed, that we may compare it with our own, and judge how far we differ." I only beg to express the hope, that, if they are translated, the same spirit of moderation and Scriptural mode of expression which pervade the Original will be carefully preserved.

Benefit of the Liturgy to a dying Spaniard.

The same Gentleman adds—

Our excellent friend, the elderly Spanish Gentleman whom I have mentioned before, has been called away, as I doubt not, to a happier world. I little imagined, indeed, that Providence was directing me with the Common-Prayer to him for the purpose of preparing him for a speedy death: yet such was the fact. I know, from himself, that the Prayer-Book was rendered a great blessing to him; and I know, too, from the state of his mind, that it was just fitted to be so. He was dying of a broken heart, on account of the miseries of his unhappy country; and much under the influence of fear, not of death as a natural evil, but of judgment and eternity. He could find nothing in the obscure and complicated scheme of Popery, with respect to a sinner's justification, which

could satisfy his reason and comfort his heart. Still he was a decided Roman-Catholic; yet decided, as I firmly believe, by habit without inquiry: for the distinguishing tenets of Protestantism, so far as I could make myself intelligible on these points, drew forth from him nothing but approval. But I am not in the habit of contending on these points, and generally labour to bring forward those which are more important; and it would delight you could I but convey to you an adequate idea of the eagerness with which, as he lay upon his bed very ill, he listened to my attempts to explain the doctrine of free justification, through faith in the blood of Christ—the ardour with which he conversed of the hopes and the rest of heaven—and the affection with which he embraced me when I took leave of him the last time I saw him, though neither of us imagined the least probability of its being the last.

CHURCH-OF-ENGLAND TRACT SOCIETY. FIFTEENTH REPORT.

State of the Funds.

THE Contributions of the Year amounted to 171*l.* 3*s.* 6*d.*, and the Sales to 194*l.* 10*s.* 8*d.*; making together 365*l.* 14*s.* 2*d.* The Payments were 424*l.* 6*s.* 4*d.* The Receipts are more than 200*l.* short of those of the Fourteenth Year; one-fourth of the deficiency being in the Contributions, and the rest in the Sales: the causes, assigned by the Committee for this defalcation, are such as have operated unfavourably in other cases, and still continue to operate: they remark—

Among these causes, the late agitation and distress, which have pervaded almost all branches of the commercial interests of the country, and which have compelled many individuals to circumscribe the boundaries of their former benevolence, have contributed to produce the effect which your Committee lament. Attention has been diverted, in many instances, from public duties to the consideration of individual interests; and the zeal, which was wont to shew itself in the exercise of universal charity, has found a sufficient sphere for its energies in the alleviation of private misfortunes and the relief of pressing and actual private distress.

New Tracts.

To the General Series, the following Tracts have been added—

The Parochial Clergyman's Ordination Vows; or, an Appeal to those of his Parishioners who are disposed to censure his anxiety about their Salvation as unnecessary and excessive—The Necessity and Nature of Repentance toward God, as enforced by the Communion Service of the Church of England—The Seventh Commandment; or, the Compassion of the Divine Saviour toward those who have transgressed it—A Manual of Instructions for the Time of Sickness—The Churchman's Devotional Exercises, especially in the Time of Sickness; arranged for every day in the week—Select Passages of Holy Scripture, for the Use of Sick Persons.

To the Tracts for Children and Sunday Schools has been added the following—

The Young Christian's Reasons for believing the Bible to be the Word of God.

Printing and Issues of Tracts.

The total number of Tracts published during the year amounts to 144,500: the total number sold and granted has been 87,081; consisting of—

Sold in separate Tracts, 63,882—Sold in 143 bound Volumes, 4290—Grants, 18,912.

Reasons for not employing Fiction in the Society's Tracts.

It has been said, that there is a want of liveliness and interest in the composition of the Tracts; that the imagination is not sufficiently called in to embellish and render palatable the truths inculcated; that the object of instruction is too rigidly kept in view; and that the means, which might be resorted to in order to render novelty the handmaid of edification, are too much neglected.

Your Committee, without absolutely pleading guilty to the charge thus brought against them, would simply remark, that the limits which are assigned to the field of their operations seem, to a certain extent, to preclude the admission of Tracts which belong to the more imaginative class of writings into the list of their publications. But, were they not thus confined by the rules originally laid down for the regulation of their proceedings, it is a question which your Committee would seriously propose for the consideration of that part of the Christian Public who may take an interest in their operations, whether the multiplication of

such compositions as have for their object the introduction of religious sentiment under the guise of fiction—or, at least, an artificial display of the grand doctrines of the Gospel, dressed out in all the pageantry which the human imagination can supply—be beneficial to the mind, or productive of sound religious feeling.

That the interest thus excited is far greater than that caused by a more simple and unadorned statement of the same truths, cannot be denied; but it does not always happen, that the most high-wrought impressions are the most salutary or abiding: the exotic, which, under the stimulus of an artificial heat, shoots forth at once into luxuriance, is far less likely to abide the chilling blasts of winter, than the plant, which, under the genial warmth of the natural sun, attains by slower degrees to maturity; and, thus, feelings called into exercise by the sudden application of some powerful excitement, drawn from the sources of the imagination, are less adapted to endure the temptations and trials of life, than those formed by the gradual influence of sober truth, which not only affects the heart, but approves itself to our judgment and reason.

In proportion, too, as the mind is accustomed to delight itself in the contemplation of truth thus decked out in order to render it attracting, it becomes indisposed to listen to the plain appeals which may be made to it, however sanctioned by the weight of a divine authority; and there is no small danger, lest ultimately the Scriptures themselves should be laid aside, as inferior, in point of interest, to the ephemeral productions of human genius. A false and vitiated taste in religion, as well as in other things, is more easily formed, than corrected; and your Committee conceive, that, as the avowed aim of their plan is the diffusion of SOUND RELIGIOUS KNOWLEDGE, they might be justly censured as acting inconsistently with the principles by which they profess to be guided, were they to adopt any other than such sober means as become the character of the Church with which they are more particularly connected.

Besides, they are not anxious to take up the ground occupied by other Societies, from whose Depositories, Tracts written in a style more calculated to amuse and interest the imaginative reader may be procured. They heartily desire the success of every Society which co-operates with

them in the one grand design that they have proposed; but as, in the commencement of their labours, they contemplated a supply of what might then be deemed a desideratum in the Christian World—viz. the publishing, in a cheap form, pieces illustrative of the Foundation, the Doctrines, the Formularies, and Discipline of the Church of England; together with extracts from the writings of her Bishops and Reformers, and the lives of her Martyrs—and as, hitherto, they have reason to believe that their endeavours have been eminently beneficial; they see no reason to depart from the course which they had marked out; but rather with thankfulness for the good which they may have already effected, and in dependence on the same Divine Aid which has rendered their efforts successful, they would steadily pursue the track hitherto followed; and invite all those who wish well to the prosperity of the Redeemer's Cause, to help them forward in the arduous work which still remains to be accomplished.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

OUR Readers will rejoice in the rapid growth of this Colony. If it proceeds as it has begun, it will become a powerful co-adjutor in the Cause of African Conversion and Civilization. From the last Report of the Society we extract the most interesting particulars.

Enlargement of Territory.

The Managers are happy to state, that the efforts of the Colonial Agent to enlarge the Territory of Liberia, and particularly to bring under the government of the Colony a more extended line of coast, have been judicious and energetic, and, in nearly every instance, resulted in complete success. From Cape Mount to Tradetown, a distance of one hundred and fifty miles, the Colonial Government has acquired partial jurisdiction. Four of the most important Stations on this tract, including Mesurado, belong to the Society, either by actual purchase or by a deed of perpetual lease; and such negotiations have been entered upon with the Chiefs of the country, as amount to a preclusion

of all Europeans from any possessions within these limits.

Of the Stations here referred to, that of St. Paul's was described at p. 222 of our last Volume: of the other Stations it is said—

The Territory of Young Sesters [or Sestus], recently ceded to the Society, is 90 miles south of Mesurado, in the midst of a very productive rice-country; affording also large quantities of palm-oil, camwood, and ivory: the tract granted to the Colony includes the bed of the Sesters River, and all the land on each side, to the distance of half a league, and extending longitudinally from the river's mouth to its source. In compliance with the terms of the contract, the Chief of the country has constructed a commodious store-house; and put a number of labourers sufficient for the cultivation of a rice-plantation of 40 acres, under the direction of a respectable Colonist, who takes charge of the establishment.

The right of use and occupancy has also been obtained to a region of country on the south branch of St. John's River, north nine miles from Young Sesters; and the trading factory established there, under the superintendence of a family from Monrovia, has already proved a valuable source of income to the Colony. Rice is also here to be cultivated; and the Chief who cedes the territory agrees to furnish the labour.

The upright and exemplary conduct of the individual at the head of this establishment has powerfully impressed the Natives with the importance of inviting them to settle in their country; and, consequently, the offer made by the Colonial Agent for the purchase of Factory Island has been accepted by its proprietor. This Island is in the River St. John's; four miles from its mouth, from five to six miles in length, and one third of a mile in breadth, and is among the most beautiful and fertile spots in Africa. A few families are about to take up their residence upon it, and prepare for founding a settlement; "which cannot fail," says Mr. Ashmun, "in a few years, to be second to no other in the Colony, except Monrovia."

Negotiations are also in progress with the Chiefs of Cape Mount; which, if successful, will secure to the Colony the whole trade of that station, estimated at 50,000 dollars per annum, and may ul-

timately lead to its annexation to the Territories of Liberia. Mr. Ashmun observes—

The whole country between Cape Mount and Tradetown is rich in soil and other natural advantages, and capable of sustaining a numerous and civilized population beyond almost any other country on earth: leaving the sea-board, the traveller, everywhere, at the distance of a very few miles, enters on a uniform upland country, of moderate elevation, intersected by innumerable rivulets, abounding in springs of unfailling water, and covered with a verdure which knows no other changes except those which refresh and renew its beauties. The country directly on the sea, although verdant and fruitful to a high degree, is found everywhere to yield, in both respects, to the interior.

Progress of Agriculture.

Two hundred and twenty-four plantations, of from five to ten acres each, were, in June last (1826), occupied by the Settlers; and most of them are believed to be at present under cultivation: 114 of these are on Cape Mesurado—33 on Stockton Creek, denominated the Halfway Farms, because nearly equidistant from Monrovia and Caldwell, the St. Paul's Settlement—and 77 at the confluence of Stockton Creek with the St. Paul's.

The St. Paul's Territory includes the Halfway Farms; and is represented as a beautiful tract of country, comparatively open, well watered and fertile; and still further recommended as having been, for ages, selected by the Natives, on account of its productiveness, for their rice and cassada plantations. The agricultural habits of the present occupants of this tract concur with the advantages of their situation, in affording promise of success to their exertions. "Nothing," says the Colonial Agent, "but circumstances of the most extraordinary nature, can prevent them from making their way directly to respectability and abundance."

Oxen were trained to labour in the Colony in 1825; and it was then expected that the plough would be introduced in the course of another year. Although Commerce has thus far taken the lead of Agriculture, yet the excellence of the soil, the small amount of labour required for its cultivation, and the value and abundance of its products cannot fail, finally, to render Agriculture the more cherished, as it is certainly the more important interest of the Colony.

State and Prospects of Commerce.

The trade of Liberia has increased with a rapidity almost unexampled; and while it has supplied the Colonists, not only with the necessaries, but with the conveniences and comforts of life, the good faith with which it has been conducted has conciliated the friendship of the Natives and acquired the confidence of Foreigners.

The regulations of the Colony, allowing no credits except by written permission, and requiring the barter to be carried on through factories established for the purpose, have increased the profits of the traffic, and prevented numerous evils which must have attended on a more unrestricted license.

Between the 1st of January and the 15th of July 1826, no less than fifteen vessels touched at Monrovia; and purchased the produce of the country, to the amount, according to the best probable estimate, of 43,980 dollars, African value. The exporters of this produce realize, on the sale of the goods given in barter for it, a profit of 21,990 dollars; and, on the freight, of 8,786; making a total profit of 30,776.

A Gentleman in Portland has commenced a regular trade with the Colony; and, for his last cargo landed in Liberia, amounting to 8000 dollars, he received payment in the course of ten days. The advantages of this trade to the Colony are manifest, from the high price of labour, (that of mechanics being two dollars per day, and that of common labourers from 75 cents to 1 dollar 25 cents,) and from the easy and comfortable circumstances of the Settlers. Mr. Ashmun says—

An industrious family, twelve months in Africa, destitute of the means of furnishing an abundant table, is not known; and an individual, of whatever age or sex, without ample provision of decent apparel, cannot, it is believed, be found. Every family, and nearly every single adult person in the Colony, have the means of employing from one to four native labourers, at an expense of from four to six dollars the month; and several of the Settlers, when called upon in consequence of sudden emergencies of the public service, have made repeated advances of merchantable produce, to the amount of 300 to 600 dollars each.

Public Buildings and Works of Defence.

Much progress has been made the last year, in the construction of Public Buildings and Works of Defence; though, with adequate supplies of lumber, more

might doubtless have been accomplished. Two handsome Churches, erected solely by the Colonists, now adorn the village of Monrovia. Fort Stockton has been rebuilt, in a style of strength and beauty. A receptacle capable of accommodating 150 emigrants is completed. The New Agency House, Market House, Lancasterian School, and Town House, in Monrovia, were, some months since, far advanced; and the finishing strokes were about to be given to the Government House on the St. Paul's. The wing of the Old Agency House has been handsomely fitted up for the Colonial Library; which now consists of 1200 volumes, systematically arranged, in glazed cases, with appropriate hangings: all the books are substantially covered and accurately labelled; and files of more than ten Newspapers, more or less complete, are preserved: the Library is fitted up so as to answer the purpose of a Reading Room; and it is intended to make it a Museum of all the natural curiosities of Africa which can be procured.

No efforts have been spared to place the Colony in a state of adequate defence; and, while it is regarded as perfectly secure from the native forces, it is hoped and believed that it may sustain itself against any piratical assaults: the establishment has fifteen large carriage guns and three small pivot guns, all fit for service. Fort Stockton overlooks the whole town of Monrovia; and a strong battery is now building on the height of Thompson Town, near the extremity of the Cape, which it is thought will afford protection to vessels anchoring in the roadstead. The militia of the Colony consists of two corps—one of Artillery, of about fifty men; the other of Infantry, of forty men: and, on various occasions, have they proved themselves deficient neither in discipline nor courage.

Moral & Religious Character of the Colony.

The Moral and Religious Character of the Colony exerts a powerful influence on its social and civil condition. That piety, which had guided most of the early emigrants to Liberia, even before they left this country, to respectability and usefulness among their associates, prepared them, in laying the foundations of a Colony, to act with a degree of wisdom and energy which no earthly motives could inspire. Humble, and for the most part unlettered men—

August, 1827.

born and bred in circumstances the most unfavourable to mental culture—unsustained by the hope of renown, and unfamiliar with the history of great achievements and heroic virtues—theirs was, nevertheless, a spirit unmoved by danger or by sufferings, which misfortunes could not darken nor death dismay. They left America, and felt that it was for ever: they landed in Africa, possibly to find a home, but certainly a grave. Strange would it have been, had the religion of every individual of these early Settlers proved genuine: but, immensely changed as have been their circumstances and severely tried their faith, most have preserved untarnished the honour of their profession; and, to the purity of their morals and the consistency of their conduct is, in a great measure, to be attributed the social order and general prosperity of the Colony of Liberia. Their example has proved most salutary; and, while subsequent Emigrants have found themselves awed and restrained, by their regularity, seriousness, and devotion, the poor Natives have given their confidence and acknowledged the excellence of practical Christianity. Mr. Ashmun writes—

It deserves record, that Religion has been the principal agent employed in laying and confirming the foundations of the Settlement. To this sentiment—ruling, restraining, and actuating the minds of the Colonists—must be referred the whole strength of our Civil Government.

Examples of intemperance, profaneness, or licentiousness are extremely rare; and vice, wherever it exists, is obliged to seek concealment from the public eye. The Sabbath is universally respected: Sunday Schools, both for the children of the Colony and for the Natives, are established: all classes attend regularly on the Worship of God: some Charitable Associations have been formed for the benefit of the Heathen; and, though it must not be concealed that the deep concern on the subject of religion, which resulted toward the conclusion of the year 1825 in the public profession of Christianity by about Fifty Colonists, has in a measure subsided, and some few cases of delinquency since occurred; and though there are faults growing out of the early condition and habits of the early Settlers which require amendment; yet the Managers have reason to believe, that there is a vast and increasing preponderance on the side of correct principle and virtuous practice.

South Africa.

ENON.

UNITED BRETHREN.

Extracts from the Diary of the First Half of 1826.

Jan. 1—We celebrated the Holy Communion; and experienced in truth the fulfilment of our Lord's gracious promise, that He will be with His people always, even to the end of the world. We had already, at the conclusion of the Old and in the first hour of the New Year, felt our hearts enlivened and comforted by His presence with us—hearing our confessions—forgiving our manifold sins and failings—and granting us the assurance in our hearts, that He will continue to own and bless this branch of His flock, which He has brought out of the darkness of Heathenism to the marvellous light of His Gospel, and will set us in this place to His praise on earth. We pray Him, that as He is pleased to cause our congregation to increase in numbers, He would give to us, His poor servants, an increase of strength, grace, and wisdom, that our labour among them may be attended with success for the good of their souls.

Jan. 2—On this and the following days, Br. and Sr. Halter spoke with those individuals who are not yet baptized, and with the children. They made a very favourable report of their intercourse with them; having with great joy perceived, that the Holy Spirit leads most of them into a deeper knowledge of themselves as sinners who need a Saviour, and whom they desire to know better, that they may experience the cleansing from sin and unrighteousness in His precious blood. Some, indeed, are very ignorant, and do not rightly know their own mind; but when the love of Jesus to lost men is spoken of, they listen with great attention and seriousness: with such, and with the children, we will have patience.

A man said—

I am a great sinner, and not worthy to be suffered to sit here: but I cry to God to forgive all my sins; and have hope, since Jesus has already shewn favour to me, and permitted me to be a candidate for baptism. I now pray Him to let me be baptized, and to wash me from sin in His blood.

Another expressed himself thus—

I am a lost creature, and have a very corrupt heart; but I sincerely wish to be delivered from all that is evil within me. But ah! how can I expect it, miserable as I am! where shall I find Jesus, of whom I hear that He loves poor sinners?

He was directed to apply, simply and in faith, to our Saviour, for the remission of sin, for the sake of His precious blood.

A youth said—

I have lived long at Enon, but I never felt so happy as since Christmas Day last; for, on that day, the Lord heard my prayer, and I could believe that He had forgiven me my sins. Oh that I might always have the same joy, and live to the praise of the Lord Jesus!

A female observed, that she had come hither merely for the sake of her soul: she said—

I am a great sinner; and pray that Jesus, of whose love to sinners I hear so much, may forgive me my sins, before I die; for I am old, and cannot expect to live much longer in this world.

Jan. 6—Being Epiphany, we called to mind the first manifestation of our Incarnate God and Saviour to the Heathen, in His causing the Wise Men from the East to find Him, and to worship Him as their new-born King. We, with our congregation, offered up praise and prayer; with special thanksgiving for His having also shewn mercy to the Hottentot Nation, pitied their miserable state, and sent His Gospel to them, by which many hundreds of them had already been brought to the knowledge of the truth, and to fellowship with Him and His Church on earth. In the afternoon, five persons received Holy Baptism. The Lord made it to us and our people a day of great blessing.

Jan. 24 & 25 — Br. and Sr. Halter spoke with the baptized and candidates for baptism; and declared that their conversations with them had been blessed to their own souls. A man said—

I am now fully convinced of my great unworthiness; but Jesus, my Crucified Saviour, is my only hope: though I feel so poor in myself, in Him I find all I want, and life and salvation.

Another spoke, with peculiar emotion, of the joy which he experienced in communion with Christ, and added—

Our Saviour has, indeed, shewn great mercy to me, in having brought me to Himself, and made a covenant with me: may I prove my gratitude to Him, by honouring Him!

February—On entering into the solemn season of Lent, we commended ourselves and our dear congregation to the Lord, and the guidance of His Holy Spirit—that He would reveal to our hearts, with renewed clearness, the mystery of the Cross of Christ; and grant us to experience in truth the efficacy of His atoning sacrifice, for the destruction of the life of sin and the renewing of the divine life within us.

In the middle of this month, the heat became almost insupportable: for several days, Fahrenheit's thermometer rose from 105 to 110 degrees above 0. A strong wind accompanied it. All our melons, beans, potatoes, Indian-corn, and pumpkins were scorched and destroyed: those left of the latter fruit, which might have been used, were devoured by porcupines; and as these creatures seek their food only by night, it is not only difficult to see and catch them, but the attempt is rendered extremely dangerous on account of many wild beasts and elephants. The latter tread so softly, that they may approach a man within five or six paces, in the dark, unperceived: this happened to some of our young people, who were on one side of a hedge and the monster close to the other: providentially, none of them were hurt.

Feb. 22—In the evening, two men received the blessing of Confirmation, previous to their partaking of the Holy Communion on the 25th.

March 15—We received, at length, the agreeable news of the safe arrival of the Brethren and Sisters, Lemmertz and Sonderman, at the Cape, on the 24th of February.

On entering into the Passion Week, we offered up fervent prayer unto our merciful Saviour, that He would renew to us all a deep sense of His love unto death; that it may produce in us a firm determination to surrender ourselves up unto Him, who has bought us with His precious blood.

March 19—A man was confirmed for the first enjoyment of the Lord's Supper.

Br. Hornig and his Wife spoke with all the new people, candidates for baptism, and children; and made a pleasing report of it to the Conference. They rejoiced to see so many proofs of the faithfulness of Jesus, as the Good Shepherd, who follows the poor straying sheep through the wilderness, brings them to His fold, convinces them of their lost estate, and approves Himself as their Helper and Saviour. Many of the children, however, were very inattentive and careless.

A man said—

My heart is yet so full of evil, that I might easily be seduced to every thing that is bad; but I trust to the Lord, that He will hear my prayer and deaden all sin within me.

An old female, being asked whether she had come hither with an intention

of devoting herself to God and following His ways, replied—

Indeed I have: I have that intention. I have served the old Baas (meaning the devil) long enough, in the days of my ignorance; but, by the grace of God, I am delivered from his service.

Another, who begged earnestly to be baptized, was asked, whether she was willing entirely to forsake the ways of the world, sin, and Satan: she answered,

O yes, the devil has never done any good to me; but Jesus has merited for me all happiness and life eternal. I will therefore live to Him, and serve Him.

Maundy Thursday—We had a very blessed participation of the Holy Communion.

Good Friday—The celebration of this day was attended with great blessing to us and those of our people who could be present with us: some were obliged, on account of various circumstances, to be from home; but our Place of Worship was filled with attentive hearers. We contemplated the sufferings and death of our Crucified Redeemer with a renewed conviction, wrought by His Spirit in our hearts, that *He was wounded for our transgressions and bruised for our iniquities*. May it be abiding, and produce real conversion of heart; and a determination to live alone for Him, who gave Himself to death for us!

March 25—The men were all busily employed in cleaning the burial-ground; and exerted themselves with great eagerness to do it well. We were the more gratified with this proof of their willingness to do the work, as, in general, it is not easy to persuade a Hottentot to undertake any thing for the public good, even though he is otherwise unemployed.

March 26: Easter-Sunday Morning—We met at sun-rise in the burial-ground, and prayed the usual Litany; remembering those who have departed in the faith of Christ, and whom we hope to follow into His presence, rising to life everlasting by the power of His glorious resurrection.

The Public Service was well attended; and, in the afternoon, we held a meeting with all the Communicants, when a conversation took place, which gave to several of them an opportunity of declaring, with simplicity and humility, their love and gratitude to our Saviour for all that He has done for us by His holy incarnation, life, sufferings, death, and resurrection.

March 27 : Easter-Monday Afternoon—Ten persons received Holy Baptism. This solemn transaction made a deep impression on all present.

April 2—As usual, on the first Sunday after Easter, all those who had either been baptized, or admitted to the Lord's Supper since Easter last year, had a day of thanksgiving, and were exhorted to remain faithful to their high and heavenly calling.

April 5—By a Letter from Br. Hallbeck, we were informed, that Br. Lemmertz would not return to Enon, having received an appointment at Gnaden-thal; but that Br. Nauhaus and his Wife would come to us, and that he would accompany them hither on a visit: these news were made known to the Hottentot Congregation on the following day. Much as they rejoiced in the expectation of the arrival of the above-mentioned party, regret for the loss of their former beloved teacher, Br. Lemmertz, was general, and many tears were shed.

April 10 & 11—The baptized, and candidates for the Lord's Supper, were spoken with individually by Br. and Sister Hornig, with much satisfaction. Among other expressions of the Hottentots, they report the following: a man said—

Alas! the cares of this life are apt too often to supersede the desire after heavenly things. I therefore cry to the Lord fervently, that He would fix my mind more firmly upon the one thing needful, and upon His sufferings and death for me, that my chief care may be to love and serve Him.

A person, who has lately been re-admitted to our fellowship, said—

Some time ago, I entertained the dreadful and wicked thought, that I would again follow the inclinations of my corrupt and sinful heart, and give myself again to the service of sin; but the Spirit of God reprov'd me so sharply, and reminded me of all I had promised our Saviour at my re-admission, that I was seized with inexpressible anguish, and cried mightily to Him for mercy and help. He heard me; and I can now declare, that I have surrendered myself anew to Him, as His property.

April 20—The Communicants were spoken with previous to the Lord's Supper, and expressed their great desire to partake of this heavenly repast: two of the number, however, were excluded; as they had conducted themselves with levity, and kept company with some notoriously bad characters in the neighbourhood.

May 3—Sister Hornig had very edifying conversations with the single

women, and was glad to find that they were all desirous of walking worthy of the Gospel, according to the precepts given to them in the Word of God: they declared it to be their determination to live unto the Lord alone in this world.

Ascension Day—At a particular solemnity, we called to mind the glorious ascension of our Lord and Saviour into heaven and commended ourselves to Him as our High Priest and Intercessor, and only Advocate, that He would remember us also for good, while walking in this vale of tears.

June 4—A Communicant departed this life in childhood, after much suffering. The whole congregation took share in this mournful event, and all were deeply affected by it; for she had been universally respected. She was born at Gnaden-thal in the year 1806, and baptized in 1809. From her youth, her walk and conversation were worthy of the Gospel. She was received a member of the congregation at Uitenhage, in May 1819, during our exile, in consequence of the destruction of the Settlement on the Witte Revier by the Caffres. Feb. 1, 1823, she became a partaker of the Holy Communion. Having a peculiar gift of making herself useful to little children, Br. Lemmertz engaged her as nursery-maid: her good conduct and faithfulness in this service were truly exemplary, till the departure of her Master and Mistress for Europe in 1824. She afterward became connected with some light-minded young people; and got into such deviations, that we were obliged to exclude her from our fellowship: but the Lord, as the Good Shepherd, followed this straying sheep, and would not suffer her to become a prey to the enemy: He gave her true repentance; and she cried incessantly for mercy and forgiveness of her many sins; nor would she be comforted, until she had found it in the all-sufficient merits of Jesus, and faith in that blood which cleanseth from all sin and unrighteousness. After her re-admission, she may truly be said to have lived in communion with God; and her conversation with some of her intimate friends gave pleasing proof that she knew Jesus as the Friend of penitent sinners. When she was taken ill, she declared that she was ready to depart and go to Him, for she was sure that He would now take her home to Him.

self. She had been married only last year to Conrad Paerdewaechter, with whom she lived very happily. She was not quite twenty years old, when she departed into eternal bliss.

June 10—A Hottentot, belonging to Gnadenthal, arrived on horseback; and brought us the pleasant news of the approach of the expected company from thence, and that they would be with us at noon: we therefore set out, with many of the inhabitants, to meet them, and came up with them near the old place; where we joined in songs of praise and thanksgiving for the mercies vouchsafed unto them during their long journey. On our arrival at the Settlement, the expressions of joy and congratulations of the Hottentots were truly sincere and fervent. To hear of the welfare of our fellow-labourers, their children, and the congregation at Gnadenthal, and to receive their salutations and written proofs of their affection, afforded us the greatest delight. At a general meeting in the evening, Br. Schmitt addressed the whole congregation: and, having bid the travellers welcome in the name of us all, introduced Br. Nauhaus and his Wife as our future fellow-labourers in this vineyard of the Lord; calling upon the Hottentots to give them their love and confidence, and to praise the Lord for bringing them in safety to us. Br. Hallbeck, then, in a short address, saluted the congregation from their Brethren and Sisters at Gnadenthal, which was received with loud expressions of thanks.

June 27—Br. Hallbeck was engaged in speaking with all the men, and Sr. Schmitt with the women, belonging to the class of candidates for baptism. They were thankful to perceive in many of them an earnest desire to grow in the knowledge, love, and grace of the Lord. Seven persons were afterwards appointed to be baptized, ten admitted to the class of candidates, and one youth re-admitted.

We conclude our half-yearly Report by beseeching our dear Brethren and Sisters and Friends, everywhere, to remember us and our Hottentot Flock in their prayers before the Throne of Grace; and commend ourselves to their loving participation, as their affectionate Brethren.

Mediterranean.

AMERICAN BOARD OF MISSIONS,
State of the Armenian Church.

THE following account of this Church is given in the publications of the Board—

The vast territory east and north-east of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine they have four Monasteries; the one at Jerusalem being the most splendid and opulent in the Holy City. In Constantinople, there are supposed to be not less than 100,000 Armenians; among whom, as they are a body of enterprising merchants, there is immense wealth. The Armenians are the bankers of the East; and rule the mercantile republic, from Constantinople to Calcutta: travelling much, for the purposes of trade, they have become the most intelligent of the Oriental Sects; and, on that account, are the most likely subjects for reform. The Armenian Church is said to number 42,000 individuals in the Russian Provinces; 70,000 in Persia; and, in Turkey, 1,500,000. Mr. Goodell thus speaks of the Armenians—

Most of the principal men of their nation live, and some of them like princes, at Constantinople. They are not in the least degree under clerical influence: but give their Priests and Bishops the appellation of dogs, even to their faces; and frequently say to them, "You know nothing, and care for nothing, but to eat, drink, and be merry." They occasionally attend church, from respect to their nation; but they are tired with the sumptuous and unmeaning ceremonials of their religion—give no credence to the lying wonders of their legends and ghostly fathers—and look, with no feelings but those of disgust, on the ridiculous traditions, the superstitious rites, and the ten thousand absurdities, of their antiquated crumbling Church. They would, at once, suppress most of the Clergy, and sweep away at a stroke most of the Convents and existing Ecclesiastical Institutions, were they not afraid that many of the bigotted and less-informed Armenians, in other places, would, in consequence, become Papists.

It is to be hoped, that we may be the means of rescuing many of these bold and influential characters from the chilling and repulsive spirit of Infidelity; into whose horrid grasp they seem likely, if left to themselves, to fall—and many of their more scrupulous brethren, who are, if not of inferior capacity, yet of inferior information to themselves, from the no-less horrid tyranny and cruel bondage of Superstition; and of bringing them all into the glorious liberty of the Children of God.

Account of Armenian Converts.

It will have appeared from p. 38

of the last Survey, that several members of the Armenian Church were awakening to a conviction of its errors: of two of these we extract the following account from the publications of the Board.

Of a Priest of that Church it is said—

Signior Wortabet is a young man, who left the Armenian Convent at Jerusalem about two years ago; thoughtless, and without settled principle. Entering the service of Mr. Goodell, as literary assistant, he, of course, had many conversations with that Missionary, and received much instruction. Until last summer, however, no strong hold seems to have been taken on his conscience: but then he became deeply serious; and began in earnest to seek for true religion in the heart, which there is much reason to believe he has obtained.

Mr. Goodell says of this Young Ecclesiastic—

He is no longer that vain, thoughtless youth, who appeared never to have permitted one solemn reflection to enter his mind: there is a perceptible change in his deportment and conversation. He speaks of his spiritual hopes and fears, and makes inquiries on Christian experience, like one who has indeed been converted and become like a little child. We watch over him with a godly jealousy, when we remember the deceitfulness of the heart; but, judging from present appearances, we do hope that he has *passed from death unto life*.

At a later period, he adds—

Signior Wortabet appears more and more like one who has *put off the old man, and put on the new man*; having new hopes, new desires, new pleasures, new aversions, new motives. With Christian faithfulness, tenderness, and zeal, he warns his friends of their danger, reads and explains the Word of God to them, and endeavours to bring them to the knowledge of the truth.

Of one of the Armenian Archbishops mentioned in the Survey, the following account is given—

His name is Dionysius. He is familiarly called Carabet; an Armenian word signifying a “forerunner,” which name was given him, at his own request, by Mr. Goodell, in the hope that he might prove, as he seems likely to do, the “forerunner of great good to his

nation.” He was born at Constantinople; and spent 36 years of his life in the Armenian Convent at Jerusalem, the last nine of which he was Bishop; and for a long time was principal Secretary to the establishment. He is now about 50 years old; and, on account of his age, his services, his acquirements, and his general standing, is considered as sustaining in his Church the rank of an Archbishop, and, in his official documents, subscribes himself as such. Three years ago, disgusted with the superstitions and corruptions of his Church, he left the Convent, and what property he possessed, (about 1000 dollars, which the Convent refused to deliver up to him,) and came to Sidon; intending to proceed to Constantinople, and end his days in his native city: but meeting with Mr. Goodell at Sidon, he became his instructor in the Armenian-Turkish Language, or the Turkish Language written in the Armenian Character, and has remained with him ever since.

Archbishop as he was, he used profane language; and, at first, appeared perfectly unconscious that it was sinful: but, on being admonished, he abandoned the practice. He invariably attended Divine Service on the Sabbath; and appeared greatly pleased with the seriousness with which it was conducted; the like to which, he said, was nowhere else to be found in Syria. Being harassed with Letters from his Convent, inviting, beseeching, commanding him to return, he renounced his monastic vows; and, to cut off all hope and possibility of his return, entered into the marriage state. So bold a step—which, in fact, set at nought the whole monastic system of his Church—became matter of surprise and of conversation throughout Syria. An Armenian Council being held, soon after, at Bagdad, at which were present Priests and Bishops from Jerusalem, and from Echmiazin, in the Greater Armenia, the residence of the Chief Patriarch of the Armenian Church, as well as from other parts of the East, the case of Dionysius was brought forward and discussed. Whether the Grand Patriarch, whose ample Diocese embraces two-and-forty Archbishoprics, was himself present, we are not informed: but, after long inquiry, no way was found in which the revolted subject could be brought to punishment. At this Council, the Priesthood were treated by the Laity with the most disrespectful freedom.

In the early part of last year, Mr. Goodell thus speaks of the Archbishop—

Signior Carabet baptized his child on Christmas Day, in the presence of those who assemble to hear our exposition of the Scriptures: he composed a prayer for the occasion, made a few suitable remarks, and performed the whole with decency and seriousness; in a manner calculated to do good, and without any of the superstitions and ridiculous ceremonies of all the Oriental Churches. He was very anxious that I should baptize the child; and I had several very affecting and solemn conversations with him on the subject: though there has been a great change in him, though his moral character is unexceptionable, though he is able and zealous in enforcing the doctrines of the Gospel, attentive to religious duties, and takes the Bible as a SUFFICIENT, and as the ONLY, rule of faith and practice; yet the evidence is not perfectly satisfactory, that he has been transformed by the renewing of his mind into the image of Christ: there is no POSITIVE evidence to the contrary, but there appears to be wanting positive evidence in favour. I should be pleased to hear him express more humbling views of himself for sin; and to see him more anxious to repair, if possible, the injury which he has done to the souls of men, by the bad example which he has set and the erroneous doctrines which he has inculcated: but, perhaps, we are expecting too much from one whose education has been so unlike our own, whose heart has been so long blinded and hardened by sin, and whose eyes have never beheld, nor his mind conceived, the holy tendency of Christian Example and Christian Effort. But, though he is reserved in speaking of his own feelings, he frequently expresses an abhorrence of his former course of life: on one occasion, when we were lamenting our want of elementary books, he exclaimed—

Oh how I have mis-spent my life! No less than twenty years, I was writing, night and day, to the Patriarch of Constantinople, about the foolish concerns of the Convent; and how much good I might have done, had I been all this time engaged in making Dictionaries, Grammars, &c. But, alas! in all these Convents, every effort to improve and enlighten mankind is discouraged, and every sober inquiry after truth is frowned upon.

On another occasion, when one made

a remark on his diligence in business, he replied—

I am grieved, when I think how much of my time has run to waste; and how I have employed all the vigour of my life and wasted my strength in that wherein is no profit.

As it respects this venerable, useful, and interesting man, I think of nothing more suitable to recommend to you in your intercessions at the Throne of Grace, than that he may know what it is to fall down deep in the dust before God; and what it is to have the *Spirit of adoption sent forth into his heart, crying, Abba, Father!*

At a late date, Mr. Goodell adds the following satisfactory testimony—

Signior Carabet is more reserved in expressing his own feelings on experimental religion than Signior Wortabet; but it has evidently been with him a season of *great searchings of heart*. He occasionally conversed with Signior Wortabet, and gave him judicious advice during the anxiety and distress of his mind; and was frequently present in my conversations with him, seldom speaking, but sitting and listening, and weeping, and now and then fetching a deep sigh. His outward conduct has, for a long time, been unexceptionable.

Of another Armenian Archbishop, named Jacob Aga, it is said—

His understanding has so far been convinced, that he co-operates with the Missionaries in their work of reformation. He has resided with the English Consul at Sidon, as his Agent. In consequence of his marrying a wife from a Maronite Family, she and all her father's house were excommunicated by the Maronite Patriarch.

Great Excitement among the Armenians of Constantinople.

We noticed, at p. 333 of our last Number, a Farewell Letter written by Mr. King on his departure from Syria. In this Letter, Mr. King assigned reasons why he could not become a Roman Catholic. Of this Letter, and its effect on the Armenians of Constantinople, Mr. Goodell thus writes, on the 29th of September—

Mr. King's Farewell Letter, which (with considerable additions by myself, having special reference to the Armenians)

we had translated into Turkish, found its way to Constantinople in Signior Wortabet's hand-writing, and produced an amazing excitement among the one-hundred-thousand Armenians of that capital. A Council was immediately held, consisting of all the Armenian Monks, and Priests, and Bishops, and Patriarchs, of whom several happened at that time to be at Constantinople; and of all the principal Armenians of the Laity; together with two of the Greek Patriarchs, viz. the Greek Patriarch of Constantinople and the Patriarch of Jerusalem.

Mr. King's Letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read; with a suitable pause after each section: and the question was solemnly asked—"Are these things so?—Are the facts, stated in this Letter, true?—And is the Letter itself agreeable to the Word of God?"

The Bible—yes, the holy, blessed, long-neglected Bible—was produced and examined; and, when they could not make it speak a different language from the Letter, they called for the Original, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the Letter was agreeable to the Holy Scriptures.

The Monks and Priests and Bishops then said to the Patriarchs—"Three of your principal men have, agreeably to this Letter and to the Bible, married wives, and are now overturning the whole system of our Church: if they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings and bringing them to justice."

Here they were all in a perfect dilemma; and the Council was divided. At last, the principal Armenians said to their Ecclesiastics—"This business does not belong to us: it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled—that you have in your cloisters both women and children—and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not our business—it is yours; and we leave it with you to act as you please."

After much disputation and recrimination, the following Resolutions were finally agreed upon—

1. That all the former Deacons, and Priests, and Bishops in the Convent at Jerusalem be required to leave the Convent immediately: and that the Patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until TWENTY-FIVE YEARS have expired, no individual be allowed to become a Monk or to be ordained a Priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and that they never be again permitted to witness the pretended Miracle of the Holy Fire!

To this last Resolution, the Greek Patriarchs made many objections; and earnestly besought that it might not pass: "For," said they, "if we now let it be known, that the Miracle of the Holy Fire was all an imposition, we shall be ridiculed by our enemies; and shall lose all credit with our own people, many of whom will become Turks."

But all the Resolutions passed, and the Patriarch of Constantinople sent Letters, officially, through all his Patriarchate, to put them in execution.

The First Resolution was passed in consequence of the low state of the Convent; the decline of which is attributed, in a great measure, to the influence of the Armenians who are with me.

The Second Resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the Clergy: the high probability at present is, that not another Armenian will ever take the Monastic Vow!

To this plain statement, which was made to me yesterday, by an Armenian who was present at the Council and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

The marriage and conduct of the Armenian Ecclesiastics had prepared the Members of their communion at Constantinople for Mr. King's Letter: Mr. Goodell writes on this subject—

When the marriage of these men was first reported at Constantinople, it was supposed that they had altogether renounced Christianity; and the general impression was, that, like Judas, they had betrayed their Master: when it was afterward reported, that they still believed in the Christian Religion, and were attentively reading the Bible, it produced some astonishment: but when

Mr. King's Letter arrived, and it was ascertained what views they had adopted and in what labours they were actually engaged, it was like an electric shock, making a sudden and powerful impression upon all.

In reference to this extraordinary state of things, it is remarked in the *Missionary Herald*, published by the Board—

The occurrences reported are, indeed, so wonderful, so beyond what even the friends and supporters of Missions had dared to expect, that, at first, they seem almost incredible. The reader should observe, however, that the Letter was written on the 29th of September, that the substance of it was confirmed on the 5th of the following month, and not doubted by the Missionaries on the 18th; at which time, Mr. Goodell wrote to the Corresponding Secretary in the manner following—

Some of the accounts may seem to you strange and contradictory; and, indeed, they seem so to us. There is a movement upon the minds of many: but, in the midst of religious inquiry and discussion, and of singular public acts abroad, it demands our gratitude, that there continues around us, in the immediate sphere of our own labours, a *spirit of grace*, abasing the lofty, subduing the rebellious, and making solemn the thoughtless and gay.

Encouragements amidst Dangers and Alarms.

Mr. Goodell gives the following lively picture of that state of alarm and agitation, in the midst of which they are called to labour, and are supported and encouraged in their labours—

The last ten months have been to us a season of the deepest interest. We have seen this *dry and thirsty land*, parched with the drought of more than a thousand years; and we have seen a little cloud rising, and gently shedding down refreshing showers. We have seen ridicule, and scorn, and persecution, and the most virulent opposition; and we have seen the omnipotence of God's truth and the omnipotence of His Spirit, in carrying forward the great work of benevolence in spite of the machinations of the powers of darkness. We have seen this wretched Government convulsed in every part, the picture of horror, and carrying consternation through all ranks of society in Turkey; and we have seen the re-

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establishment of a branch of that kingdom of peace and righteousness, which is to *break in pieces and destroy all other kingdoms*, and which is to endure for ever. We have seen violence and oppression almost beyond the endurance of human nature—men *gnawing their tongues for pain*, and threatening to put a period to an existence so embittered as to be deemed no longer a blessing, but *repenting not of their evil deeds*; and we have seen a few melted, not by the Judgments, but by the Mercies of heaven—not subdued by the wrongs and cruelties which they suffer nor driven by the terrors of the world to come, but drawn by the cords of everlasting love and in the day of God's saving power made the willing subjects of His kingdom.

Scarcely has a day passed for a long time, in which our bosoms have not been agitated by witnessing scenes or hearing reports, encouraging or discouraging to us, inspiring now hope, now fear. We are alarmed, now, by Greek cruisers before the town—and now, by the appearance of Mohammed Ali's fleet. At one time, we are told that firmâns have been purchased from the Grand Signior to seize upon those Armenians connected with us, who have embraced the Protestant Faith—and at another, that our beloved brother Asaad Shidiak, who has long been suffering for the sake of Christ, is almost worn out, or is already dead, from the severity of the treatment which he receives from the Patriarch. To-day, we are troubled at the Custom-House in getting passed any thing printed in Arabic; and are compelled to hear the angry voices and to witness the distorted countenances of those, (not Mussulmans, but Christians!) who exclaim, "These books ought to be thrown into the sea"—to-morrow, we are imposed upon by the cupidity of some of the Emirs, and are thwarted in our plans by the hostility of others. At one moment, we have before us all the horrors of a famine; and are prohibited by the Pacha from importing any thing from abroad, except by paying such enormous duties as that it shall be no detriment to his own monopoly—and at another, we receive official notice of the fear of a rupture between England and the Porte, and are warned to provide for our personal safety. We hear of wars and rumours of wars, of pestilence and famine, of carnage and blood.

And, in the midst of all these, and many, many more such like things, it is, on the other hand, reported to us for our comfort—at one time, that there is a prospect of the deliverance of poor Asaad Shidiak from prison and from death—at another, that different individuals, scattered here and there, have, by the simple reading of the Word of God, become convinced of the errors of their Church, some of whom boldly and warmly espouse the cause of truth: now, that light is surely breaking forth upon many of these dark villages, and that important moral changes are already taking place—and, now, that the whole Armenian Church has publicly reformed some of her abuses, and that she appears fast preparing to undergo a complete moral revolution: most of which intelligence, bad and good, is perhaps contradicted the second day, modified the third, or confirmed the fourth. In the mean time, one of our Schoolmasters is writing to us, that the prejudices against Female Education are breaking away, and that he has FIFTEEN GIRLS in his school; another, that he has FORTY-TWO in his; while the Superintendant reports, that, in all our schools, there are NINETY GIRLS, and nearly FOUR HUNDRED BOYS. *We thank God, and take courage.* We sit down in our families, and ten or twelve natives sit down with us, every evening, to read the Holy Scriptures, and to listen to our expositions and exhortations: one tells us of the darkness and stubbornness and anguish of his soul, and requests our prayers: another expresses the hope, that *God, who commanded the light to shine out of darkness, hath shined into his heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ.* We listen to their different relations, and endeavour to give them suitable directions: we see evidence, that God Himself is in the midst of us, convincing and converting, enlightening and regenerating some of those around us; and we say and feel, that *it is good for us to be here.*

From other communications of Mr. Goodell we extract further statements in reference to their trials and hopes: he writes—

It is much to our disadvantage, that there is, at present, a coldness between England and the Ottoman Porte, in consequence of the sympathy and interference of England in the affairs of the Greeks; and also between the English

Consul of this place and his own Pacha, in consequence of the resistance of the Consul to the merciless exactions and dreadful oppressions of the Pacha. We have great reason for thankfulness, that we have thus far been preserved, to such a degree, from the insolence of the Turks; but we know not what shall be on the morrow. A man's HAT is always more safe in America, than a man's HEAD is in Turkey.

When we removed the body of our dear brother Fisk to the ground purchased for the purpose, a neighbouring Turk threatened to tear it from the grave. But, whatever may become of these our earthly tabernacles, after we shall have put them off, we know, that He, whom we serve, is faithful, and will surely find them all again at the resurrection of the just.

Let not these threatening dangers discourage the Committee. In case even of an open war, let Missionaries come forth, as God's host. They can take, from Malta or Smyrna, French or other passports, as the case may require; and we have much confidence, that all these political commotions will bring into contact with us new and important points of observation and labour, and will introduce us to untried and unthought-of fields of usefulness. What benevolent eye would be bathed in tears, unless it were in tears of holy rejoicing, to see the Beast and the False Prophet taken; and all these ancient fabrics of superstition and of political despotism, which seem to have sprung up from the bottomless pit, crumble to atoms, and *be found no more at all?*

There is something pleasant in the thought, that you and we may be permitted to live, and to look, at the expiration of the TWENTY-FIVE YEARS, upon those bright scenes of Armenia and of the countries around her, which seem even now to be unfolding.

He adds, on another occasion—

In case of an open war between England and the Porte, we should probably be obliged to leave the country, till peace should be restored; for Mount Lebanon, which would afford a secure retreat for all others, would be the last place that we should think of resorting to for safety, in the present state of feeling, among the Priests, Bishops, Patriarchs, and Emirs, toward us. Our hand is against every man, and every man's hand is against us. *The world shall*

hate you, said Christ; not a particular sect or denomination, or country, but the world. The Bible is in the most perfect opposition to every person, and to every thing, in this country; and, therefore, neither it nor its adherents can expect to find much quarter. But God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of Hosts is with us, the God of Jacob is our refuge.

Elsewhere, he thus further speaks—

I found it exceedingly difficult, at times, to prevent my brain from being fevered and my midnight hours from being disturbed, by the lively and quick alternations of hope and fear; arising from those grand movements, which mark the features of the present age, in this oldest and darkest part of the globe—those mighty changes, which, amidst terrible obstacles and terrible judgments, seem fast coming on. Nothing, apparently, will save multitudes of the half-enlightened from falling from the grossest superstitions into the rankest infidelity, but the most extensive and powerful Missionary Effort, accompanied by an extraordinary degree of Divine Influence.

But, in such a country and at such a time as this, we cannot do all that benevolence would prompt us to do. The elements of government here—so strangely mixed, so strangely unconnected and discordant, and so terrible from the beginning hitherto—are, at present, also strangely convulsed; and the whole seems more like the ravings of despair or the struggles of the dying, than the well-directed and gigantic efforts of the living. We have fears, but our hopes preponderate.

Though I have told you only a part of what we sometimes feel and fear, and though our beloved suffering brother Asaad Shidiak is still in the hands of the Patriarch, *q't in prison and in stripes we know not how excessive; yet I would by no means make the impression on your mind, that there is an end of doing good here.*

The state of things among the Maronites of Mount Lebanon is daily assuming a more interesting character. Mr. Bird remarked yesterday, that, "even on Mount Lebanon, the work of refor-

mation is going on as fast as we can possibly be prepared to meet it." A Priest in Beyrout remarked, that all the people were becoming Protestant; and a Maronite Christian from the Mountain declared, that if the Patriarch had not imprisoned and beaten Asaad Shidiak, half of the Mountain would have been Protestant in a few months. Light is certainly increasing in this land, and so also is hatred of it. The cause of benevolence is steadily and surely advancing, and so also is hostility to it.

Instead of raising our hands to the Committee to remove us from this scene, we rather raise them, and call with importunity, for additional fellow-labourers, and for a great increase of fervency and frequency in your supplications at the Throne of Grace in our behalf. The heavens do, indeed, sometimes gather threatening blackness over our heads; but if we look up, we are always able to discern a *bow in the cloud*: The struggle here is, doubtless, to be a severe one; but, though Gog and Magog be gathered together, *the Lamb shall overcome them*. We are not without tokens of our Heavenly Father's acceptance of our poor services.

A wide and effectual door does, indeed, seem to be opening to us; and work, more than we can do, to be ready prepared for our hands. God is Himself, certainly *overturning and overturning*; and all that we are doing appears sometimes so feeble, compared with the mighty results, that we only seem to *stand still, and see the salvation of God*.

In reference to an Armenian Press, Mr. Goodell says—

I most ardently wish to pour Fifty Thousand Tracts upon Armenia next year; and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the "twenty-five years," we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works*?

Remarks by the Board.

The reader has now seen some of the causes which have been put in operation in Western Asia, and also some of their results; and his mind by this time must be prepared for a most animating conclusion—If such causes are sufficient to produce such results in that part of the

world, then must there be there a strong tendency to reformation; just as there was in Central Europe, when Martin Luther made his appearance. Such is probably the fact. And though we are not permitted to hope without solicitude, nor to rejoice without trembling; yet may we both hope and rejoice. The current of public sentiment is manifestly too deep and strong to be diverted from its course. Fire, or sword, or poison, may destroy the converts, who have already become the proofs and pledges of Missionary Success; but belonging, as they do, to all the principal denominations in Syria, and representing all, the news of their martyrdom would everywhere become matter of conversation and inquiry, and their blood would be like good seed sown in a prolific soil.

What, indeed, is to be the precise nature of the conflict in those countries, and how long it is to last, we, of course, know not. We see, however, a great mingled people beginning to be in motion, and the worst passions of the human heart preparing for a fierce conflict under the worst of governments. But we behold, also, the Spirit of God commencing a benign and mighty agency; and, amidst the blackness and thunderings of the impending storm, we discern the Bow of Promise, the emblem of a presiding Providence.

China.

LONDON MISSIONARY SOCIETY.

Arrival of Rev. Dr. Morrison.

DR. MORRISON'S arrival, in the latter part of August, at Singapore was noticed at p. 182. He writes to the Treasurer, on the 24th of October, from Canton—

Being spared by the Divine Mercy and preserved by the Power of our Lord, I am, in this distant country, again seated in the same room, and at the same table, from which, during a long period of years, I formerly addressed you. God graciously supported all the members of my beloved family and myself, amidst the dangers of the sea and the tumults of the people. Of the circumstances of our voyage I have already written to you.

On the 6th of September we left Singapore; and, on the evening of the 19th, landed at Macao. All my former Native Domestic and my Old Chinese Teacher were waiting to receive us. The next

day, the Native Christian, Leangafa, made his appearance; and, in social prayer, we returned thanks to God, our Saviour, for His kind preservation of our lives, and that our minds were still kept looking to Jesus. The following Sabbath I recommenced the Religious Services in which we were formerly used to engage.

Proceedings of Leangafa, a Native Christian, during Dr. Morrison's Absence.

Leangafa presented me with a small Chinese Volume, containing Explanatory Notes on the Epistle to the Hebrews, which he had composed during my absence. It is designed to communicate to Pagans those views of religion, which he derived from the late lamented Dr. Milne. I have read a part of it, and, considering the few advantages which he has had, the work evinces that he has made the Bible his study; although some parts of his composition receive a shade of colour, in the phraseology, from his former paganism.

He has also written a small Essay in favour of the Christian Religion, entitled, "The True Principles of the World's Salvation," in which he asserts the character of the Eternal God, the Creator of the Universe, in opposition to demons and false gods—inculcates the necessity of a Saviour from the dominion of sin and from the punishment of guilt—declares that Jesus has made an atonement for the sins of men—and points his countrymen to the Bible, which European Christians have, he says, at large expense, caused to be translated into Chinese, printed, and given to the people.

He has written out a short account of some conversations which he has had with certain of his countrymen, who have casually taken up the Bible.

One conversation took place in a passage-boat. He happened to be reading the Evangelist, Mark: a fellow-passenger took up the book, and cast his eyes on the 9th chap. 9th verse, where these words are found—*Till the Son of Man were risen from the dead*: the inquirer asked what the rising from the dead meant. Leangafa declared the death and resurrection of Jesus to make atonement for the sins of men—confessed his own faith—and preached salvation to all them who truly receive the Divine Testimony contained in the Scriptures: he spoke, also, of the benevolent miracles of Jesus. His companions scoffingly asked, if he had SEEN these miracles with his own eyes: his answer was, "No; but they

are related in the Sacred Books, which were published in the land of Judea, situated in the Western World, and many nations believe them to be true."

"Have you never read," said his opponent, "what the ancient Philosopher, Mang-tsze, said? 'It would be better for mankind to have no books, than to believe every thing contained in books.' Although the Western Nations believe these books, it is not necessary that we Chinese should believe them: do you believe?" To this, Leangafa replied—"Although I never saw the things recorded, I most firmly believe the principles and doctrines contained in the Bible. I know that I have been a very wicked man; and if there be no Saviour to make atonement for sin, it would be impossible for me, either in this life or in that to come, to escape the righteous judgment of God. I therefore firmly believe the truth—obey it—reverence it—and love it. Have you not read what Mang-tsze said on another occasion? 'A good man may be deceived by a distorted representation of truths and facts, but cannot be deluded so as to believe principles entirely false and utterly absurd;' therefore I believe the principles, although I did not see the facts recorded. Moreover, I have the certainty of my own consciousness that I have been a great sinner and a wicked man." The greater part of the people in the passage-boat laughed and mocked at the conversation: some sat in silence, listening to the things said. The boat reached the shore, and the defender of Heathenism gave no further answer.

Leangafa had another conversation, in his own house, with a man who took up a volume of the Bible and read these words—*Holy men of God spake as they were moved by the Holy Ghost: 2 Pet. i. 21.* This led to a declaration, by the Christian Convert, that the Creator of the Universe was one God; and that the Divine Unity included three persons, the Father, the Son, and the Holy Spirit—that the Father sent the Son to be the Saviour of the World—and that the Holy Spirit converts the souls of men, by enlightening the mind to discern the evil of sin and of idolatry, and to perceive the truth of the principles of Divine Revelation." His friend asked him whether he thought that all the Literati of China, the Doctors and Scholars of various degrees, could not understand true principles of morals and

religion, unless they were converted by the Holy Spirit: "If so," said he, "since you affirm that God is the Creator and Preserver of men, he had better give the Holy Spirit to all mankind." The Christian replied, that "the mind of God was unfathomable, and His ways incomprehensible by carnal man. A child of three years could not understand the thoughts or the doings of a hoary-headed sage." His friend gave no answer, but took his departure.

Another conversation occurred with a literary graduate; who took up a volume, and read in the Epistles about the space of an hour: he laid down the volume without saying any thing, either good or bad. The Christian asked him, whether he thought there was any thing reasonable in the book. The answer was—"Some parts are easily understood: in some sentences there is an inverted collocation of words; and there are paragraphs of which I cannot understand the subject spoken of." The Christian answered—"This book being translated by persons from the Western World, there are expressions that are a little rugged. In some parts, foreign customs and allusions to foreign countries are introduced, and therefore those passages are difficult to be understood." The other person then expressed the desirableness of notes, to explain ancient usages and allusions; otherwise, he said, the Book was liable to be despised. Leangafa went on to speak of the Doctrines of the Bible, chiefly concerning God, the Creator of the Universe. The Heathen confessed himself half convinced that the Scripture character of God was the true one, and that foreign nations probably had the true records; but he added, "Idolatry is so deeply rooted, and the people so accustomed to its rites, that if any one desired to change them, it would be next to impossible to do so." The Christian replied—"With man it is impossible, but with God all things are possible." Thus ended the conversation.

Some Account of Leangafa.

Since my arrival, Leangafa has written a short account of the workings of his own mind, when, as a printer attending in the College Hall at Malacca, he first came under the tuition of Dr. Milne. At first, he mocked the services in his heart; and sought, by attention to the rites of Buddhism, to quiet his conscience, while he still lived in the practice of lying, sensuality, and other vices. Portions of

the Scriptures which were read, and the exhortations of Christ's faithful messenger, gradually convinced him partially, and rendered his mind more favourable. As no work was allowed on Sundays at the Society's Chinese Press, he employed that day in reading the Bible; and thus he was at last determined to give himself to the Lord, and live to His glory.

His wife professes belief in the Saviour, and has abandoned the worship of idols; but clings still to the honorary homage paid to the names of ancestors.

Leangafa is anxious for the welfare of his boy; who, although baptized, being continually surrounded by Heathens, as a child almost inevitably learns their ways.

He regrets, in one of his papers, that he has not been the instrument of converting one person since I left; and, at the same time, expresses his desire to be continued in prosecuting his studies of the Bible, and proclaiming the Gospel of the Kingdom. These wishes of his it is my desire to meet.

On Obscurities in Translations of the Scripture.

Dr. Morrison makes the following judicious observations on this subject—

Concerning translations of the Holy Scriptures, Silvestre de Sacy has well remarked, that it is not to be expected "that the Bible should present no obscurity to a reader who takes it up without having previously acquired a sufficient knowledge of the subject." A treatise on the higher mathematics, although translated with equal clearness and correctness, would for ever remain incomprehensible to him who possessed not a profound knowledge of the science: it is the same with respect to doctrines, opinions, and sometimes even to facts. Thus, for example, without a knowledge of the law which commanded the Jews to use during the Passover unleavened bread and to throw away all the old leaven, it would be impossible to comprehend the meaning of those words of St. Paul to the Corinthians (1 Cor. v. 7), *Purge out, therefore, the old leaven &c.* We should be wrong, in such a case, to reproach a translation with an obscurity which is common to it with the text; and which is only surmounted, by those who spoke the original language, by the help of other knowledge or by a commentary.

A translator cannot substitute a commentary for a mere version. It is not

possible to render free from obscurities a translation intended for men entirely strangers to the light of the Gospel—unacquainted with the ideas peculiar to Christianity—and ignorant of the history, geography, and customs of Judea and the surrounding countries.

Is it, then, proper to employ translations of the Scriptures, as the first means for converting barbarous (or unevangelized) nations? De Sacy declines giving an answer. I will give my opinion.

It is very proper to put the Books of Divine Revelation into all living languages of mankind; and to employ them in first endeavours to christianize the nations: but it is not proper to neglect the use of other means. The Bible, alone, to a Pagan Chinese, who merely opens and looks at a few passages, may or may not appear unintelligible, according to the portion of Holy Writ that he happens to look at: if he peruse some Chapters in the Apocalypse, he may pronounce them altogether unintelligible: if he look at some of the reasonings of St. Paul, he may call them very obscure; but, even to a casual Pagan, there are many of the Discourses of our Lord perfectly plain and easy to be understood.

The same remark is applicable to the Prophets. For example: in consequence of a great idol-procession, which attracted universal attention here, I last Lord's-Day read to my little flock the Forty-fourth and Forty-fifth Chapters of Isaiah. Many paragraphs of that striking portion of Holy Writ are as plain to a Chinese as to an Englishman; and, perhaps, plainer and more striking, because more applicable: but he knows nothing of Jacob, Israel, or Jesurun: they bring up no associations of ideas to his mind: of Cyrus he knows nothing; and the Almighty breaking in pieces the two-barred gates &c., although so full of important meaning to an European acquainted with the history of Babylon, is to a Chinese Reader utterly unintelligible.

But, on the other hand, to have simply the text of the Bible—for an inquiring, a convinced, or converted Heathen to peruse and study, how great an advantage!—for a Christian Teacher to have it to refer to, as containing the Revelation of God, how important an acquisition! The BIBLE SOCIETY, in uniting all the friends of Christianity to give the text alone to mankind, is doing a work of incalculable benefit to the world. Yet let not the idea go forth that Christian

Teachers and Notes and Comments are utterly useless. So convinced am I of the contrary, that I purpose to spend the remnant of my days in composing Explanatory Notes on the Chinese Bible.

India within the Ganges.

BISHOP HEBER ON THE CHARACTER AND STATE OF THE HINDOOS.

WE continue our extracts from the communications of the late Bishop of Calcutta, quoted at pp. 336, 337 of our last Number.

State of Hindoo Civilization.

I met, not long since, with a Speech by a leading Member of the Scotch General Assembly, declaring his "conviction that the truths of Christianity could not be received by men in so rude a state as the East Indians; and that it was necessary to give them first a relish for the habits and comforts of civilized life, before they could embrace the truths of the Gospel." The same slang (for it is nothing more) I have seen repeated in divers pamphlets, and even heard it in conversations in Calcutta. Yet, though it is certainly true that the lower classes of Indians are miserably poor, and that there are many extensive districts, where, both among low and high, the laws are very little obeyed, and there is a great deal of robbery, oppression, and even ferocity, I know no part of the population, except the Mountain Tribes already mentioned, who can with any propriety of language be called uncivilized. Of the unpropitious circumstances which I have mentioned, the former [Poverty] arises from a population continually pressing on the utmost limits of subsistence; and which is thus kept up, not by any dislike or indifference to a better diet or more ample clothing or more numerous ornaments than now usually fall to the peasant's share, (for, on the contrary, if he has the means, he is fonder of external show and a respectable appearance, than those of his rank in many nations in Europe,) but by the foolish superstition, which Christianity only is likely to remove, which makes a parent regard it as unpropitious to allow his son to remain unmarried, and which couples together children of twelve or fourteen years of age: the second [Lawlessness] has its origin in the long-continued misfortunes and intestine wars of India, which are as yet too re-

cent (even where the causes have ceased to exist) for the agitation which they occasioned to have entirely sunk into a calm. But to say that the Hindoos or Mussulmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them: their manners are at least as pleasing and courteous as those in the corresponding stations of life among ourselves: their houses are larger; and, according to their wants and climate, to the full as convenient as ours: their architecture is at least as elegant: and though the worthy Scotch Divine may, doubtless, wish their labourers to be clad in hoddin grey, and their gentry and merchants to wear powder and mottled stockings, I really do not think that they would gain, either in cleanliness, elegance, or comfort, by exchanging a white cotton-robe for the completest suit of dittos.

Nor is it true, that in the mechanic arts they are inferior to the general run of European Nations. Where they fall short of us, which is chiefly in agricultural implements and the mechanics of common life, they are not, so far as I have understood of Italy and the South of France, surpassed in any great degree by the people of those countries. Their goldsmiths and weavers produce as beautiful fabrics as our own; and it is so far from true that they are obstinately wedded to their old patterns, that they shew an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are, notoriously, as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not so durable, as those of Long Acre. In the little town of Monghyr, 300 miles from Calcutta, I had pistols, double-barrelled guns, and different pieces of cabinet-work brought down to my boat for sale, which, in outward form, (for I know no further,) nobody but perhaps Mr. — could detect to be of Hindoo origin; and, at Delhi, in the shop of a wealthy native jeweller, I found brooches, ear-rings, snuff-boxes, &c., of the latest models, (so far as I am a judge,) and ornamented with French devices and mottoes.

The fact is, that there is a degree of intercourse maintained between this country and Europe, and a degree of information existing among the people

as to what passes there, which, considering how few of them speak or read English, implies other channels of communication besides those which we supply, and respecting which I have been able as yet to obtain very little information.

Among the presents sent last year to the Supreme Government by the little State of Ladeh, in Chinese Tartary, some large sheets of gilt leather, stamped with the Russian Eagle, were the most conspicuous. A traveller, who calls himself a Transylvanian, but who is shrewdly suspected of being a Russian Spy, was, when I was at Kumaoon, arrested by the Commandant of one of our fortresses among the Himalaya Mountains; and, after all our pains to exclude foreigners from the service of the Native Princes, two Chevaliers of the Legion of Honour were found, about twelve months ago, and are still employed in casting cannon and drilling soldiers for the Seik Rajah, Runjeet Singh. This, you will say, is no more than we should be prepared to expect; but you, probably, would not suppose, (what I believe is little, if at all, known in Russia itself,) that there is an ancient and still-frequented place of Hindoo Pilgrimage not many miles from Moscow; or that the Secretary of the Calcutta Bible Society received, ten months ago, an application (by whom translated I do not know, but in very tolerable English) from some Priests on the shore of the Caspian Sea, requesting a grant of Armenian Bibles. After this, you will be the less surprised to learn that the leading events of the late wars in Europe, particularly Buonaparte's victories, were often known, or at least rumoured, among the Native Merchants of Calcutta, before Government received any accounts from England; or that the suicide of our English Minister (with the mistake, indeed, of its being Lord Liverpool instead of the Marquis of Londonderry) had become a topic of conversation in the "Burra Bazaar," the Native Exchange, for a fortnight before the arrival of any intelligence by the usual channels.

Wisdom and Duty of imparting to the Hindoos the Knowledge of Christianity.

With subjects thus inquisitive and with such opportunities of information, it is apparent how little sense there is in the doctrine, that we must keep the

Natives of Hindoostan in ignorance, if we would continue to govern them. The fact is, that they know enough already to do us a great deal of mischief, if they should find it their interest to make the trial. They are in a fair way, by degrees, to acquire still more knowledge for themselves; and the question is, whether it is not the part of wisdom, as well as duty, to supply them with such knowledge as will be at once most harmless to ourselves and most useful to them.

In this work, the most important part is to give them a better RELIGION. Knowing how strongly I feel on this subject, you will not be surprised at my placing it foremost. But, even if Christianity were out of the question, and if when I had wheeled away the rubbish of the old pagodas I had nothing better than simple Deism to erect in their stead, I should still feel some of the anxiety which urges me.

Dreadful Character and Influence of Hindoo Idolatry.

It is necessary to SEE Idolatry, to be fully sensible of its mischievous effects on the human mind. But, of all Idolatries which I have ever read or heard of, the Religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst—in the degrading notions which it gives of the Deity—in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries—in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies—in the system of castes, a system which tends, more than any thing else that the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder—and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously and do good to one another. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books: but those books are neither accessible to the people at large, nor are these last permitted to read them and, in general, all the sins which a Soodra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting

one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos, a virtue which they possess in common with most inhabitants of warm climates, affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low—who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family—whose ordinary and familiar conversation is so licentious—or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with or arising out of their religion; since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised: their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from pride in their own renown and the renown of their ancestors; and from the goodness of God, who seems unwilling that His image should be entirely defaced even in the midst of the grossest error.

Character of Mussulmans.

The Mussulmans have a far better creed; and, though they seldom either like the English or are liked by them, I am inclined to think, are, on the whole, a better people: yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system.

Progress of Christianity and Christian Education.

In this work, thank God! in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the August, 1827.

few years during which our Missionaries have laboured; and it is still going on, IN THE BEST AND SAFEST WAY, AS THE WORK OF PRIVATE PERSONS ALONE, AND, ALTHOUGH NOT FORBIDDEN, IN NO DEGREE ENCOURAGED BY GOVERNMENT.

In the mean time, and as a useful auxiliary to the Missionaries, the establishment of Elementary Schools for the lower classes and for females is going on to a very great extent, and might be carried to any conceivable extent to which our pecuniary means would carry us. Nor is there any measure from which I anticipate more speedy benefit, than the elevation of the rising generation of FEMALES to their natural rank in society; and giving them (which is all that, in any of our Schools, we as yet venture to give) the lessons of general morality extracted from the Gospel, without any direct religious instruction: these Schools, such of them at least as I have any concern with, are carried on without any help from Government.

State of Native Education under Government Sanction.

Government has, however, been very liberal in its grants, both to a Society for National Education, and in the institution and support of two Colleges of Hindoo Students of riper age—the one at Benares, the other at Calcutta. But I do not think any of these institutions, in the way after which they are at present conducted, likely to do much good. In the Elementary Schools supported by the Society for National Education, through a very causeless fear of giving offence to the Natives, they have forbidden the use of the Scriptures, or any extracts from them; though the moral lessons of the Gospel are read by all Hindoos who can get hold of them, without scruple and with much attention; and though their exclusion is tantamount to excluding all moral instruction from their Schools, the Hindoo Sacred Writings having nothing of the kind, and, if they had, being shut up from the majority of the people, by the double fence of a dead language and an actual prohibition to read them, as too holy for common eyes or ears. The defects of the two Hindoo Colleges will appear, when I have told you that the actual state of Hindoo and Mussulman Literature, *mutatis mutandis*, very nearly resembles what the Literature of Europe

was before the time of Galileo, Copernicus, and Bacon: the Mussulmans take their Logic from Aristotle, filtered through many successive translations and commentaries; and their metaphysical system is professedly derived from Plato: the Hindoos have systems not very dissimilar from these, though, I am told, of greater length and more intricacy; but the studies in which they spend most time are, the acquisition of the Sanscrit, and the endless refinements of its Grammar, Prosody, and Poetry: both have the same Natural Philosophy, which is also that of Aristotle in Zoology and Botany, and of Ptolemy in Astronomy, for which the Hindoos have forsaken their most ancient notions of the seven seas, the six earths, and the flat base of Padalon supported on the back of a tortoise: by the science which they now possess, they are, some of them, able to foretell an eclipse or compose an almanack; and many of them derive some little pecuniary advantage from pretensions to judicial astrology: in Medicine and Chemistry, they are just sufficiently advanced to talk of substances being moist, dry, hot, &c. in the third or fourth degree; to dissuade from letting blood or physicking on a Tuesday, or under particular aspects of the heavens; and to be eager in their pursuit of the Philosopher's Stone and the Elixir of Immortality.

The task of enlightening the studious youth of such a nation would seem to be a tolerably straight-forward one. But though, for the College in Calcutta, (not Bishop's College remember, but the Vidhalya, or Hindoo College,) an expensive set of instruments has been sent out, and it seems intended that the Natural Sciences should be studied there, the Managers of the present Institution take care that their boys should have as little time as possible for such pursuits, by requiring from them all without exception a laborious study of Sanscrit, and all the useless and worse-than-useless literature of their ancestors. A good deal of this has been charged, and in some little degree with justice, against the exclusive attention paid to Greek and Logic till lately in Oxford: but, in Oxford, we have never been guilty, since a better system was known in the world at large, of teaching the Physics of Aristotle, however we may have paid an excessive attention to his Metaphysics and

Dialectics. In Benares, however, I found, in the Institution supported by Government, a Professor lecturing on Astronomy after the system of Ptolemy and Albumazar; while one of the most forward boys was at the pains of casting my horoscope, and the majority of the School were toiling at Sanscrit Grammar: and yet, the day before, in the same "Holy City," I had visited another College, founded lately by a wealthy Hindoo Banker, and entrusted by him to the management of the Church Missionary Society, in which, besides a grammatical knowledge of the Hindoostanee Language as well as Persian and Arabic, the senior boys could pass a good examination in English Grammar, in Hume's History of England, Joyce's Scientific Dialogues, the Use of the Globes, and the principal Facts and Moral Precepts of the Gospel; most of them writing beautifully in the Persian, and very tolerably in the English, Character, and excelling most boys, whom I have met with, in the accuracy and readiness of their arithmetic. The English Officer who is now in charge of the Benares Vidhalya is a clever and candid young man; and, under him, I look forward to much improvement. . . . Rammohun-Roy, a learned Native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this system last year, in a paper which he sent to me to put into Lord Amherst's hand; and which, for its good English, good sense, and forcible argument, is a real curiosity, as coming from an Asiatic.

CHURCH MISSIONARY SOCIETY.

FROM the Third Report of the Calcutta Auxiliary and other documents, we shall here give a view of the

NORTH-INDIA MISSION.

It is stated by the Auxiliary—

When the Calcutta Auxiliary was formed in December 1823, it was agreed that an Annual Meeting should be held, and a Report of Proceedings published, on the Wednesday after Whitsunday in each year. In accordance with this resolution, the First Report was published in June 1824; but, last year (1825), owing to the absence of the Secretary from ill health, and the severe attack of illness with which the Acting Secretary was visited at the time when he was employed on a Report, it was unavoidably post-

poned: but, in August, an account of the Missionary Stations connected with this Society was published in the form of a Circular Letter; and, in December, further accounts of most of the Stations and Schools appeared in the "Missionary Intelligence."

The friends of the Society will be aware, therefore, that the Missionary Operations of the Committee have in no respect been interrupted, though unavoidable irregularity in reporting their proceedings has occurred.

From the documents here mentioned and other communications, an account of the North-India Mission for 1824-5 was given in the Numbers for April and July of our last Volume.

The Rev. Deocar Schmid, Chaplain to the Female-Orphan Asylum, was appointed, at the Third Annual Meeting, Assistant-Secretary and Collector to the Auxiliary: he writes in reference to this appointment—

As my duties in the Asylum, which for many years past have made an increasing demand upon my time and strength, do not leave me any leisure for prosecuting any direct Missionary Labours, I am, indeed, very glad that my appointment as Assistant-Secretary gives me an opportunity to make myself useful to that Society, by which I was sent out to this country, and whose cause it is my anxious desire to forward.

Testimony to the Services of the Rev. Mr. Thomason.

After lamenting the death of the late Mr. Maisch, the Committee add—

The Committee have been deprived of the services of the Rev. Mr. Thomason, by the necessity from sickness in his family of trying change of air. The services of Mr. Thomason are, however, the Committee are happy to think, not lost to the Society, as his presence in England cannot fail to prove greatly beneficial to its objects. It is a grateful duty, which the Committee pay, in thus publicly bearing their testimony to the various and important services rendered by Mr. Thomason to the Society during the period of his residence in this city: for several years, the chief conduct of the Society's affairs lay upon him; and were attended to with unremitting diligence: his skill in the sacred languages,

and in the languages of this country, rendered him most efficient in the supplying of suitable School Books and Translations; while his love for the Cause led him to think no journey or labour in inspecting and examining Schools &c. too arduous. The loss of so able and indefatigable a coadjutor cannot but be deeply felt by the Committee.

Grateful Testimonies to the late Bishop of Calcutta.

It will be seen, from the following passage of the Auxiliary Report, in addition to all former testimonies, how warmly Bishop Heber had attached to himself the hearts of Christians in India.

The advantages arising to the Native Congregations connected with this Society, from his Lordship's considerate attention to them in the course of his visit through the Upper Provinces of this Presidency, were briefly reported in the Circular Letter of the Committee published last August. The impression made on the Society's Missionaries by his Lordship's paternal attention to them individually, may be best known from a few extracts of Letters written by them to the Secretary on hearing of his lamented death. One writes—

What an afflicting providence has visited us in the death of our beloved BISHOP and Father in Christ, since I last wrote to you! I cannot express to you my feelings on this unexpected and melancholy occasion. I seem to view our Church Establishment in India sitting in the ashes, disconsolate, and forsaken; her harp hung upon the willows, and in her discomfiture refusing to sing the songs of Zion. I know, that *as for God, His way is perfect*: err He cannot; but, in this unlooked-for dispensation, is not *His path in the deep waters, and His footsteps unseen*?

Another thus expresses his feelings on the same afflicting event—

Bereaved of our much beloved, zealous, and Apostolic BISHOP, who can but lament the loss which the Missionary Cause and the whole Church in India have sustained! Oh that all concerned could feel enough their, I had almost said irreparable, loss! Methinks this dispensation calls for a day of public fasting and prayer, that the Head of the Church would be gracious unto India again, and send out such a Chief Shepherd as our departed Parent. This is the character which he reminded me of, on the day we were all together at his Lordship's table. He, alone, among all our good people, seemed untainted with the pride that is congenial to India. Oh, how my mind was transported with the idea, that, if it should please the Lord to spare our good BISHOP for a quarter-of-a-century to India, what mighty changes for the better.

might we not expect would take place ! But all is blasted, and laid in the dust, from that quarter ! We must look up to Him with whom is the residue of the Spirit. Alas ! how can I forget his Lordship's earnestness in pleading the Missionary Cause in the Cathedral previous to the formation of the Diocesan Committee, and again in his own house ! I have just seen and heard enough of him to feel the loss which we suffer, all my days.

The Rev. Abdool Messeeh, with his usual Christian simplicity and right feeling, wrote in Hindoostanee, of which the following is a translation :—

It is a subject of deep grief, that yesterday I heard from Mr. Ricketts of the death of our Father and Spiritual Guide, the LORD BISHOP. On hearing it, I became almost insensible. Alas ! alas ! we Hindoostanee People were not worthy that he should remain among us ! God hath taken him from the world ! A thousand lamentations for the loss of so holy and spiritual a BISHOP. The Lord gave him to us, and the Lord hath taken him away, blessed be the name of the Lord ! Woe ! woe unto us ! Except patience and resignation, nothing stands in any stead ; for death is the way that we must all go. This world is only a place of travail and sojourn. When I think of him, my heart is ready to break, and I have no power to express in writing my feelings. My only consolation is, that his Lordship, having set us a holy and spiritual example, and being in a prepared state, has slept in the Lord Jesus Christ, and entered into everlasting rest.

With these feelings of heartfelt sorrow under this great bereavement, the Committee deeply sympathize. The loss to the Native Congregations is peculiarly great, as his Lordship, in his journey through the Upper Provinces, had greatly encouraged them by his kind attention to their concerns: they were led to see that they now possessed a common interest with the European Congregations ; and began to feel, that, under the many discouragements attending the profession of Christianity, they were not left to struggle without friends.

The stroke has indeed spoken a loud warning, to *cease from man and to trust in the Lord Jehovah alone ; for in Him alone is everlasting strength.* This latter source of encouragement the Committee desire ever to bear in mind, and to hope and pray that the work which had assumed so favourable an aspect, under the superintending care of their late BISHOP, may, by the blessing of the Most High, go on and increase until *the little one becomes a thousand.*

General View of the Stations.

The Committee remark, in May, of last year—

Since the last Public Meeting of this Society took place, there have been baptized at the different Stations of the Society, according to Reports received, 26 adults besides children. The number of habitual Christian Worshippers at the different Stations is about 480, besides assemblies of unconverted Natives. The number of Native Children receiving daily instruction in the Schools of the Society is 2696.

In February, the Archdeacon, who had recently visited again some parts of the Upper Provinces, gives the following succinct view of the different Stations, beginning with those most distant from Calcutta :—

From *Delhi* and *Meerut*, we have no late distinct accounts ; nor from *Agra* : our Native Friends are, however, pursuing their course as usual. Abdool Messeeh has remained, during the past year, at *Lucknow* : his own inclination, I apprehend, tends to stay there ; but, hitherto, the Resident also has encouraged him to do so : we are expecting an answer to Queries addressed to the Resident, in reference to Abdool's prospects there. From *Cawnpore*, we have no detailed information ; but hope soon to hear of Peter Dilsook from the Rev. Mr. Whiting : Divine Worship, in Hindoostanee, is carried on there. At *Goruckpore*, Mr. Wilkinson is doing all that he can : he promises a Report of proceedings soon. At *Chunar*, Mr. Bowley's labours are abundant ; I fear beyond what he can long sustain : Mr. J. Landeman, who has been appointed to assist him, will be there by this time, and ease him in a measure : Mr. Bowley has lately baptized three interesting Converts ; and a great door seems opened for his labours at *Mirzapore*, a large mart, 20 miles westward of *Chunar* : one of the Converts is from that place. At *Benares*, Mr. Adlington has recently baptized two Adult Natives, and has some Catechumens : Mr. Stewart is indefatigable in his attention to Jay Narain's School ; which Mr. Adlington also attends to, besides the Native School formerly superintended by Mr. Morris : Mr. Morris is also, at present, at *Benares*. Mr. Greenwood has an offer of a permanent engagement in the *Calcutta Grammar School* ; which I have, with the concurrence of our Committee, advised him to accept. At *Burar*, a Place of Worship is erecting ; about 800 rupees having

been raised in the neighbourhood: Kurum Messeh is going on steadily. At *Burdwan*, the most encouraging appearances present themselves: many Villages have united to request preaching to be established among them: a few persons have received baptism: about 30 families have volunteered to receive instruction, with a view to baptism; but there is some stipulation about provision, which I do not understand: I hope to visit that Station next week: in the mean time, alas! Mr. Perowne's health is failing: what shall we say? O Lord, undertake for Thine own work, that sinners may hear, believe, and be saved! At *Culna*, much is to be hoped for: under the pressure of scanty funds and paucity of help, we were inclined to defer establishing Mr. Deerr there; and accordingly begged Mr. and Mrs. Wilson to accompany Mr. Deerr thither in December last, and to dismiss most of the Teachers; reserving two or three Schools, to be carried on in connection with *Burdwan*, and increased hereafter as opportunity might serve: on their arrival at *Culna*, they found 300 First-Class Boys, of whom 70 were Sons of Brahmins, each with a copy of one of the Gospels (according to their classes) under his arm: in them they read so well and answered so intelligently, that Mr. and Mrs. Wilson could not find it in their hearts to disperse the Schools: a petition, too, which has been sent home, was drawn up by some of the principal people, to beg that Mr. Deerr would settle among them: under these circumstances, and *hoping literally against hope* as to funds, we have continued the Schools at *Culna*; and Mr. Deerr is gone up, and is living with his wife and child at present in a little hut: I shall see him too, if it please God, next week; and shall consider what arrangements can be made for his accommodation. In *Calcutta*, we hope a regular Congregation is forming, at the New Chapel on the Missionary Premises: Mr. Wilson tells me, that he observes a few Native Christians, besides those connected with the premises, in attendance on Sundays; and there is a hope that it will become a kind of Parish Church to that class: the Schools go on as usual, and are well attended: I should add here, that a Native, of good connections and wealthy, comes regularly to the Chapel; and appears a devout Worshipper: considerations respecting family property have as yet prevented his re-

ceiving baptism. Thus much of general affairs.

State of the Funds.

In December, the Archdeacon says in reference to the state of the Funds—

We shall exhibit at the end of our Fourth Year, an increased amount of subscriptions; but the Stations increase in their demands as our work prospers, and we are often at a stand how to supply them. The gold and the silver are the Lord's; and, doubtless, what He sees fit will be supplied. May we patiently wait His time; and neither run before we are sent, nor be backward to follow on as He leads the way!

Mr. Schmid has exerted himself in enlarging the Contributions to the Auxiliary; and makes the following favourable statement in reference to local support—

Sir Charles Grey, the Chief Justice, has, in a very handsome manner, become an Annual Subscriber of 200 rupees: Sir Anthony Buller, also, another Judge, has given a donation of 100 rupees. Several of the principal Gentlemen in the Civil Service, and some of the principal Merchants, are become Subscribers or Donors. The sum subscribed amounts already to 4130 rupees; while, in the two preceding years, only 4296 rupees were collected in India.

There is no hope, however, for the present, that any such increase to the local contributions can be obtained as at all to meet the growing demands of the Mission, but the Committee state—

It is not without a hope that the intelligence may lead to an exertion on the part of the friends of Missions to assist them out of their difficulties, that the Committee add, that, on the 1st of the current month, the Balance against them in their Treasurer's books, exclusive of the Mortgage on the Mirzapore Estate, was 12,974 rupees.

In February, the Archdeacon makes the following urgent Appeal—

On the subject of Funds, I know not what to write. The Committee feel most deeply the liberality of the Parent Society, and are reluctant to ask for more. The Cause, however, is not ours individually, but that of the Christian Public; and if another 1000*l.* a-year could be granted, we should be able to main-

tain our present Establishment with comfort. Experience is teaching us system, and I hope we shall get all things in good train soon. Mr. Ballard and Mr. Gisborne went over all the items of the accounts of the different Stations, and could find nothing to re-trench without putting a stop to some good in progress. Government has given 43 rupees monthly, for servants and lighting the Church at Chunar; and an application is now before Government, for a similar sum for Gorruckpore. On the renewal of the Company's Charter, I think Parliament should make provision for the instruction of Native Christians, where a Congregation has been formed.

Ministry of the Word to the Natives in Calcutta.

The Committee report on this subject—

The Rev. Mr. Wilson and the Rev. Mr. Reichardt are each occupied three or four evenings in the week, in preaching to and conversing with such as choose to attend in the Bungalow Chapels of the Society; of which there are two in the Native Town, distant nearly two miles from each other. The attendance at these places is very encouraging; sometimes amounting to 200 persons and upward, but usually from 30 to 80; many of these stay during the whole time of Divine Service. Some prepare questions in writing at home, and apply to the Missionaries for answers: these questions relate chiefly to the Person of Christ, the nature of the Christian Religion, and what would be required of them on their becoming Christians. Some will occasionally debate for a long while on controverted points of difference between Christianity and Hindooism, which generally ends in their being left without any plausible objection to the truth; and they conclude the argument with saying—

Let the Baboos and Pundits first embrace Christianity, then all the other castes will follow.

Besides the Chapel on the Mission Premises and that at Potuldunga, which seem to be the two above spoken of, Mr. Reichardt says, in June of last year—

Another Chapel has lately been erected in Semlya, in a very eligible spot. We opened it only about a month ago, and have hitherto had an attendance of from

100 to 200 hearers, who generally stay to hear during the whole time of the Service. The Chapel will hold 300 persons; and, as numbers of the people constantly pass by and many Hindoos live around, a numerous attendance is secured.

Mr. Reichardt gives the following account of the manner of conducting the Service at the Potuldunga Chapel, and of the behaviour and character of the Natives:—

We commence, generally, at seven o'clock in the evening; when the Service is opened by singing a hymn, during which the hearers assemble at the doors of the Chapel, some also coming in and taking a chair. After that, one of us addresses them, either on a text of Scripture, or some Parable, or any argument that may have been started at the commencement: thus, in succession, TWO or THREE of us address the Natives, who are coming and going; so that as our Addresses begin, an entire new congregation has perhaps collected, and the new preacher has sometimes to go over the very same ground as his predecessor. When all the Addresses are finished, we conclude with prayer; after which Tracts are distributed to those who are desirous to obtain them.

I am happy to say that we perceive now more decorum than formerly among the hearers: they appear to know that a Christian Chapel is devoted to the Service of God, and that a decent behaviour is proper. A spirit of inquiry, also, seems to have gone abroad, which appears from the many sensible questions and arguments that are sometimes started, whereas formerly they used often to indulge in very frivolous questions and abusive language. We do not now permit them to interrupt us during the Discourse; and the benefit of this has frequently appeared, as we have been able to deliver two or three Addresses without one objection being started. We always tell them to wait with their questions till the end of the Discourse; and if this is not obeyed, we either answer the question very briefly, or beg the disturber would leave the Chapel. We consider it derogatory to the office of a servant of the Most High, to be treated by Idolaters in an insolent manner; and our being determined on that point has had a very good effect in commanding respect. Great judgment, in-

deed, ought to be used and especial grace prayed for, in the regulation of our conduct toward these poor Idolaters, as neither severity nor too great and mistaking mildness will suit them. I have seen instances where, perhaps, the mere raising of the voice was construed as proceeding from anger; and I have also known cases wherein too great mildness and forbearance have been abused for the most complete mockery, ridicule, and dissipation of the attention of all the hearers.

The great subject of our preaching is *Jesus Christ, and Him crucified*—the Saviour of the World—of ALL, in ALL nations, who believe in Him. In Bengal this seems to be the topic of all others to be dwelt upon invariably, in order to awaken the people to a sense of their danger, and to rouse them from their total lethargy and indifference toward every thing connected with religion. In fact, the greater part of these obstinate Idolaters mind nothing at all. *There is no fear of God before their eyes*; while they indulge in every kind of superstition, vice, and abomination, too shameful to be even named. How true is the description that St. Paul gives in the First Chapter of his Epistle to the Romans! Idolaters, in every age and in every land, are the same—the same, in wickedness; the same, in total want of principle; the same, in utter forgetfulness of God and a Judgment Day! Such is the field in which the Lord has called us to labour. Though it be dreary and unpromising, yea almost disheartening, yet we do not despair: we have the Word of the Lord: we believe in His power and faithfulness; and all our doubts and fears vanish like the clouds before the wind.—*He must reign, till He hath put all enemies under His feet—Faithful is He that hath promised, who will also do it.*

State and Disposition of the Natives.

We add remarks on this subject by Mr. Wilson:—

Independently of the general will-
ingness which we observe among the Natives to listen to the Gospel, there is not any thing remarkably striking. There is no difficulty in collecting a congregation, as often as we attempt to make known the Word of God among them. They listen, sometimes, with great patience for half-an-hour: at other

times, they prefer a lengthened debate on some favourite subject with which they are familiar.

One thing is worthy of notice—that while they are made acquainted with the Name, Offices, Death, and Character of the Saviour, they in general attend to these particulars with decorum and apparent seriousness: those, who know how much averse the Hindoos have been to the mere mention of the Name of Jesus, will, I think, agree with us that prejudice is on the decline.

Another fact deserves attention—the almost total want of confidence in the knowledge which they possess of their own books. A man will frequently argue for an hour together, and find no difficulty in suggesting a thousand childish and even sometimes sensible arguments; but if you once ask him what Shaster he obeys, he is bewildered, astonished, and often silent: the truth is, he knows no Shaster.

It is extremely difficult to fix any thing on the conscience of a Hindoo respecting the value of his soul. All the notion that he has of spirit, is, that he is a small portion of the Great Spirit—that is, God: but he never supposes that he is to exist as a separate and distinct being; but merely that at death he shall again return to that source from whence he originally came, and become, in fact, a portion of God. This is a most paralyzing scheme for keeping them fast asleep in sin, and regardless of godly instruction. Caste, no doubt, keeps them under the fear of man; but this fatal notion, as a deadly bane, lulls them into torpor in the commission of every transgression, and closes every avenue of the heart against the fear, the mercy, and the love of God.

Still, I cannot but hope that some considerable impressions have been made by the Ministry of the Word among them. Some have wished to hear more on the subject of Christianity; and, in two or more instances, men have expressed their wish to be baptized—others publicly declare that caste is nothing; and that they read the Bible at home, and are Christians in heart. Thus, while appearances are so favourable, we may go forward with faith and hope. The work is indeed impossible to MAN: but the excellency of the power is of God, and not of us; and all things are possible with Him.

Usual Objections of the Natives against Christianity.

Mr. Reichardt thus states the Objections usually urged by the Natives against Christianity:—

The objections of the Natives seem to be confined to a certain limited number; and arise partly from superstition, partly from ignorance: some of the most frequent I will mention; viz.

God is the author of sin—Christianity is a modern religion, lately brought into this country—We must not forsake the customs of our forefathers—What our Gooroos say is true—We are to deem our own Gooroos to be God—If Christianity be true, then all our forefathers must have gone to hell—Christians eat cow's flesh and destroy animal life—This is the Cali Yug (Iron Age) when sin abounds, on which account we cannot be blamed for our sins—What a great number of persons say must be true—The soul is a part of God, therefore does nothing without his co-operation—Jesus Christ is not mentioned in the Veda, nor in any other of our Shasters—Unless we tell lies, we cannot prosper in business—If we embrace Christianity, we lose our caste—Perform a miracle, and we will believe—Shew us any good that you have derived from Christianity—Many Christians lead very bad lives—Every man can be saved by HIS OWN religion—There are as many different ways to Heaven, as there are roads leading to Government House—Christ was born among the Jews; and is, therefore, not the Saviour of Hindoos—We cannot alter the fate which is written in our foreheads; and, therefore, are not responsible &c. &c.

All these are easily to be answered; and I am happy to say that I have never yet seen a Hindoo triumph over the truth of the Gospel as stated by its heralds; but have always observed the Christian, with the eternal truth on his side, obtain the victory—awarded to him even by many of the Heathens themselves, when they have declared, "What you have said is really true, and we cannot disprove it." On such occasions, the one who proposed the objections generally takes to his heels or steals away privately: as soon as the point in question is to be settled and established, they try to evade it, either by starting some other objections, or adverting to some other matter, quite foreign to the subject.

Eagerness of the Natives for Tracts.

Mr. Reichardt writes—

The eagerness for Tracts is sometimes overwhelming—a hundred hands lifted up at an instant, while one cries "I will

have a book"—another, "I can read: let me have one"—another, "I wish to get one for my brother, who will read it to me:" thus 50, 80, 100, or more Tracts are occasionally distributed. That they are read, we have had very satisfactory proofs: some Natives have expressed sentiments which they asserted that they had learned from Christian Books: others have shewn such a knowledge of Christ and His religion, that it was evident they must have read our books. Indeed these Tracts are as *bread cast upon the waters, which shall be found after many days*: they are a seed sown in a rugged and unprofitable soil: yet, though some may fall on stony ground and be lost, there are many little spots where this seed shall take root and bring forth abundance of precious fruit.

Enlargement of the Mission Premises at Mirzapore.

The Committee state—

On the Society's premises at Mirzapore a Puckah Chapel is now erecting for the use of the Missionary Establishment and the neighbourhood. The men of Eight Christian Families residing with us are mostly employed in the Society's Printing Office, and in various offices connected with the Mission. A Thatched Chapel was last year erected for the convenience of Morning and Evening Worship, which is daily maintained; and the Lord's Supper administered every second Sunday of the month. Mr. Wilson concludes his report to the Committee in these words—

I cannot but look back with thankfulness to the God of all Grace and Mercy for what I have been allowed to witness during three years in Calcutta; and do hope that things are changing for the better, from my own observation and experience: we should not, therefore, I think, merely continue the labours which we have commenced, but endeavour to enlarge our sphere of action, till the Heathen around us acknowledge Jesus to be Lord, to the glory of God the Father.

An intended enlargement of these Premises was noticed at pp. 334—336 of our last Volume: it will appear from the following statement by the Committee, that the design has been carried into effect—

The improvements carrying on by the Lottery Committee in Calcutta have added greatly to the healthiness and general value of the Society's Premises at Mirzapore. The new road leading

from St. James's Church northward, runs close to the Society's Premises, taking off the north-west corner, and leaving a space to the southward, which it became necessary for the Committee to purchase, in order to secure the advantage of free circulation of air, as well as to prevent the space being occupied to the detriment of their former premises.

The cost of this new purchase is 24,182 Sicca Rupees; and the Committee did not venture upon it without much deliberation and reflection. The liberality of the Parent Society, in supplying so large a sum as 2500*l.* for the purchase and improvement of the former part of the Premises, made the Committee very reluctant to venture on any act which might involve a necessity of applying for a further grant beyond the Annual Allowance; and they cannot but hope that the friends of the Society will make an effort, to prevent any necessity of selling part of the present estate, in order to the repayment of this latter purchase money. When it is considered, that, in the course of perhaps a few years, the purchase now made would be rendered necessary by the enlargement of the Mission, and then might not be had on any terms, the desirableness of securing the advantage now offered will appear evident.

The Committee feel that they are only beginning a work, which, by the blessing of God, will go on and increase, till it embrace the whole surrounding population: they feel justified, therefore, in attempting literally to *lengthen the cords* of their Missionary Tabernacle and to *strengthen its stakes*; and to make such provision, as that the work may not fail in future generations.

State of the English School at Mirzapore.

Mr. Wilson writes, in May of last year—

The English School has a pretty regular attendance of about 50 boys: they do not remain a sufficient time with us to benefit so much as we could wish; but this evil will be less, I hope, when we have the New School-Room finished, and other school apparatus in more perfect order. The boys are reading and studying Murray's Introduction—the New Testament—Mangnall—Roman History—Geography—Globes—Grammar—and have gone in Arithmetic as far as Fractions. The English Bible has been a class-book for more than a year;

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and we do not find the least difficulty in introducing such books. We have occasionally a few experiments in Natural Philosophy: such studies have a wonderfully good effect, where the mind has been so completely trammelled by ignorance and superstition; but we have not been able to go far, on account of the few instruments which we have for this purpose: I hope, however, that these will gradually be increased, and especially as our work is assuming a more public aspect in consequence of the improvements in this neighbourhood.

State of Bengulee Schools.

In May of last year, Mr. Reichardt thus enumerates these Schools, with their respective distances in different directions from the Mission Premises, and the Scholars in each—

	Miles.	Scholars.
Kidderpore.....	5½	70
Thomason's.....	3½	40
Colinga.....	2½	60
Shealdah.....	1	56
Mirzapore.....	1	90
Tuntunnya.....	1	50
Semlya.....	1	66
Shyam Pooker.....	2	70
Cumpoli Tulloh.....	2½	56
Gooa Bagan.....	3	70
Baug Bazaar.....	3½	60
Shyam Bazaar.....	3½	70
Shyam Nagor.....	5	54

Of these Thirteen Schools the Committee say—

There are 812 Boys in daily attendance, who are instructed in all the elementary books published by the School-Book Society; besides which, they read portions of the Christian Scriptures, and are instructed in a Catechism compiled by the Rev. Mr. Reichardt on the evidences and principal subjects of Christianity. This they commit to memory with the utmost readiness; and answer, on examination, to the questions, with a precision which would do credit to any Christian Institution.

Mr. Reichardt gives the following account of the Schools under his charge:—

In all these Schools, only Christian Books and Geography are read, as I find no difficulty whatever to introduce them: there is no objection to reading the Gospels; and, in this respect, prejudice has greatly given way. In order to impart much Christian Instruction in a short time, I have found it advisable to let the children chiefly read the Catechism composed by myself; which con-

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tains not only all the Christian Doctrines with proofs from Scripture, but also refutations of the chief errors and objections of the Hindoos: this Catechism is learnt by heart, the meaning of the words and the import of the passage is explained, and the children are catechized by myself and the Head Pundit: some of them have already committed more than 200 Questions and Answers to memory, and can answer any questions with ease: thus a great deal of religious knowledge is imparted to these children; and it may be reasonably expected that this knowledge will bring forth fruit at some future period, under the blessing of the Lord: as this Catechism contains extensive information respecting the whole Christian Religion and their own Idolatry, I have observed that the children like it very much, and commit it to memory with the utmost readiness: indeed I have been often surprised at their acquaintance with Christian Doctrines; and have frequently heard them explain the Way of Salvation by Christ much more clearly than many a Christian Boy could have done. Geography is taught according to the class-book composed by the Rev. Mr. Pearson; which I find very suitable, as it contains much pleasing and useful information: the Map of the World which accompanies it proves particularly useful, in pointing out to the children the form of the earth, and the most important portions of the globe: the children learn to explain the meaning of the words, and are questioned as to the import of the passage, and the chief subject contained therein is impressed on their memories. All the lower classes read Mr. Jetter's Spelling Book, which not only contains the meanings of the most useful and current words, but abounds also in good reading-lessons.

From a desire to learn English, many of the best boys leave the schools after a very short period, which is detrimental to their being thoroughly instructed in Christian Principles: very few remain above two years; on which account it is necessary to hasten their instruction, so that at least some foundation of right views may be laid in their minds. The worst of it is, that these evils cannot be remedied: I have tried different methods to keep them at school, such as allowing no holidays except Sundays, and giving some pice to those boys who attend best; but all has been fruitless, be-

cause their parents put them under no restraint whatever, and are indifferent whether their children learn any thing beyond a little reading, writing, and arithmetic. This is matter of fact, which comes under my daily observation; and I adduce it only to shew that we must not expect all the success of Christian Missions from Schools ALONE, but that the Gospel must be PREACHED to Adults in Chapels as well as to Children in the Schools.

On a subject noticed at p. 66 of the Survey, the Committee remark—

They would call the attention of the friends of the Society to an improvement, very promising as to its results, which Mr. Reichardt has introduced, and they will state it in his own words:—

In order to qualify the Pundits better for instructing the children in Christian and Scientific Books with which they were unacquainted, I make it a point to let them come to me every Saturday Afternoon, when I read with them and explain to them the books which are taught in the Schools. This is, in fact, a work of pleasure; as their attention is generally very encouraging, and their inquiries often lead to important discussions. They are alternately instructed in the Scriptures, the Catechism, and Geography: one of them reads a sentence, after which he asks another the meaning of the words, and then the import of the passage: any difficulty I explain to them, ask them questions arising from the subject, and put them in the way of questioning their scholars.

That they do reflect on what is read, I have had many proofs; one of which, as particularly striking, I will notice. On speaking of faith in Christ, one said that he could not comprehend our religion, as one book speaks always of doing this and that in order to be saved, while another always mentions that faith in Christ is essential to salvation; he therefore wished to know the difference. When it was explained to him that good works are naturally the fruits of a real faith in the Saviour, he was greatly surprised and delighted, and exclaimed, "In the Christian Religion, every thing is reasonable and just."

Since this instruction of the Pundits has commenced, the Schools have evidently gone on much better; and the Boys are much improved, on account of the Interrogatory System introduced, by which they are taught to think and their minds begin to expand. However, not all the Pundits are as yet adepts in this interrogatory system, as they themselves are but little accustomed to think.

Of the Annual Examination held last year, Mr. Reichardt gives the following account—

In order to ascertain the progress of the children, the Annual Examination

was held on Thursday Morning the 9th of March, in the Library Room at Mirzapore, notice of it having been previously circulated through the Papers at this Presidency. The Boys had been selected from the First and Second Classes, to the number of nearly one hundred and forty. Those of the First Class were first examined in the Catechism, from portions which they had committed to memory: they repeated the answers with great correctness and readiness, explained the meaning of the words, and appeared familiar with the import of the passages and scriptural terms, so far as they had read: questions respecting the religions in the world, the truth of the Christian Scriptures, the nature of God, the creation and fall of man, the Commandments, Christ and His salvation, &c. were answered with much ingenuity and precision: to shew the righteousness and mercy of God in sending his Son to die for man, one boy related the History of King Zaleucus and his Son, which had a very good effect. They were next examined in Geography: they could give the chief reasons why we consider the earth round; pointed out on the Map several of the principal countries, seas, and places of the world; and appeared well acquainted with the technical terms: they wrote a few passages from dictation, which gave particular satisfaction; as a considerable number of boys made no mistakes whatever in writing, and shewed that the Pundits must have taken great pains in teaching them. After having noticed the most diligent of them, they were dismissed with an exhortation to prosecute their studies with equal diligence and zeal: a few days afterward they were rewarded with books and a little money.

Such occasions must always prove encouraging, and lead us to hope that the labour and expense which are bestowed on the rising generation in India will certainly reward the persevering efforts of all those connected with Missions. The seed is scattering, knowledge is diffusing, and the children are instructed in the way of righteousness and peace. No doubt, if we implore the Lord and are importunate at the Throne of Grace, He will hear our prayers, and pour down His Spirit upon all flesh; when a nation shall be born in a day, and all India be turned to the Living God, rejoicing in the benign influence of the Gospel.

Missionary Students.

The Committee report—

The Youth admitted to Bishop's College, in May 1824, as a Student maintained by this Society, continues to prosecute his studies with satisfaction. Another Youth who has been educating upward of two years with a view to Missionary Work, is at present under the care of the Rev. Mr. Wilson, receiving elementary lessons in Latin, and it is hoped may prove steady in his purpose of devoting himself to the work which he has chosen.

On this head the Committee cannot but earnestly desire to see a greater disposition among the pious Youth of Calcutta to devote themselves to Missionary Work. Though it is a work which should not be entered upon, without much consideration and self-examination as to motives for undertaking it and fitness for it; yet, when chosen on right grounds, no employment can be conceived more honourable in the sight of God or beneficial to mankind. The Committee would respectfully press this subject on the minds of pious parents, whose lot is placed altogether in this country: the devotion of a Son to Missionary Work by parents so situated does not involve that sacrifice of feeling, which the sending of a Son to a foreign country does, where perhaps the prospect of again beholding him on earth is rendered very doubtful. Let Christian Parents residing in this country devote, like Hannah of old, a Son to the service of the Lord's Temple, and let them not doubt but they and their offspring will be blessed in the deed.

In connection with this subject we quote with pleasure a statement by the Committee relative to a

Proposed Missionary Seminary.

The Committee contemplate the establishment of a School for the Children of their Missionaries, where their attention may be directed in the first place to the honourable work in which their Parents are engaged; and to which School a few Children of such Parents as would wish their offspring to be educated in similar principles and habits may be admitted at a moderate rate of expense.

The Committee add, however, that the prosecution of this plan depends much on the support which they may receive, and the supply of a suitable Master from home to conduct the Establishment.

We noticed, at p. 80 of our last Volume, a Plan which had been suggested of an Asylum for the Orphan Sons of European Parents: that Plan has been relinquished, from want of due encouragement; but its chief object, that of training Religious Teachers born in the country, will be answered by the proposed School for the Children of Missionaries so far as it shall be efficiently supported.

We cannot but observe with thankfulness the gradual approximation of events toward that most desirable object—the supply of Labourers born in the country. The Society has already provided (see p. 301) for securing in perpetuity to two of its Students in succession all the benefits which shall be derivable from Bishop's College. The proposed School will supply such Students in succession; as well as others, who may be supported at the College, either on Scholarships hereafter to be founded, or as Non-foundation Students, according to circumstances.

Address of Inhabitants of Calcutta in behalf of the said Seminary.

This document, the greater part of which is here subjoined, is addressed to the Venerable the Arch-deacon, and is signed by forty-eight persons.

Venerable Sir—

We, the undersigned Parents, Guardians, and Friends of Male Youths, have heard with great satisfaction, that you have recommended to the Church Missionary Society in England, to establish here a School for the Sons of the Missionaries under their patronage; to which any other Boys should be admitted on moderate terms, whose parents or friends should wish to have them brought up, with the view of their being engaged in Missionary Work, if they should be called by God to this glorious office. Though your proposal, supported, as we trust it will be, by our highly respected friends, the Rev. Mr. Thomason and Mr. Sherer, will doubtless meet with all the attention which it deserves, yet we think that if you informed the Com-

mittee how anxious we are that such a plan should be carried into execution, it might contribute something toward determining them to adopt your proposal. Allow us, therefore, Venerable and Dear Sir, to communicate to you our views on this most important subject; and to beg, that, if you should consider our present Memorial worthy of the consideration of the Committee, you will be so kind as to forward it to that respectable body.

As we are deeply convinced, that there is no office more blessed and glorious than that of the Ministry of the Gospel, particularly among Heathens and Mahomedans, nothing could give us greater satisfaction, than to see our children, or the children of our friends, called to this excellent office. But as, agreeably to the Divine declaration—*Train up a child in the way he should go, and, when he is old, he will not depart from it*—it is of the utmost importance that those who are to undertake this great work should from their earliest youth be trained up with this view; we are grieved to find that there is at present no School in Calcutta, which is adapted for this purpose: for the Conductors of the Boarding Schools in Calcutta and the neighbourhood, even if pious, either do not belong to the Church of England, and cannot therefore educate their Scholars in the principles of that Church; or are prevented, by the regard which they must pay to the views of the majority of those who commit their children to their care, from adopting that mode of instruction and discipline, which, under the Divine Blessing, is calculated to train up Youth for the Missionary Office. You know, probably, better than we, that owing to this circumstance, very few Youths have hitherto been found either willing or fit to be admitted into Bishop's College; and that this excellent Institution must remain comparatively useless, unless one or more Preparatory Schools are established, in which Youths are trained up for admission into it. It is, therefore, from a just concern for the welfare of our children and the children of our friends, that we are anxious to see a School established by the Church Missionary Society, in which they may be trained up for admission into Bishop's College, or otherwise trained up for the Missionary Service.

But, however great the benefit may

be which the children of pious Members of the Established Church will doubtless derive from the establishment of such a School, this is by no means the only reason why we are so anxious to see such an Establishment set on foot. We are also anxious for it, because we are persuaded, that the Great Cause, which the Church Missionary Society has in view, would be most effectually promoted thereby.

The Committee of the Society are, doubtless, as well aware as we, with how many and how great difficulties the plan of sending out Missionaries from Europe, upon which Missionary Societies have hitherto principally acted, is attended. It is too notorious to need being insisted upon, how many Missionaries sent out from Europe are incapable of acquiring a competent knowledge of a Native Language, so as to convey the truths of the Gospel in an intelligible manner to the minds of the Natives; and how, in consequence of the injurious effects of the climate of India upon most Europeans, many are (to speak after the manner of men) prematurely called away from their labours, and others are compelled to return to Europe, or to linger away their life in India in a comparatively useless manner; and, at best, that time, when Missionaries have most strength, must be spent by them in acquiring a Native Language, and is thus, in a manner, lost to the Missionary Cause. Now, by the establishment of such a School as you, Venerable Sir, have recommended, all these and other difficulties would be obviated, and the disappointments and waste of Missionary Funds, arising therefrom, prevented: for, as the Boys in such a School would, from their early youth, be trained up with the express view of preparing them for Missionary Usefulness—as, if the School House should be erected upon the Mirzapore Premises, the pupils would, as it were, grow up in the midst of Missionary Operations, surrounded by all that is calculated to excite and cherish in their minds a holy zeal for the conversion of the Heathen and to qualify them for this blessed employment—and as, from having them many years under their continual superintendence, the Committee would have the best possible opportunity of becoming intimately acquainted with the character of the scholars—they would necessarily be more likely to choose

such for the patronage of the Society as will really prove able and devoted Missionaries, than it has hitherto been possible for the Committee at home. Moreover, the Pupils of this School might soon begin to apply to the study of those Native Languages, in which they are likely to be called to preach the Gospel; so that, when they are otherwise qualified to enter upon their work, no time would be lost, through the necessity of acquiring first the knowledge of a Native Language. Finally, persons, born and brought up in this country, are much more likely to bear the climate, than Missionaries sent out from Europe: for a proof of this, we may refer to the experience of the Managers and Teachers of the European Female Orphan Asylum; the Wards of which, though the children of Europeans, notoriously enjoy excellent health.

It appears to us, that such a School, even if it should contain but Fifty Pupils, (but the number may easily be increased to 100, beyond which number we think no Pupils should be admitted, since it is impossible that a School should prosper which contains too large a number of children,) would, in course of time, yield as many Missionaries, Catechists, and Schoolmasters, as—in addition to a few men sent out from Europe who might be peculiarly qualified for and called to the work, and to labourers raised from among the Natives—the Church Missionary Society would require or be able to support in India; and such as would, it is to be hoped, combine those advantages, which both European and Native Missionaries possess. It appears to us, therefore, that the Society could not set on foot any Establishment more calculated to promote the Great Cause which they have in view; and that no Clergyman, who is anxious to promote the extension of the Redeemer's Kingdom, could enter into any sphere of labour in which he could hope to be more extensively useful.

Proposed School for training Native Servants.

The Committee state—

On the suggestion of a friend, a plan is in progress for educating poor Native Children in their usual habits as to food, &c. and, at a suitable age, apprenticing them as Servants to respectable Householders, who will look after their morals and admit them to the benefit of their

family instruction and worship: in this way, it is hoped, a race of useful and trust-worthy servants may be raised up.

LONDON MISSIONARY SOCIETY.

Visit of the Deputation to Missionary Stations in North India.

THE Deputation of the Society, Messrs. Tyerman and Bennet, after visiting the Stations, on their return from the South Seas, in the Ultra-Ganges Mission, proceeded to visit those of the Society, with some others, in North India. We subjoin the Journal of this visit; which contains, as will be seen, not only details relative to the Stations of the Society, but notices of the labours of other Missionaries.

Calcutta.—Although there are no indications of a Christian Sabbath to be seen in the streets or market-places of this large, populous, and very splendid city—business and labours of every kind being pursued on the Sunday precisely as on any other day; yet, there is great good continually being done by the different Christian Societies. A numerous company of faithful and excellent Ministers preach the Gospel and administer the Ordinances of the Christian Religion, from Sabbath to Sabbath, and on several evenings of the week besides.

The places of Religious Worship, both in and out of the Establishment, are respectably attended; and have many serious members of their churches and devout communicants. This is the case, we are happy to say, in Union Chapel: the talents and piety of the Rev. James Hill well qualify him for his ministerial and pastoral charge. The congregation is not quite so numerous as it was: indeed, the churches and congregations are here very liable to fluctuations, by the removals of persons and families to other parts of the country or to Europe, or by being taken off by death.

Mr. Gogerly, with the advice of the Brethren, had broken up the Printing-Establishment before we got to Calcutta: at a General Meeting of the Committee of the Bengal Auxiliary Missionary Society we were present: there appeared a general sentiment, that the continuance of this establishment would not have facilitated the printing of Tracts or Books of the Society, and that it would soon have proved a losing concern in a pecuniary respect: there are now more presses than can be supported; some of them conducted by able men of business, who perform any work that happens to be wanted, far better, quicker, and cheaper than any which our Society would be able to do by any Office of their own. Mr. and Mrs. Gogerly and family are preparing to remove, in a very short time, to Berhampore.

As there is an important field uncultivated in one very populous part of Calcutta, of

which the boundaries are very distinctly marked, so as to prevent any clashing with the labours of other Societies, the Committee of the Auxiliary Society recommended that Mr. Ray should be appointed to this exclusive work among the Natives.

Kidderpore we have visited several times; and mention, with much satisfaction, the pleasure which we have enjoyed in the pious society of the Brethren and Sisters who reside there, and, through the blessing of God, are doing great good.

Mr. Piffard has raised, and is supporting and superintending very efficiently, Five Schools for Boys; and his Sister has Four Schools for Girls, equally well superintended: these Schools are scattered over a surface of a few miles around their house, and close upon the skirts of Calcutta. Mr. Trawin has Five Schools for Boys, averaging 50 each, which are in a most vigorous and promising condition; as are also Five Girls' Schools, averaging 15 each, under the care of Mrs. Trawin.

The attention of the people at the numerous Preaching Stations appeared to us very encouraging, both as it respects numbers and behaviour: Mr. Trawin preaches at one or other of these places every day; and now Mr. Piffard, who has made very good proficiency in the language, has begun also to preach. On Sundays, there are two Services in the New Chapel, adjoining Mr. Trawin's house; one for Europeans, the other for the Natives: in this Chapel there is a Service for the Natives on the Tuesday Evenings; when Ramhuree, the Native Christian, preaches, as he often does at other places.

In the forenoon of every Thursday, Mr. Trawin and Mr. Piffard meet the Sircars (Superintendants) of all their Schools—read the Scriptures with them, catechize, and examine them: this exercise, our friends say, they find very profitable to themselves; as it evidently must be to the Sircars, and thus be beneficial to the Schools.

On the 7th of November (1826), we had the great satisfaction to attend at the opening of a new and very neat Chapel for Native Worship, which Mr. Trawin and the Brethren have built at the village of Rammakalchoke, eight miles from Kidderpore. With the history of this Chapel you have been made acquainted, we presume, by Mr. Trawin; the proprietor gave the materials of the Temple toward building the Christian Chapel; and would have given the ground, but that was not in an eligible situation. We had the singular pleasure, at the opening of the New Chapel, to see the proprietor of the destroyed temple sitting as an attentive and devout worshipper of the Living and True God. On this occasion, we had also the happiness to see a considerable number of Natives attend in the morning; and, at the Second Service, to crowd till they greatly overflowed, many being obliged to stand outside: our friends also expressed their surprise and pleasure at seeing so many Females attending both inside the Chapel and without. The Chapel is about thirty feet square, and neatly built. The Services of the day were per-

formed by Mr. Trawin, Mr. Pearson of Chinsurah, Mr. Ray, and Mr. Piffard.

There is a large and respectable School very near the Chapel, frequently visited by the Brethren of Kidderpore.

The state and prospects of the Mission at Kidderpore are abundantly encouraging, under the faithful, zealous, and well-directed efforts of our Missionary Friends at that place.

The following encouraging fact has just occurred. A Native, who had occasionally heard our friends preach and seen some of their Schools, has, to the surprise and delight of the Missionaries, established a School in his own house, at Kaleeghaut—one of Satan's chief high-places; and where Mr. Trawin had often desired to have a School, but in vain. This is properly regarded as a very pleasing indication of the success of the Brethren's labours.

At Kidderpore we had the satisfaction of partaking of the Lord's Supper with the native and other members of the Church of Christ formed there; who, it is pleasing to be able to add, are walking worthy of the Gospel.

Before every Native Public-Service in the Kidderpore Chapel, it is Mr. Trawin's judicious practice to catechize the children in the presence of the parents and such other adults as may happen to be present: this gives a valuable opportunity of conveying reproof, correction, and instruction to the congregation, in an advantageous manner. In the church at Kidderpore are fifteen Native Christians (Hindoos).

Serampore—About twelve miles above Calcutta, the chief station of the Baptist Missions: here we staid a day, going up, and again coming down the Ganges. At this beautiful place we were most kindly received by Dr. and Mrs. Carey, Mrs. Marshman, and her son and daughters; by Messrs. Mack and Swan, and their families. This is a vast and interesting establishment—Missionary, Educational, Literary, Printing, &c.

Chinsurah—With this place we were unqualifiedly pleased. We found Mr. Mundy still very low, on account of the loss of his late most excellent wife; who, from all accounts, was a very superior woman, and strengthened her husband's hands in all missionary and other good works.

Mr. Mundy has very efficiently superintended the Government Schools during the absence of Mr. Pearson, who resumed the charge of them on the 1st of November: these Schools are 16 in number; and contain, on the books, 2016: the actual attendance out of this number is 1680: the Scriptures are not, at present, allowed by Government in these Schools; nor is direct religious instruction permitted: but the influence which the superintendence of these Schools gives over the children and their parents &c. is valuable, as may be seen by the numbers which attend at the several preaching stations. Besides the care of these Government Schools, Mr. Mundy has three Mission Schools, in which the Christian Scriptures and Catechisms are fully introduced: these three Schools contain 295 on the books; of

which 240 are, on the average, attending: at these Schools, or some other of the well-chosen places for the purpose, the Gospel is preached to the Natives almost every evening, either by Mr. Mundy or by Mr. Lacroix; and, from what we ourselves saw frequently and hear to be the case, the attendance on these preachings is most encouraging.

The population of Chinsurah is about 30,000; and, with the addition of villages near, and Chaudernagore, in all of which there are Schools or Preaching Stations, the population amounts to 100,000.

While at Chinsurah, Mr. Mundy read to us and translated for us a large part of a Commentary on St. Mark's Gospel; which he has translated into Bengalee, in the form of question and answer, for the use of the schools and inquirers of all ages. Of the translation into Bengalee, we were not, of course, competent to judge: but we understand, by learned and pious Europeans, that the translation is good; and that the work is likely to be very valuable, both for schools and to give away in parts, it being intended to have it done up in small portions as Tracts. The very excellent and learned Archdeacon Corrie and the Church Missionaries so much approve of this work, that they readily accept the charge and hazard of printing the whole; and will furnish Mr. Mundy with the number of copies which he desires at the actual cost price. The Commentary appears to us, in English, to be correct, simple, and well adapted to its proposed object.

Mr. Mundy has also drawn up a small work, on the internal and external Evidences of the Christian Religion; and is now translating it into Bengalee. A work of this kind, we have reason to believe, is very much needed. This work is judiciously drawn up, being very respectable as to luminous order, simplicity of manner, and orthodoxy of sentiment: with the approbation of many, Mr. Mundy purposes first to publish this work in English, and then in Bengalee.

From Chinsurah to Patna—From Chinsurah, we passed up the river Jelingy, an eastern branch of the Ganges; there not being sufficient water in the Cossimbazar River to allow of our passing up that western branch of the Ganges: consequently, we were prevented from seeing Berhampore, &c. until we should return down the river. From the Jelingy, we entered the Burra Gunga, or Great Ganges, a little above the town of Jelingy. The Great Ganges is most truly a magnificent river: the noble width of the water, and the sea-like waves which frequently agitate the vessels, of which great numbers are almost always within sight, produce altogether a very powerful impression on first entering this mass of yellow waters. This was the case with respect to ourselves, although the rains in the Nepal Mountains had, as yet, produced but little effect on the river.

The flat but fertile and beautiful country on the sides of the river now soon gave place to the varied hilly and still more beautiful scenery, as we approached the ancient town

and ruins of Rajemabel. The population of this town and neighbourhood is very great, and is entirely destitute of all Christian instruction.

Boglipore, Monghyr, Digah, and Dinapore, all of which we saw, ascending and descending the river, and at which we made very short stays, are favoured with Christian Missionaries or Ministers, belonging either to the Established Church or to the Baptists: but, even in those places, the labourers are vastly inadequate to the moral fields needing cultivation.

Patna—We stayed a day or two at the very ancient city of Patna, both as we went up and descended the river. The Hon. Judge Douglas (to whom we had a Letter of Introduction from his niece, Lady Brisbane, of New South Wales) received us very kindly, and furnished us with palankeens and attendants, that we might see this curious and interesting city, whose entire population of 250,000 souls are entirely uncared for by Christians of any denomination; only we understood, that, incidentally, a Baptist Native-Christian has gone to see them. Morning, evening, and at noon, we saw countless multitudes performing their ablutions and devotions in the "sacred" river; and under almost every green tree, they had some idolatrous object of worship. Some of their stone and other gods, to which we saw them presenting offerings, and on which we saw them pouring libations, we succeeded in purchasing from one of their priests; and these we have with us, that our privileged Fellow-Christians of Britain may see additional instances of what contemptible things these poor Hindoos are contented to put their trust in and pay their adoration to. The city of Patna is, by the course of the river, about 550 miles above Calcutta. At Patna the Ganges is about five miles wide.

Benares—Much distressed by the heat, and opposed by a rapid current, and after having not unfrequently seen large boats lost, we at length reached that most celebrated of holy eastern cities BENARES; which, for beauty, majesty, and novelty, as it is first seen sweeping to a great extent along a noble reach of the river, can scarcely be surpassed—the city, with its numerous proud and picturesque ghauts, temples, mosques, and other buildings, forming the arch of a grand bow.

In the evening, Mr. Adam sent a one-horse carriage to convey us to Cecro'e, the part where he lives. Mr. and Mrs. Adam received us very kindly, and invited us to take up our residence at their house: we, however, declined this invitation for the present, having determined to go to Chunar, Mirzapore, and Allahabad; places of much interest in regard to Missionary Labours, and higher up the river. After spending about two days with Mr. Adam, we, therefore, proceeded to

Chunar—which is situated about 15 miles above Benares: it has a large and strong fort, and is a station for invalid British Soldiers: the population is very considerable, and the place beautiful. There are two Clergymen here, both of them in connexion

with the Church Missionary Society. The Rev. Mr. Bowley preaches three times in the week in Hindoostanee, and has a very numerous and attentive audience in the Mission Church: Mr. Bowley has also Schools for the Natives: he has translated the New Testament into Hinduwhee, and published a small Volume of Hymns in the same language. There are two services in the week, for the Europeans, soldiers, and others, in the same Mission Church. The Rev. Mr. Greenwood is the Acting Chaplain. Both these gentlemen received us with the greatest kindness.

Mirzapore—is a large town in the province of Allahabad, about half way between Chunar and the city of Allahabad: the number of native inhabitants is very great, and of Europeans there are many also. Darkness covers the town and country: the people here have no Christian Instructors at all; neither Chaplain, Missionary, nor Native Teacher. In two of the temples, dedicated to Kalee, which were being rebuilt, we saw very gross superstitions: the whole place, indeed, appears to be given up to idolatry and irreligion, the people *living without hope and without God in the world*. A Missionary would here have abundance of work; and, if he were of the right stamp, might hope for good success.

Allahabad—is one of the most ancient and "holy" of the cities of India, having a very great resident population; and, at certain periods, a vast influx of pilgrims to perform their devotions in its temples, but especially to bathe in the "holy" waters of the Ganges at its confluence with the Jumna; these two rivers meeting here. The very extensive and well-built Fort of Allahabad, and the ancient Palace of the Kings (ancient Rajahs) of these regions, which seem one mass of building, and stand on the point of land at which the rivers meet, are seen at some distance as we ascend the Ganges; and give Allahabad an air of grandeur and magnificence, which, when we travel through the city, we do not find sustained, either by the extent of the population, or the houses, streets, or bazaars.

The Baptists have here a Missionary, an Indo-Briton, Mr. Mackintosh, with whose piety we were much pleased. He has a School for Half-castes and for Natives; to whom he preaches, or with whom he converses at his own house, at the Ghauts, and at the Melas or Hindoo Festivals: on which occasions he gives Religious Tracts and parts of the Scriptures, in Hindoostanee and Hinduwhee. Mr. Mackintosh has one Hindoo whom he regards as pious, and who assists him in his Missionary Labours. The scene of labour here is large, and Mr. Mackintosh says he feels that he is growing feeble: we think him a devoted Missionary. Besides labouring among the Natives, he has had, for some time, two English Services in the Fort on Sundays, at which a few of the soldiers attend: of late, a Medical Gentleman, resident at Allahabad, has co-operated with him in these Lord's-day Services, by taking one alternately with him. These have been the only means of religious instruction, which

Europeans or Natives have had at this place ; but we were glad to learn that a Chaplain has now reached Allahabad : but the Natives greatly need more instruction.

To the Judge and Magistrate, A. J. Colvin, Esq., we were much indebted for his obliging reception of us ; and furnishing us with his buggy, palankeen, &c., which enabled us to see the place, temples, &c. to advantage. The Hindoo Temples and Mahomedan Mosques are here, as almost everywhere, numerous.

Some remarkably shocking instances of absurd superstitious worship we saw while here. We happened to be visiting a very handsomely-built stone-temple, covered with well-executed sculptures of their idols, "holy" persons, &c. in stone, of the highest relief : in this temple are several stone idols representing the serpent—the cobra-capella : the largest, which represents a serpent 12 feet long, coiled into a sort of gordian knot, and very well cut, is the principal object of worship in this temple. While we were looking at this stone snake, a horrid-looking man (about 25 years old) rushed in, covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud and dust : his eyes appeared inflamed : he bowed before the serpent—then prostrated himself—then respectfully touched his head—looked fixedly upon the serpent—prostrated himself again—then touched it—and rushed out, as if in a paroxysm of delight, at the thought of having worshipped this thing ! when he got out of the temple, he walked all round, within the verandah ; and, having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac than this miserable creature ; who, nevertheless, is regarded, by the poor Hindoos, as one of the holiest of men.

Mr. Mackintosh informed us, that, in this part of India, there are now none of those Suttees, of which formerly there were many. He never knew instances here of infants being exposed in trees or thrown into the Ganges ; nor of parents brought down to the river, and, having their mouths, ears, &c. filled with the mud of the Ganges, left to die : but he took us to see some tombs of persons who had procured themselves to be buried alive, as the most immediate way to heaven : the last of these shocking interments took place about 70 years ago. Another horrid form of self-murder has happily been put down by a regulation of the Government, and the wise and firm application of it by the present truly worthy Judge and Magistrate, Mr. Colvin ; who said that he had not suffered any one to drown himself at the junction of the Ganges and the Jumna—having declared, that if any one assists another, either with a boat to assist in tying on the earthen pots, or helps the individual to throw himself into the river, the person or persons so acting shall be regarded as accessory to the murder, and be dealt with accordingly. An instance of this self-drowning, Mr. Colvin said, had not occurred since he had held the Government of Allahabad ; nor will he suffer either of these or any other cruelties which it is in his power to prevent. We rejoice also

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to state, that this is the sentiment of all such Judges and Magistrates as we have had intercourse with in the different districts. This, in connexion with the facts that the shackles of caste and brahminical domination are much and obviously weakening, is a subject of sincere congratulation to the friends of humanity and piety.

Benares.—On our return to this place, we were kindly received into Mr. Adam's house, where we remained upward of a fortnight : both Mr. and Mrs. Adam were obligingly attentive to us. We visited most of the idolatrous temples, and other places of religious resort, both of Hindoos and Mahomedans. The sight of such multitudes of gross idolaters, grovelling in the lowest sinks of ignorance and superstition, and oppressed by about Eight Thousand Brahmins, (with their families, they make up Forty Thousand!) was indeed mournful ; but we would hope it is destined to come to an end.

A few rays of holy light, however, shine in the midst of this darkness.

Mr. Smith, Missionary in connexion with the Baptist Society, resides in the city of Benares ; and is a consistent, steady, diligent, and successful Missionary, of great modesty and respectable talents. He has Schools for the Natives ; and constantly visits the Ghauts, the Bazaars, and the Melas, to converse, to preach, and to distribute Tracts and portions of the Scriptures in Hindoostanee, &c.

The Rev. Mr. Adlington, the Clergyman, who is the Church Missionary here, is well acquainted with the language of these parts—has several well-conducted Native Schools belonging to the Mission—has several Preaching Stations ; and preaches twice on the Sunday to the Natives, in the Mission Chapel. He appears to be a very efficient Missionary ; giving himself up exclusively to the instruction of the Natives in their own languages. There is here, also, under Mr. Adlington's superintendence, a large Endowed School, where Persian, Sanscrit, Hindoostanee, Hinduwee, and English, are taught to about Two Hundred Youths : the premises were given by a Baboo, and the Institution has been endowed by his Son : beside this, the British Government gives 200 rupees per month, so that the Society bears no part of the expense : nevertheless, it is pleasing to be able to say, that, in every department of this Institution, the Scriptures are introduced and Christian Instruction given : we were agreeably surprised to hear the Native Boys, who are learning English, so well acquainted with the principles of Christianity, both doctrines and duties, and with the Assembly's and Dr. Watts's Catechisms.

Mr. Adam, whose period of labour here has been much shorter than that of the Missionaries of the other Societies, has Five Schools, and visits the Melas to distribute Tracts. We had the satisfaction to attend one Mela, with Mr. Adam : Mr. Adlington also, and Mr. Bowley of Chunar, were there : Mr. Bowley had some animated controversy with some of the Brahmins : in which we could perceive that the Brahmins were silenced, if they were not convinced. Mr. Adam has not, as yet, begun to preach to the Na-

tives; but he addresses a small congregation of Soldiers, in English, in the Mission Chapel, on Sabbath Evening, and also on a Week-day Evening. Mr. Adam has written a Catechism, and several other small publications, in Hinduwee, for the use of the Schools and for distribution. Mr. Robertson, who is destined to Benares, as a co-labourer with Mr. Adam, and whom we saw several times before we left Calcutta, is at present in that city.

Benares, with its six-hundred-and-fifty thousand inhabitants, Hindoos and Mahomedans, in the proportion of five to one, appears to us a most important Missionary Station; having, beside the above-stated population, an immense accession, at particular seasons of the year, when the pilgrimages are made. All these hundreds of thousands are accessible: they will hear you: they will converse with you: they will argue with you; and, generally speaking, they will take your books, and promise to read them. At their Ghauts, in their Bazaars, before the Schools, congregations may be collected every day.

There is a very respectable European Population at Benares, living at Cerrole, about three or four miles from the city: in a very neat Church, the Rev. Mr. Proby officiates to these Europeans, the Church being large enough for the whole.

To the Magistrate, R. N. C. Hamilton, Esq., we were under very particular obligations for the various facilities which he afforded us of seeing Benares, and for giving us introductions elsewhere. There seems to be a humane and ardent desire in this Gentleman, who is the son of Sir Frederick Hamilton, Collector at Benares, to prevent, to the extent of his powers, all atrocities and superstitious inhumanities within his district, which is vastly extensive.

Ghazepore is one day's voyage from Benares, by the stream down the river: it is a great Military Station, with multitudes of Native Inhabitants, but not any Missionary: there is here a respectable Church; and a serious Chaplain, the Rev. Mr. Burkitt. *Buxar*, which is about as far below Ghazepore, has also a very extensive population, but no Missionary at present: however, Archdeacon Corrie has ordered a Bungalow Chapel to be built, and has promised to send a Missionary.

Dinapore.—At this place, which is another great Military Station, there is a benevolent Young Clergyman, very lately come out as Chaplain for that Station.

Digha.—At this place, which is only a few miles lower on the river than Dinapore, there are Mr. Burton and Mrs. Rowe, connected with the Baptist Missionary Society. Mr. Burton is just beginning to preach to the Natives: he has not been here very long. Mrs. Rowe appears to be an efficient Missionary: she has several well-managed Schools.

We left the river Ganges a little above a small town called Gooty, and entered the branch which has the name of Cossimbazar until it is joined by the more eastern branch, the Jellingy; on which junction it assumes the name of the Hoogly, and passes Chinsurah, Serampore, Calcutta, &c., and falls into the sea beyond Saugor Island.

Berhampore.—We had the satisfaction to reach this very interesting station, where Mr. Micaiah Hill and Mr. Ray have been labouring for some time. Here we were most kindly received and treated by Mr. and Mrs. Hill, and Mrs. Warden who is staying at Berhampore. Mr. Ray had gone to Calcutta.

It being the rainy season, and the country round partly inundated, the School and Preaching Operations have been partially hindered of late. With Mr. Hill and Mr. Trawin (who happened, with Mrs. Trawin, to be on a visit here for health), we visited Six Schools, containing 280 children; and Two Girls' Schools, containing 40 girls, under the care of Mrs. Hill and Mrs. Warden: also three small Native Chapels. We heard Mr. Hill and Mr. Trawin preach at the Chapels; and Mr. Hill, many times, at the Bazaars. On the Sabbath, Mr. Hill has a peculiar congregation of Natives, in his own court-yard: they are the blind, the maimed, the old and impotent; who are privileged beggars: for an hour, Mr. Hill reads to them and converses with them, and preaches a short Sermon in Bengalee; after which they each receive some trifle. Beside this meeting with these Natives and daily attending to the Schools, also almost daily preaching to the Natives either in the little chapels or in the streets, Mr. Hill has, in the Hall of his own house, an English Service, which is respectfully attended: there are a few persons united in Christian Fellowship.

The population is very considerable among which Mr. Hill labours: and the neighbouring towns, Moorshedabad and Cossimbazar, have a vast population of Hindoos and Mahomedans.

Cutwa.—At Cutwa are Mr. and Mrs. William Carey, of the Baptist Society. Mr. Carey has a little congregation of Native Christians, meeting twice every Sunday, at his own house: a few are united in church-fellowship. He has three or four Natives, who assist him, by preaching in turn, in the various Bazaars and Stations, which they regularly visit: one or other preaches every night. Mr. Carey, very wisely, always accompanies his preachers when he does not preach himself; by which means he has an opportunity to correct any mistakes into which Native Preachers will, for a long time, be liable to fall. We spent a very agreeable and profitable day with this pious and useful family, where we saw an interesting degree of Christian simplicity and kindness.

Culna.—We came to an anchor at Culna, a populous town and neighbourhood; about 60 miles lower on the Hoogly than Berhampore, and about 30 above Chinsurah. Mr. Deerr, belonging to the Church Missionary Society, has been here a short time.

Calcutta.—After seeing several boats and one pinnacle lost on the river, and meeting with those who had experienced some heavy losses and inconvenience in ascending or descending the Ganges, we were mercifully brought back to Calcutta; though not without some obvious dangers, yet without any accident of moment, of a painful nature; and had again to record, *Thus far hath the Lord helped us!*

Testimony of the Deputation to the Effect of Christian Labours in Bengal.

The Deputation introduce the preceding Journal with the following remarks—

By the concurrent testimony of all ranks and parties, the change for the better in India, within twenty or twenty-five years, has been surprisingly great; both as it respects the manners and practices of the Natives and Europeans. Worldly, irreligious persons acknowledge the change; and confess that it has been a good thing to have such an increase of Clergymen and Churches in different parts of Bengal, the Upper Provinces, &c. The truly-serious and intelligently-observant part of society here see and acknowledge, that this more valuable melioration has resulted from Divine Providence having disposed the minds of Christians to send out so many pious and devoted Missionaries, of the different Protestant Denominations; who have borne a steady, faithful, and scriptural testimony against vice and ignorance, whether in Natives or Europeans, and in favour of truth and piety. This has been also very greatly aided by the faithful labours of many of the Clergy, who have not come out as Missionaries; but whose zeal for the diffusion of Divine Truth among the Heathen is most pleasingly displayed.

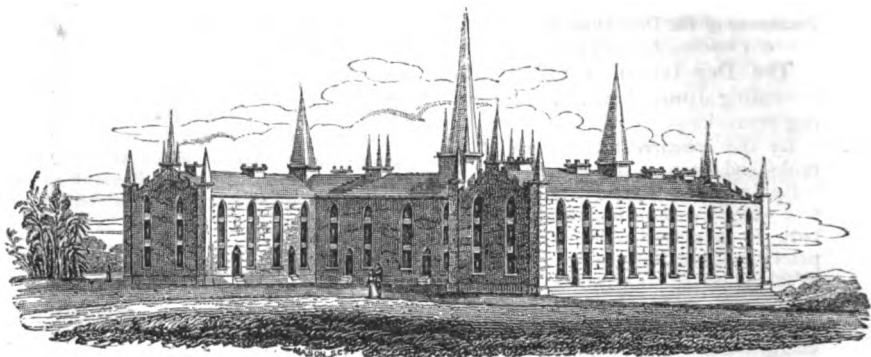
The degree of union and the disposition to co-operate in works of piety and benevolence, which exist in these parts, have very much strengthened the hands of all Christian Parties, and increased the friends of each: and if this spirit of Christian Union continue and increase, it must very greatly aid the progress of Gospel Truth and Holiness through these regions, and proportionally tend to disarm the enemy of some of his more formidable weapons.

They thus close their report—

Having now given some account of the state of things, as we have seen them in Calcutta, Kidderpore, Chinsurah, Berhampore, and Benares, we would remark generally, that our expectations respecting the Missionary Good that has been effected, and the prospects of more good being done, have been greatly exceeded by what we have found, and by what, under the blessing of God, we may reasonably hope. Our faith respecting the conversion of the Hindoos has been much increased, by

what we have seen both in Bengal and in the Upper Provinces; and from the concurrent testimony of wise and observing men, who describe the great difference that there is between the state of things now and what it was some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions which they have so long practised, and of the oppressions which, by prescription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated the Brahmins, is very much lessened. We think we see the fetters of caste very much weakened: and we do cheerfully hope, that the whole series of the links of this cruel chain will be forever broken, under the commendable moderation and prudence of our enlightened Government; and especially by the blessing of God on the efforts of prudent Christian Members and Missionaries, who, while they preach the Gospel very widely and faithfully, exhibit a scriptural temper and conduct toward one another, toward the European Inhabitants, and toward the Heathen Population; and who are also zealously engaged in superintending the education of the young of both sexes, and in writing, printing, and distributing useful books, especially the Scriptures, to so very great an extent.

The effects which have been already produced on the Native Population, by the introduction of an increased number of wise and good Missionaries, and Members of Religion not being Missionaries, have already been great, directly, in various parts of India; nor less so indirectly, by having effected so manifest a moral improvement in the resident British Population in these parts. This change is so great and so valuable, that no reflecting person can help seeing it, and no benevolent person can avoid rejoicing in it. The decencies of social life are decorously observed—the Day of God is distinguished—the Places of Religious Worship, in and out of the Establishment, are well filled—the Institutions and Ministers of Religion are revered—and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that His kingdom may come and spread until it shall cover the whole earth!



North-American States.

State of Ohio.

Site of Gambier Town and Kenyon College.

KENYON College, of which a view is here given, is now erecting, in connection with the Town of Gambier, on lands purchased near the centre of the State of Ohio. Some notices on this subject occur at p. 302 of our last Volume. In a late publication in America the College is thus spoken of—

The situation of the College is one of the best that can be conceived for carrying into successful operation the design of its founders. The following sketch is from the pen of one of its friends in Ohio—

The situation combines more and greater advantages than any with which I am acquainted, this side of the Alleghany Mountains. It lies within a few miles of the geographical centre of the State; and is among the most valuable lands, and in the most healthy region in Ohio: on which, and on many other local accounts, it is very notable for the foundation of an extensive and public Institution. There is an abundance and variety of building materials, the best of timber, an inexhaustible quarry of free-stone within fifty or sixty rods of the site, and limestone within half-a-mile—2000 acres of the most exuberant soil, nearly half of which is under successful cultivation—two of the most pleasant streams that I ever saw, whose perennial waters are transparent at any depth; and on which are three or four excellent mill-seats, one of which affords water sufficient to carry four run of stones. The two divisions contain half a township, or 8000 acres; which, with all these advantages and the improvements of thirty families, is only two dollars and twenty-five cents per acre, or 18,000 dollars for the whole, to be paid in

our annual instalments. It is proposed to retain only one half of the tract for a permanent site and domain, which is to be rented by provisional leases to none but moral tenants; so that our Youth may not only breathe a healthful air, but move in society virtuous and refined.

From the site upon which it is intended to erect the buildings, elevated about 200 feet above the surrounding lands, a beautiful prospect is presented, extending several miles in every direction. No situation in all the west could be selected more free from the ordinary causes of disease, or affording a better security for health. It is of easy access, in every direction.

The face of the country, in the neighbourhood, is beautifully undulating, contains a vast number of pure springs of water, and is eminently calculated for a dense agricultural settlement. It is surrounded by a hardy, industrious, and enterprising population. In less than half the period allotted the life of man, the territory now forming the State of Ohio has emerged from a dreary wilderness, where no trace of human existence could be seen except here and there a roaming Indian hunter, to a state of improvement and civilization, which has seldom, if ever, been equalled in so short a time in any other country.

Within the period here mentioned it is said that the population has been raised, by the influx of inhabitants, from 3000 to 800,000.

Another writer thus describes the situation—

The grounds lie in an oblong-square form, length from north to south five miles, and from east to west two miles-and-a-half. Through the south half, on which the College is placed, runs, in a

very circuitous manner, Vernon River, which enters the grounds belonging to the College on the western side, about midway from north to south of the south half; and runs nearly half the distance through it, in an easterly direction, till it meets with the base of those commanding grounds, on the top of which are located, in an area of about 50 acres, the Town of Gambier and Kenyon College. The river then turns to the south and south-east, and opens to the view a most fertile and beautiful region. A park of lofty trees completely surrounds the College, except at the north; and covers all the descending grounds, consisting of some 12 or 14 acres.

Here, in this smooth and well-adapted area, on this site raised above and for ever secluded from the noise and busy scenes of life, we saw the preparations for the commencement of this great, and good, and benevolent work. As I approached it, after having attended Divine Service and heard an excellent Sermon under the spreading trees by the Rev. Mr. Morse, I could not but feel as seldom I ever before have felt. I blessed God for having permitted me to see the commencement of a Christian Institution, the fountain of so many blessings to the present and to future generations. Filled with these thoughts, which the scene, of itself, was calculated silently to inspire, I was called to witness a most appropriate Service; the solemnity of which will be, I trust, imprinted on my memory so long as life shall last.

Laying the Foundation Stone of Kenyon College.

The Service to which the writer alludes is thus described—

The Bishop commenced it by saying—
Except the Lord build the house, their labour is but lost that build it.

He then proceeded—

Dearly Beloved in the Lord—Forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God or by the secret inspiration of the Blessed Spirit, and acting agreeably to their own sense of the natural decency of things, have founded Houses for the promotion of Piety and the diffusion of Christian Learning, and for that purpose, and in order to fill men's minds with greater reverence for God's glorious Majesty, and affect their hearts with more devotion and humility in His service, have assembled themselves together to commune, in His strength and in solemn order, let us now faithfully and devoutly beg His blessing on our present undertaking.

O Eternal God, mighty in power, and of majesty incomprehensible, whom the Heaven of Heavens cannot contain, much less the walls of the temples made with hands, and who yet hast graciously pleased to promise Thy especial presence wherever two or three of Thy faithful servants are assembled together in Thy name, vouchsafe, O Lord, to be present with us who are here gathered together in Thy name, with all humility and readiness of heart to lay the corner-stone of THIS BUILDING, being a SEMINARY AND COLLEGE OF RELIGION AND LEARNING, to be erected for the glory of Thy holy name, the good of Thy Church, and the safety, honour, and welfare of Thy people. Thine own work we trust it is, and has been from the beginning. Cemented by the mingling charities of kindred though distant nations, Oh may it now receive Thy crowning blessing! As Thou hast begun in mercy to direct Thy servants in the way and means to accomplish Thy will thus far, so now continue Thou to bless their endeavours to do Thee true and laudable service. Watch over Thy servants, who are to direct and perform this Thy glorious work, with Thy merciful eyes; and, with Thy Almighty power, guard them from all accidents, sickness, and death: especially we pray Thee to keep and deliver them from sin, from Thy wrath, and from everlasting damnation. Hear us in Heaven, Thy dwelling-place: when Thou hearest, forgive; and bless this the work of our hands, for the temporal and eternal good of this and future generations, in countless multitudes, to the end of the world, through Jesus Christ our Lord! Amen.

The Deposit was then made, consisting of such public documents as mark the age in which we live, and the literary and religious character of the Institution of which this is the first building. This done, the Bishop said—

The earth is the Lord's and all that therein is; the compass of the world, and they that dwell therein.

The people answered—

For he hath founded it upon the seas, and prepared it upon the floods.

The Bishop then proceeded—

Forasmuch as Almighty God once accepted the purpose of Solomon to build a House unto the name of the Lord his God, and nothing doubting but that He favourably alloweth this work of ours to found and erect this Seminary and College, I therefore lay the Corner Stone of the same, in the Name of the great Jehovah, who once said, *Let us make man in our own image*—the Holy, Holy, Holy, Undivided Trinity, Father, Son, and Holy Ghost, Three Persons, but One God, blessed for ever more! Amen.

Then was said alternately the 118th Psalm; after which the Gloria Patri. The Bishop then said—

Blessed be Thy holy name, O Lord God, for putting it into our hearts to found this House, to the glory of Thy Divine Majesty and the good of Thy people. Blessing and

honour, might and dominion, glory and praise, belong unto Thee, O Father Almighty, for that Thou didst incline the wills of benefactors and affect the hearts of faithful people to open their hands liberally, that this work of benevolence might be established and made to prosper in Thy sight: therefore, now and ever, shall be offered unto Thee, in behalf of them and their posterity, the fervent prayer. Bless them and their children, O Lord, we beseech Thee, with blessings from the heavens above and from the earth beneath: let none of their descendants, to the latest generations, be vile at home or beg their bread in foreign lands: let them be sanctified and blessed for ever. And when we pray for them, give us grace, O Heavenly Father, to pray for ourselves: remember not our iniquities, nor the iniquities of our forefathers; neither take Thou vengeance on our sins. Watch over this Institution now founded by Thy goodness: bless the Youth in this and all future generations, who here shall receive their education: preserve them from sin, the greatest of all evils, and from the effects of sin, which are Thy wrath and eternal death: let Thy fatherly hand, we beseech Thee, ever be over them: let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life. All this we offer and ask through Jesus Christ, who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end! Amen.

Here were closed the devotional exercises of this most solemn occasion.

A Chapel is to be erected, which may serve both for the Students of the College and the inhabitants of Gambier. A Library of 1500 volumes has been collected. The course of instruction in the College is to be fundamentally Christian. About Fifty Students are under preparation for the College: of these the Bishop says—

They are habituated to join in the Prayer—Bless our English Benefactors, O Lord, with blessings from the earth beneath and the Heavens above. May they continue Thine for ever; and daily increase in thy Holy Spirit more and more until they come to Thine everlasting Kingdom!

Improvement of Indian Students.

In reference to an account, printed at pp. 596—598 of our Volume for 1825, of a visit by Bishop Chase to a Tribe of Indians and of some of their Youths taken under his tuition, the Bishop writes to a friend, in May of last year—

You say that you were all pleased

with the account of the Indians. I wish you could see them now. How improved in mind and address! When I return home from my wanderings, I can scarcely believe my senses, in witnessing their progress in learning and civilized habits. They attend Divine Service very punctually, morning and evening; and never fail in having committed to memory their verses from the Holy Scriptures. They often write me Letters; and as often express their gratitude that God has caused the means of learning to be extended to them. Mr. Sparrow has a very high opinion of their good intentions; and hopes that they feel spiritually, what they begin to comprehend through outward means. Much of our success is to be attributed to the good impressions which the Prayer Book in their own language had left on their minds.

Contributions in America to Kenyon College.

A Theological Seminary only was originally designed, and it was for this object that contributions were raised in England: the success of this application led Bishop Chase and his friends to endeavour, by contributions in America, to connect with the Theological Seminary a College for General Learning, without which the Theological Students would have been obliged to seek General Learning in one of the Literary Institutions before established.

The contributions consequent on Bishop Chase's visit to England have been paid to the Trustees of the College, and have realized nearly 30,000 dollars: out of this sum the 18,000 dollars for the purchase of the lands will be paid: the remainder, with the produce of the future sale of the northern half of the lands, will form a fund for the perpetual support of the Institution.

As the buildings were to be erected by contributions in America, Bishop Chase published an Appeal to his countrymen, and visited the Atlantic States, where he had collected, in June last, 9228 dollars, toward 10,000 which he deemed requisite.

A subscription for another Fund of Ten Thousand Dollars has also been opened, with a liberal benefaction of One Thousand by Arthur Tappan, Esq. of New York, on condition that the whole sum shall be raised within a year: the Bishop's Brother had added another Thousand on the same condition. The object of this Subscription is the establishing of a Professorship in Kenyon College, to be called the Milnor Professorship, out of respect to the Rev. Dr. Milnor, Rector of St. George's Church, in New York. Mr. Tappan's liberality is the more to be noticed, as he is not an Episcopalian but of the Presbyterian Church.

Ordination of the Rev. G. M. West.

In reporting to the Trustees, on the 8th of June, his success in respect of Funds, Bp. Chase added—

This part of my report leads me to another of a similar, but much more extensive character; which has filled my mind with reverence and gratitude for the overruling hand of a merciful Providence seldom before experienced: I mean that of the appearance of Mr. George Montgomery West in this Diocese, as a messenger from our benevolent friends in England, and as the agent and representative of many worthy persons and families who are contemplating emigration from the British Isles and settling here among us. Concerning Mr. West, I have received the most satisfactory testimonials from our most attached friends. The purport of this recommendation is, that Mr. West receive Holy Orders in this country instead of England, as was contemplated; that he become one of the Ohio Clergy, and in that character enter on the great work of doing us good either in England or America, or in both, as God, in His providence, shall dictate. Should my Council of Advice, who are to convene here to-morrow, concur in recommending Mr. West, I shall, if the Lord permit, ordain him Deacon next Sunday, here on the College Grounds, and the Sunday following admit him to Priests' Orders in St. Peter's Church, Delaware; that he may return immediately to Europe, and expedite the sailing of such families as are prepared to emigrate this fall to Gambier; and, in the character of a

Clergyman of Ohio, in full orders, plead the cause of religion and learning now so evidently suffering in the West, before those, who, to the honour of mankind and of our common Christianity, have hitherto so generously sympathized with us. Our work is too great for our limited means. God will stir up the hearts of all our friends to help us, that we faint not under the burden which His providence has laid on us.

The Gentleman, who gave the account which we have quoted of the laying of the first stone of the College, thus closes that account—

The Bishop then introduced to the audience Mr. West, of whom mention is made in the Meeting of the Trustees, and requested that he would say a few words on the occasion. As he spake, my heart burned within me toward those foreign benefactors, who, without any earthly reward, have patronized this great undertaking. *Blessed are the peacemakers*, said the Saviour. Blessed are those who unite nations together in the bonds of Christian love and charity, said I, as Mr. West closed his short address.

The Bishop then, after having declared it the happiest day of his life, gave the dismissing blessing.

The day following this of laying the corner-stone of Kenyon College was Sunday; and I shall never forget it: for, on it, I saw, for the first time of my life, an Ordination to the Christian Ministry in the woods.

A Congregation of Christian People, not a small one, was gathered together under the spreading trees growing on the green banks of Vernon River, which glides in such purity and plenty in view of the College Heights. Here the Christian Altar was raised: here the Pulpit, and here the Chancel—and here I saw Mr. West, ordained to the Holy Ministry of Christ's Church; and when I saw him meekly kneeling on the green turf to receive the laying-on of hands, I blessed God that so much talent was consecrated to the service of the Redeemer of mankind. May this man, said I, be a Shepherd indeed to feed the flock of Christ in green pastures by the waters of comfort!

Mr. West has returned to England: and will finally settle, with the families which may accompany him, as soon as practicable, on the lands of the College.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Deputation to Basle (see p. 343) have returned. Mr. Coates arrived on the 9th of August; and Mr. Bickerteth on the 11th, having staid at Paris to be present at a Meeting of the Missionary Society in that city.

Jews' Society—Mr. Michael Solomon Alexander, formerly Reader of the Jewish Synagogue at Plymouth, and Mr. Michael John Mayers, also a Converted Jew, were admitted to Holy Orders, on Trinity Sunday, by the Archbishop of Dublin.—Mr. Wolff left this country, with Lady Georgiana, on their way to the Mediterranean, on the 26th of July, in the Steam Packet for Gibraltar: they will proceed from Gibraltar, in the regular Packet, to Malta; and thence, as soon as practicable, to his destination at Jerusalem.

London Miss. Soc.—Mr. and Mrs. Evans, with their family, from the Paarl, in South Africa, arrived in London on the 1st of August: they came home in the Peru, Captain John Graham, which ship left Table Bay on the 19th of May. Mr. Evans's health, on account of which he has visited England, it having been much impaired by ten years' service, was improved by the voyage.

Society of Friends—Mrs. Kilham, in the *Vocabularies* (see p. 343) which she purposes to prepare in the West-African Languages, has it particularly in view to enable the Scholars to attain a better understanding of the meaning of words than it is found that they do at present: Native Children will learn to read English even fluently, while to many words they annex no intelligent meaning: she conceives, and very justly, that they will be better taught the meaning of such words through the medium of their own language, than by any explanations which can be given them in English. Mrs. Kilham has found, also, that the English School-Books in use in Sierra Leone are not sufficiently simple; but contain various things, intelligible enough or capable of being made so to an English Child, but not so to a Native: she has pre-

pared, therefore, and will take out with her, a Series of African School Tracts, which will greatly facilitate the work of teaching. Mrs. Kilham will proceed to Sierra Leone in one of the earliest ships, in company of some of the Labourers of the Church Missionary Society

WESTERN AFRICA.

Church Miss. Soc.—At the end of May, all the Society's Labourers were in tolerable health.

AFRICAN ISLANDS.

London Miss. Soc.—The Mission at Madagascar has been in much affliction. Mr. Charles Hovendon, who sailed with his family on the 6th of July of last year, arrived at Tananarivoo on the 20th of November; but died of the Malagache Fever, after a few days' illness, on the 15th of December: when asked, shortly before his departure, where his hopes were fixed in the prospect of Eternity, he answered "On Jesus Christ!" Mrs. Hovendon and their two children, with various members of the Mission, have suffered severely from the fever, and two of the children died. Mr. Hovendon was sent out to Madagascar to take charge of a Printing Establishment, which he was instructed to form under the direction of the Missionaries at Tananarivoo. They write, in reference to printing their Translation of the Scriptures and School-Books—

Our sanguine hopes and great expectations are at once blasted! At the very moment when our hearts were cheered and our hands strengthened by the addition made to our number, we were plunged into sorrow and become feeble. Truly clouds and darkness are round about him.

INDIA BEYOND THE GANGES.

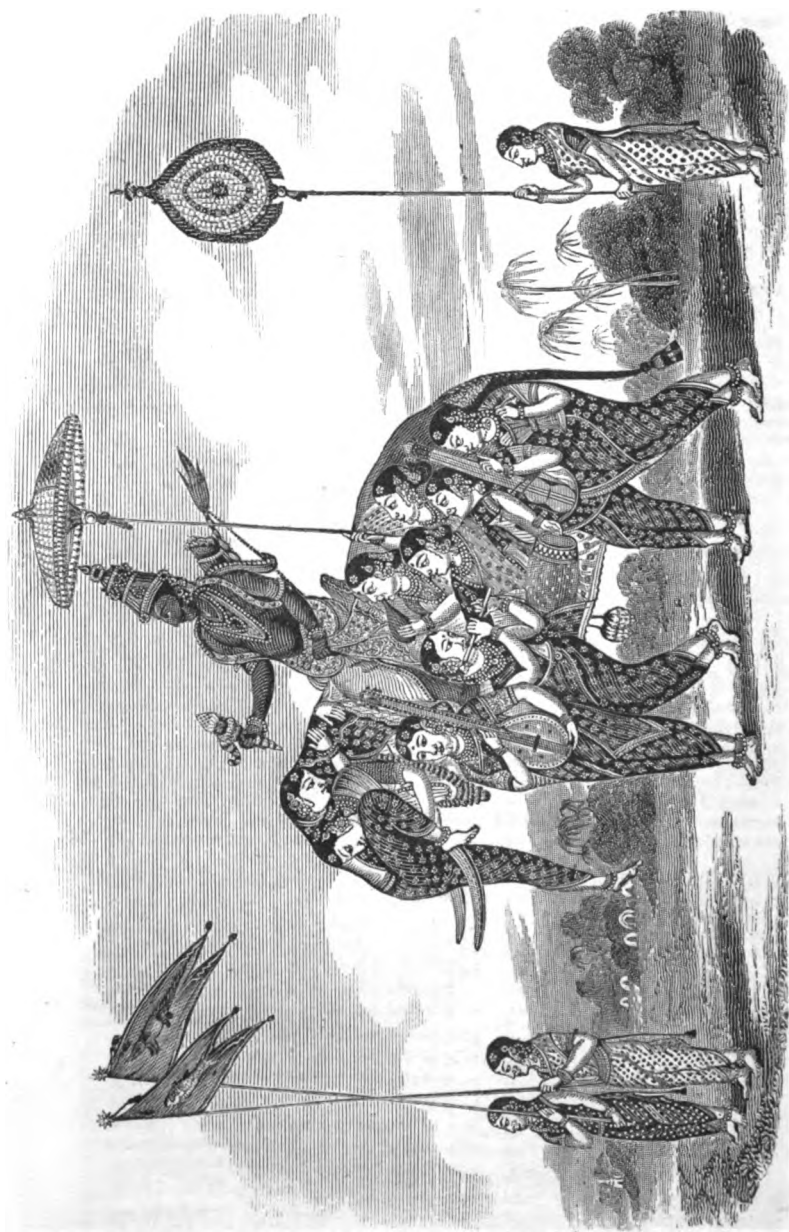
London Miss. Soc.—The Rev. Jacob Tomlin, who sailed on the 20th of June of last year, arrived in Calcutta, after a pleasant passage of four months; and proceeded, after staying two months in Calcutta, to his destination at Malacca: from which place he writes, on the 3d of March, that he and Mr. John Smith, who sailed from England about seven weeks before him, were studying Chinese, chiefly in the Fokien Dialect, which is the current dialect of the emigrant Chinese in almost all quarters.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY

From July 21, to August 20, 1827.

ASSOCIATIONS.	Present.		Total.			Present.		Total.
	L. s. d.	L. s. d.				L. s. d.	L. s. d.	
Aylesbury, (Bucks)	2	7	6	50	13	8		
Hedfordshire, (Bedford.)								
Ladies' 18. 10. 7)	58	10	7	1840	1	4		
Berkshire	10	10	0	5401	1	8		
Bucks, South (Aston Sand- ford 7. 16. 6; Iver 19. 14. 7)	97	11	1	3782	13	9		
Clapham, (Ladies' Com)	13	13	0	4999	19	6		
Collingham & Langford, Notts.	10	0	0	965	17	8		
Darlington	90	0	0	370	2	11		
Devon and Exeter	93	5	8	7254	17	7		
Devonport	80	0	0	1631	15	6		
Guernsey (Ladies' Assoc.)	18	0	0	2669	19	5		
Hatfield Broad Oak, Essex	2	4	9	15	5	9		
Henley-on-Thames	14	13	6	559	1	9		
Kent	76	1	0	6617	10	4		
Kirkby Lonsdale	37	7	0	1053	0	0		
Knarborough	5	0	0	1674	14	9		
Leicestershire	347	18	2					
Mark and its Vicinity, Som.	18	4	0	247	8	3		
Melton-Mowbray	83	0	0	141	10	10		
Norden, Surrey	5	10	8	281	19	11		
				Northamptonshire (Cretton 331. 10. 0; Tansor 3. 2. 6)		374	18	0
				Padstow		1	15	0
				Penryn		15	0	0
				Plymouth and Stonehouse		7	0	0
				Queen-Square Chapel		9	10	0
				St. Catherine Cree		8	1	0
				Shepperton, Middlesex		48	5	0
				Suffolk (Rushmere 5. 2. 6)		60	0	0
				Taunton & West Somerset		100	0	0
				Wellington, Somersetshire		100	0	0
				White Roothing, Essex		6	8	0
				York		300	0	0
				COLLECTIONS.				
				Baylie, Miss, Dunstable		1	0	0
				Winmill, Miss, Cannon Street,		6	10	6
				Profits on the Sale of Bishop				
				Heber's Missionary Hymn, set to music by the Rev. W. H. Havergal		6	10	0
				BENEFACTION.				
				Woodruffe, Mrs.				
				Alleppe School and India-Fem. Educ. Funds next month.				

* * The Committee of the Church Missionary Society thankfully acknowledge the receipt of Parcels of Fancy Articles (for Sale in India) from Miss Hands—and "a Lady."



HINDOO PICTURE OF KRISHNA ON AN ELEPHANT COMPOSED OF HIS FEMALE ATTENDANTS.

Missionary Register.

SEPTEMBER, 1827.

Biography.

MEMOIR AND OBITUARY OF MRS. NORTON,

WIFE OF REV. THOMAS NORTON, CHURCH MISSIONARY IN TRAVANCORE;

WHO DIED AT COCHIN, JAN. 15, 1826, AGED 31 YEARS.

THE following notices are extracted from a Funeral Sermon, preached at Cochin, by the Rev. Joseph Fenn, one of the Church Missionaries in Travancore, lately returned on account of health.

Mrs. Norton's name before her marriage was Lee. She was born in the Parish of Salcombe, Devonshire, in December 1794, so that she had but just completed her 31st year, and had thus reached the most useful period of life. Her Father had been a gentleman of private fortune: he died when she was young, and left her Mother in great straits. She early manifested activity; and, by her extraordinary proficiency in some of the fashionable accomplishments of life, supported both herself and her Mother for some years. She was an instance of what may be effected by diligence and an ardent spirit: for, though engaged in the duties of her profession from early in the morning till late at night, she used to devote two or three hours daily to the cultivation of her mind; seizing, for that purpose, some of the hours required for sleep. From eleven o'clock at night till two in the morning were, for some years, her hours of study: this excessive application, it is very likely, laid the foundation of diseases under which she suffered in after-life. But when it had pleased God to direct her thoughts to another and nobler life, and had made known to her the love of Christ—a love which passeth knowledge—she used to look back, with shame and sorrow, on these years of sin and vanity; wondering at and admiring the grace of God, which then sought her out, and united her to the people of God.

Immediately on the change which took place in her views and character, she
Sept. 1827.

could no longer conscientiously follow the occupation in which she was engaged: and, in relinquishing it, she shewed the reality of her profession—the truth and the strength of her love to her Saviour; for she renounced an ample income, and became the scorn and reproach of her former gay companions, and of some relatives whom she tenderly loved and respected. She was in fact deprived of her home—rendered altogether destitute—and left to experience the kindness and disinterestedness of Christian friendship.

Through the influence of her Christian Friends she was enabled to commence a Boarding School; a task for which she was eminently gifted, and in which she had the most flattering prospect of success though bitterly opposed by her former companions in gait and dissipation. But it pleased our Heavenly Father, whose ways are far above out of our sight, to try our Sister with such severe and constant indisposition as obliged her to give up her School.

This trial, however, was effectually relieved by the delightful change which she was permitted to witness in her beloved Mother, whose heart was brought under the powerful influence of Divine Grace, and who ever after continued her steady companion in her course. From this period she engaged herself as private governess in some families of distinction; and, in this capacity, came to Ceylon in the family of Sir James Campbell, appointed to the command of that Station. One great inducement to her quitting

her native land and leaving her Mother, was the peremptory advice of her medical friends at Bristol.

After she had been at Ceylon about two years, God was pleased to crown her wishes of being employed in His service, by uniting her in marriage to your Pastor; an event which took place at Ceylon, on the 1st of October 1824.

At Ceylon, our dear Sister had enjoyed nearly uninterrupted health; but, just previously to her marriage, indications of a liver complaint appeared, and those spasms in her chest began to which she continued subject till within a month of her decease.

She arrived at Allepie, in company with her Husband, toward the latter end of October; and entered, with real joy and alacrity, on the work in which she so greatly delighted, and for which she was remarkably qualified. She soon began the daily instruction of several of the Youths in the School previously established here; a task which occupied her from ten in the morning till three in the afternoon. Her evenings before Family Worship were spent in reading aloud to her immediate family; and the last hour prior to her own private devotions was given to the servants. The morning, from half-past four o'clock, she often devoted to the study of Malayalim; and I am witness how ardently she longed for a perfect acquaintance with the language, that she might be able to converse freely with all around, and tell them of the preciousness of her Saviour. But her labours were too great for her frame. Often have I found her sinking under them, and used my influence to break up the school for the morning.

But I must pass on to her last illness, which began between three and four months since; and which, with occasional interruptions, lasted till the period of her decease: she suffered under chronic or tropical dysentery; and from the period of its commencement, she was persuaded that she should not recover. Her paroxysms of pain were of the acutest kind; never did I witness such intense suffering. As the disease advanced, the paroxysms succeeded one another more rapidly; and on the last day, there was scarcely any interval of ease from ten o'clock in the morning till half-past ten at night, when her sufferings were closed by death. Just before

the commencement of each attack, of which she always had a presentiment, she expressed a fear, lest, through the intensity of her suffering, she should deny her Saviour; and, after the attack was over, eagerly asked if she had uttered or done any thing to dishonour Him. It was an affecting and impressive sight, to see her, as the pain gradually increased, and before it reached the degree which produced delirium, grappling with her agony, clinging to her Saviour, and, with increasing strength and rapidity, exclaiming, "Yes, He is precious! — He is sufficient! — What should I do now without my Saviour?" — and then turning, with eyes of inexpressible entreaty, to those around, and saying, "Pray for me! — pray for me!" Often, in such seasons, she requested of those near her to sing, and would repeat the most expressive lines with clasped hands. This was particularly the case the morning of the day of her death.

On the Wednesday preceding her death, an abscess burst on the liver, from which moment all hopes of her recovery on the part of her medical friend ceased. She then took a solemn and affecting leave of all her friends, accompanied with most impressive admonitions adapted to their circumstances; and manifested the greatest anxiety that her affliction and death might be blessed to those around her. She lay in a state of peculiar humiliation and suffering till the Sunday following. About one or two o'clock on that day her pulse ceased, and the coldness of death began to creep over her; yet her pains ceased not: at length, her afflicted Husband, seeing the intensity of her pain, prayed that if it were the purpose of God to remove her, He would be graciously pleased to spare her further suffering: she turned toward him with a look of inexpressible gratitude, fell into a state of rest, and gently breathed her last.

Mrs. Norton died in the house of Mr. Buck, Surgeon at Cochin, where she had spent the last five weeks of her life. Mr. Fenn adds—

When contemplating this removal of one so peculiarly qualified for the situation which she was called to occupy, it is some relief to know, that all was done for her that medical skill and the most disinterested and unremitted kindness could effect.

MEMOIR OF BR. CHARLES RENATUS HICKS,

SECOND PRINCIPAL CHIEF OF THE CHEROKEE NATION; WHO DIED JAN. 20, 1827,
IN HIS 60th YEAR.

Br. Hicks belonged to the Church of the United Brethren: the following narrative was drawn up by the Missionaries at Spring Place, a Station of the Brethren among the Cherokees.

Our late Brother was born December 23, 1767, at Thamaatly, on the Highwassee River. His Father was a white trader, and his Mother a half Indian. In his youth, in consequence of a cold, an abscess in his leg induced him to go to South Carolina to be cured; where, under the blessing of God, he was happily restored: in the house of his host, he acquired some knowledge of the first rudiments of science; which proved afterward of essential service to him, when called to public offices in the Nation. At that period, already, as he often testified, he felt, when reading the Bible, good impressions on his heart, which were never obliterated.

In process of time he married; and lived very happily with his Wife, the surviving Widow, Ann Felicitas. Their union was blessed by God with five sons and three daughters; all of whom, together with nine grand-children, are yet living.

Being an upright man, possessed of a good understanding, and well acquainted with the English Language, he was early employed in transacting public concerns: thirty years ago, he served in the capacity of Interpreter in the negotiations carried on between the Cherokees and the United States' Government: for many years, he filled the office of Secretary to the Nation. In the year 1817, he was chosen Second Principal Chief; and conducted the most important affairs of the Nation with great fidelity and perseverance, assisted by the first principal Chief, Pathkiller, who, thirteen days before him, was also removed by death.

His first acquaintance with the Brethren was formed on a visit, undertaken by the Brethren Abraham Steiner and Frederick Christian von Schweinitz, from Salem, North Carolina, to the Cherokee Country: Br. Steiner he ever after loved and esteemed as a friend. After the Mission in Spring Place had commenced in the year 1801, he visited the Missionaries from time to time, and proved himself to be their faithful friend: the Gospel Truths, as they were taught there, chiefly by Br. Gambold and his

late Wife, whom he always valued as his spiritual parents and the instruments in the hands of God for his conversion, found entrance into his heart; and in him confirmed the truth, that they are the power of God unto salvation, to every one that believeth. The Word of the Cross became precious to his soul; and, in August, 1812, he made known to Br. Gambold his desire to be baptized. His wish was granted, April the 8th of the following year; and, on September 7, 1814, having previously been confirmed in his baptismal covenant, he partook of the sacrament of the Lord's Supper for the first time.

From the time of his conversion, he was deeply concerned for the salvation of his countrymen, and earnestly prayed for them at the throne of grace. The Missionary Establishments were objects of his highest regard, and it was his delight to be of service to them: at the same time, he did not forbear, as opportunities offered, to bear his own testimony; and to direct his brethren to Jesus, the only Saviour, for the remission of their sins: nor has his testimony been without effect.

When he observed that civilization and Christianity, that is, genuine faith in Christ Jesus and Him crucified, and a consequent change of heart, went hand in hand, he was highly delighted, and never happier than when he heard of the success of the Gospel in the Nation: but, of this truth he was perfectly convinced, that Civilization without true Christianity is of little moment.

He was endowed with a sound and correct judgement; and, by means of his public offices and much reading, had acquired an unusual fund of practical knowledge. The doctrines of salvation, contained in the Word of God, he understood well, and knew how to apply them to his own heart. He discharged the duties of his station, as Second Principal Chief, with uncommon faithfulness and assiduity, even at the risk of his feeble constitution: in all deliberations, he investigated the subject thoroughly, was not hasty in his conclusions, and generally

gave a correct decision. In important cases his advice was almost universally sought. The services which he has rendered to his Nation will always be remembered, and long will the Cherokees speak of him as of a great and good man.

About eight years ago, national affairs caused him to go to Washington, the seat of government of the United States; and his exertions there were crowned with success: but, on this journey, through a cold, the abscess in his leg again appeared, and from that time forward he enjoyed only a few days of health. During the last six years of his life he could visit but twice here in Spring Place—the first time, on occasion of the funeral of his beloved niece, our late Sister Margaret Ann Crutchfield, October 22, 1820; and again, August the 12th, of the last year, when three persons received holy baptism. We visited him as often as circumstances permitted, in Fortville; and administered to him the Holy Communion on such occasions, which always refreshed him, and drew from him the most lively expressions of gratitude. Last autumn he attended the council in Newtown for the last time: on his way home, he was obliged to encamp a night in the woods, when he took fresh cold; after which his strength decreased daily, and his complaint assumed the character of a dropsy. He, at length, was confined to his bed altogether, and suffered severe pain. Two days before his death, being visited by our Cherokee Brother Samuel, after he

had saluted him, he addressed him as follows—

Brother, I am glad to see you once more. My time, it appears, is expired; and I must depart. I am not afraid to die, for I know that my Redeemer liveth. I know in whom I have believed, and that He is able to keep that which I have committed unto Him against that day. I trust in Jesus's merits and His blood. I am His, and He will receive me, a poor sinner. We must all die: we have all to travel the same road: dust we are, and to dust we must return: this is God's appointment. If we believe in Jesus Christ, the Son of God, who came into the world to save sinners, and ask of Him the forgiveness of our sins, our souls after death come to Him, and we inherit eternal life. The time is approaching when our mortal bodies shall be fashioned like unto His glorious body.

After this our late Brother grew weaker, till he gently fell asleep, January 20th, at two o'clock in the morning, in the 60th year of his age. According to his particular request, his body was brought to Spring Place on the 22d; and having been set down before the Church, Major Ridge delivered an impressive exhortation to those assembled, concluding with the wish, that all present would follow the footsteps of this good man, who is now with God. Br. Smith then delivered a Discourse in the Church, on the doctrinal text of the day of our Brother's departure, the 20th, being John xvii. 2, in connexion with Luke x. 42. After the Sermon, we accompanied the corpse to our Burial Ground, where it was interred in the manner usual in the Brethren's Church.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

TWENTY-THIRD REPORT.

Issues of the Scriptures.

THE distributions of the Scriptures from the Society's Depository during the year have amounted to 294,006 copies, being a larger number than that of any preceding year.

The following numbers appear in the Appendix—

Issued in this country, during the Twenty-third year, Bibles, 127,142; Testaments, 166,864—purchased and issued for the Society in Foreign Parts, during the same period, Bibles, 196,249; Testaments, 739,984—Total issued on account of the Society from its establish-

ment, Bibles, 2,095,245; Testaments, 3,144,383—Grand Total, 5,239,628.

Editions of the Scriptures.

The following List shews the various Languages in which Editions of the Scriptures have been printed for the Society, with the respective number of copies:—

	<i>Bibles.</i>	<i>Testaments.</i>
English, various editions,	1,817,195	1,728,818
Welsh.....	97,598	156,697
Welsh and English.....		1,986
Gaelic.....	44,500	49,700
Irish.....	5,000	34,018
Irish, Genesis.....	5,000	
Irish, St. Matthew.....		10,000
Manks.....	5,000	2,250
French.....	57,500	285,000
Do. Ps. Prov. Eccl. & Isa.	5,000	
Do. Gospels and Acts....		20,000
Spanish.....	30,750	126,160

	<i>Bibles.</i>	<i>Testaments.</i>
Spanish and Latin	1,000	—
Do. Ps. Prov. Eccl. & Isa.	23,480	—
Do. St. Luke and Acts . .	—	6,100
Basque, St. Matthew . . .	—	1,000
Portuguese	10,000	50,000
Do. Ps. Prov. Eccl. & Isa.	5,000	—
Do. St. Luke and Acts . .	—	1,000
Italian	10,600	32,000
Do. Ps. Prov. Eccl. & Isa.	5,000	—
Do. and Latin Psalter . .	2,000	—
Dutch	10,000	15,000
Danish	800	20,092
Hebrew	7,250	4,700
Hebrew Psalter	6,000	—
Swedish	—	500
German	23,950	58,050
German, in Heb. Charac.	—	1,600
Polish, in Heb. Character.	—	300
Greek, Ancient & Modern	—	23,060
Greek, Modern	—	21,000
Armenian, Anc. & Mod.	—	1,000
Arabic	4,450	16,000
Arabic Psalter	5,000	—
Arabic, Gospel & Acts . .	—	10,000
Coptic & Arabic Psalter.	2,014	—
Spanish and English . . .	—	100
Indo-Portugu. Gen. & Ps.	1,000	—
Indo-Portuguese	—	2,000
Syriac	4,000	14,026
Esquimaux	—	1,000
Mohawk, St. John's Gos.	—	2,000
Ethiopic Gospels	—	2,036
Ethiopic Psalter	2,100	—
French and English . . .	—	5,000
Malay, in Roman Charac.	10,000	11,000
Malay, in Arabic Charac.	—	10,000
Turkish	—	5,000
Hindoostanee	—	5,000
Greenlandish	—	1,000
Amharic Gospels	—	2,000
Persian Psalms	2,000	—
Bohemian	—	10,000
Latin Bible	1,000	—

Summary of Languages and Dialects,

In which the distribution, printing, or translation of the Scriptures in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	42
Re-translations	5
Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society	57
New Translations commenced or completed	43

Total 147

New Auxiliaries and Associations.

There have been formed, during the year, two new Auxiliary Societies, together with 70 Branch Societies and Associations: of these, 19 Associations have been instituted in connexion with the

Newcastle-upon-Tyne Auxiliary, and 13 in connexion with that at Birmingham.

Bible Societies throughout the World.

The following recapitulation shews the number, so far as information has been received, of Bible Societies throughout the world:—

In great Britain, connected with the British and Foreign Bible Society, 2006—in the Colonies, connected with the same Society, 86—in Scotland, 160—in Ireland, connected with the Hibernian Bible Society, 232—on the European Continent and in the Ionian Islands, 825—in Asia, 14—in Africa, 4—in America, 578. Total, 3905—not 3965, as erroneously printed in the Appendix.

Grants of Money and Books.

	£.	s.	d.
Domestic	7100	10	9
Europe	10463	16	1
Africa	19	17	7
Asia	3459	5	5
America and West-Indies	6944	17	7
Total	27,988	7	5

Of the Domestic Grants, the largest portion has been to Ireland; amounting to the sum of 5016*l.* 12*s.* 1*d.* Of those to America, nearly the whole, amounting to 6565*l.* 10*s.*, was assigned to South America and Mexico. The following notice occurs relative to another part of the Domestic Grants:—

Foreigners residing in this country, where they have sought a temporary refuge, have received copies of the Scriptures in their respective languages; and, as far as can be ascertained, have read them with devout attention: in one particular instance, after returning to their own country, an application has been made for an additional supply; some of their fellow-countrymen being desirous, on seeing the Sacred Volume, to obtain copies for themselves. Individuals of the Spanish, Portuguese, Italian, French, Dutch, German, and Greek Nations, have thus been supplied, and the grants added together amount to 766 copies; which have been distributed in small numbers, from time to time. Missionaries connected with the different Missionary Institutions have also been supplied, on proceeding to their respective Stations.

Explanatory Notices.

At pp. 233, 234, we quoted the re-

marks of the Committee relative to the Apocrypha; and here subjoin further notices from the Report, in explanation of various points which have been the subject of animadversion. In reference to the Apocrypha it is said—

It was naturally to be expected, that, a close inquiry having been instituted into one part of the proceedings both of former Committees and of that for the past year, other subjects would be found to require investigation.

To satisfy inquiries that have been made relative to the Management of the Funds of the Society, the Committee have been induced to publish a more detailed Balance Sheet than the Committees of former years, conscious of their own integrity, had felt to be necessary: and while they claim, neither for themselves nor their predecessors, exemption from error in every particular of the expenditure, they do feel authorised to say, in their own behalf, that if they have fallen into error, in this or that item of expense, or in not more minutely distinguishing particular payments, their error has never been of an intentional character. Without any further attempt to vindicate themselves, they leave the facts of the case, as stated in the document referred to, to the judgment of the Society.

With reference to two individuals in whom the Committee have hitherto placed, and still do place, the greatest confidence, Professor Kieffer and Dr. Van Ess, they feel called upon to say, that when they review all the circumstances connected with their highly important and extensive labours, they cannot conceive that they have exceeded the bounds of propriety in continuing the remuneration severally assigned to them by their predecessors. The characters of these individuals stand too high on the Continent to make it at all necessary to enter into their defence, or the Committee might adduce the strongest testimonials on their behalf: for the satisfaction, however, of the Subscribers, it has been resolved to publish in the Appendix one of the Accounts of each, as a specimen of the accurate manner in which they attend to the affairs confided to them.

The substance of the Balance Sheet here mentioned, with the

grounds on which remuneration is assigned to Professor Kieffer and Dr. Van Ess, will be found at pp. 405, 406 of our last Volume. The Report proceeds—

Besides the enlarged Cash Account, two other publications have been issued; the one containing the Minutes and Proceedings of the Committee relative to an edition of the German Bible, published at Strasburgh, with a preface; and the other relating to a French Bible, printed at Lausanne with the aid of this Society. On these documents the Committee offer no comment: the Subscribers must judge for themselves how far they exculpate the respective Committees during whose management these Bibles were printed.

On the merits of the Lausanne Bible the Committee have, indeed, pledged themselves to appoint a Sub-Committee, to institute an inquiry, and form an opinion. The time of their continuance in office has not, however, permitted them to realise this measure: and, on further consideration, they cannot but recommend that the design should be relinquished, inasmuch as it would be attended with inconceivable difficulties, arising from the nature of Biblical Criticism; and that no further encouragement should be given to the Version, unless it shall completely establish its reputation in France and Switzerland, and shall have acquired a just claim, by further revision, to be reputed an Authorised Version.

With respect to continuing their researches into the past proceedings of the Society, in the manner which has been adopted in the two preceding cases, the Committee are not aware that it can answer any useful purpose. Many of the parties by whom the affairs of the Society have been carried on are now no more; who, were they alive, might, in all probability, afford satisfactory reasons for various measures which have been the subject of complaint. The researches already made have involved a considerable expenditure, as well as greatly interrupted the regular business of the Society; and, with reference to the future, the duty of every subsequent Committee is now plain and explicit, and there is no reason to suppose that any considerable portion of the Subscribers desire that such investigation should be further extended.

Relations with Scotland.

In reference to a deficiency of

somewhat more than 2500*l.* in the receipts from Scotland, compared with those of the Twenty-second Year, the Committee remark—

Though lost to this Society, they are not lost to the cause of the circulation of the Scriptures. The friends of the Bible in that quarter will doubtless continue their exertions, and the members of the Society at large will unfeignedly rejoice in their success.

At Glasgow an Auxiliary Bible Society is continued, its friends being satisfied with the Resolutions adopted by this Society in May last: the Rev. Dr. Wardlaw is the Secretary; and, in addressing your Committee, he observes, “I trust, that, by an unbending adherence to the Resolutions laid down for the future procedure of the Society, you will be enabled fully to re-establish the confidence of the public.” Other Societies are influenced by the same feeling; though they have nearly all agreed, for the present, in thinking it both necessary and prudent to take no very active measures.

Increasing Demand for the Scriptures in Ireland.

No one can have looked on with indifference at what has been passing in Ireland, in connexion with the circulation of the Scriptures; and it has been a matter of unfeigned pleasure to the Committee, to have been called upon to provide large supplies of the Sacred Volume for that part of the British Dominions.

The Irish Society in Dublin, for promoting education through the medium of the Irish Language, have had considerable openings for diffusing the New Testament in the vernacular character. The Rev. Robert Daly, the Secretary, writes—

The demands, upon opening New Schools, are every day increasing.... If you send us only 500 copies, we shall be forced to trouble you again almost immediately: in fact, they will be all appropriated before they arrive. There is a great door and effectual opened, and we may indeed add, there are many adversaries.... There never was such a demand for the Sacred Scriptures as at the present moment. I found, in a late tour through the South, one parish without a Glebe-house, Church, or resident Protestant Minister, in which 360 adult Roman Catholics were reading the Irish Testament.

The Irish Sunday School Society has lost a valued friend in the late J. D. Latouche, Esq., its active Secretary. In acknowledging the grant mentioned in

the last Report, that Gentleman took the following striking retrospect—

It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find, that, previously to 1806, there was only one Bible Society in Ireland—the “Association for discountenancing Vice;” and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments: since that time, in twenty years, there has been a distribution of little less than 1,100,000; and, in the last year, of not less than 90,000. This is surely matter for the warmest congratulation, that so much has been done for the Scriptural Instruction of Ireland; and yet, when we further calculate the number of houses in Ireland, and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not think it is extravagant to suppose, that there are nearly ONE MILLION HOUSES in Ireland which have not beneath their roofs a single copy of the Word of God!

The London Hibernian Society has presented a detailed account of the distribution of the last grant, and has obtained a fresh supply of 1000 Bibles and 20,000 Testaments: in acknowledging the vote, the Secretary writes—

In transmitting this Resolution, I cannot refrain from adding, that every packet from Ireland brings renewed assurances of the increasing desire for the Holy Scriptures, and of the moral benefits resulting from their perusal.

It is with pleasure that the following extract of a Letter from the Secretary of the Hibernian Bible Society in Dublin is given—

It affords me much pleasure to be able to say, that our Society here continues to advance in usefulness. Toward the end of last year I mentioned, in a Letter to you, that if our sales continued at the same rate which they had then attained, our issues for the year would exceed those of the former year by about 10,000 volumes: in this anticipation, however, we were disappointed: the sales did not continue at the same rate; so that our increase was only 5194 at the close of that year. Our expectations, however, have this year been much more than realized: the excess of our issues for the year just closed, above those of the former year, amounts to 2480 Bibles, and 5777 Testaments, or 8257 volumes; and, when these are added to the issues reported in April 1825 above those of the preceding year, it exhibits a very marked extension of the Society's sphere of usefulness in the short period of two years. The total numbers of copies issued during the past year were, 17,391 Bibles, and 17,933 Testaments; which make upward of 13,000 volumes more than were issued during the year ending April 1824: of these, about 3000 Bibles and Testaments were granted to

Week-day Schools, agreeably to the arrangement with your Society.

In renewing an application for Bibles for the use of a particular class of Schools, the Secretary observes—

The demand is steadily increasing, and we have no doubt will become one of the most important departments of the Society's operations.

Various individual applications have been addressed to your Committee from Clergymen and others, stating that the demand in their respective neighbourhoods is so great as quite to exceed all their ordinary resources, and that they therefore solicit the help of the Society: these applications have all been referred to the Hibernian Bible Society; as the Committee wish, in every way, to strengthen the hands of that Institution. Its Committee has, at the same time, been informed, that should these applications exceed their own resources, they have only to apply, and any number of Bibles and Testaments will readily be granted.

Conclusion.

In concluding their Report, your Committee see no reason why they should not, as on every former occasion, call upon the Subscribers to rejoice, yea, greatly to rejoice in the Lord: there are, indeed, circumstances connected with the past, as well as anticipations with respect to the future, which will throw over that joy a chastened character; but such a chastened joy, they may observe, is, perhaps, best befitting every human institution.

The Society has passed the days of its youth; and if all the ardent hopes and expectations in which, as is the manner of the young, it may have indulged, have not been realized, it has, more than enough, received encouragement to gird itself up, in the years of its maturity, at which it has now arrived, to renewed and increased exertion. If its labours shall meet with a less measure of approbation than that with which they have been hailed in former times, a heart-stirring inquiry will be made, whether the favour of Him, whose favour is life, is enjoyed, and a more simple desire will be created to secure His approbation. If, in former times, looking at the delightful harmony, union, and love, which everywhere prevailed within the circle of the Society's operations, a confidence of strength was felt, that confidence led, perhaps, to an exultation, similar to that experienced by the Psalmist, who writes—*In my prosperity I said, I shall never be moved:* he

coupled with this an acknowledgment, doubtless sincere, *Lord, by Thy favour, Thou hast made my mountain to stand strong:* an afflictive dispensation soon befell him, and induced him to repair right humbly to his God: and if such a view of the trials of the Society shall be taken by the Subscribers and the Committee, the Society will with the Psalmist exclaim, *Thou hast turned my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent. O Lord, my God, I will give thanks unto Thee for ever!*

But, while they have thus alluded to the subjects which should chasten their joy, your Committee cannot refrain from adverting to those topics which form a just ground of gladness and thanksgiving.

The desire for the Holy Scriptures remains unabated—they have continued to be willingly received where they have been offered—and the Reports of Societies, both at home and abroad, have brought a large measure of glad tidings of good, which, there is reason to hope, has been effected by the circulation of the Sacred Volume. A trial has been made, and has succeeded to a considerable extent, of distributing the Scriptures divested of an appendage, which, however it may plead the sanction of custom from time immemorial for its being joined to the Sacred Volume, partakes not of the character of Inspiration: the first-fruits have been gathered, and they are hailed as the forerunners of a still more abundant harvest: the application and practical operation of laws is always attended, at first, with some little difficulties: the construction and the bearings of the Regulations adopted at the last Annual Meeting are, by the experience of the past year, ascertained; and will not give rise to the renewal of discussions, which, if they have been attended with some degree of pain, have been accompanied with a corresponding degree of advantage: and the difficulties of carrying on the affairs of the Society in accordance with the Regulations, as far as the Committee are concerned, may be considered as removed. The movements taking place among so many who have long borne the Name of Christ, but have seldom, if ever, had the Word of Christ—the desire to possess the Scriptures prevailing among many members of the Roman-Catholic Church, in Ireland, in France, in Germany, in South America; as well as in

the Greek and the Armenian Churches—the continued dissemination of the Sacred Volume among Protestants in general—are all circumstances greatly calculated to give birth to the purest and most lively joy. That a sensation in various places should have been felt among the Jewish Nation, and that Heathens should be willing to receive at the hands of Missionaries the translations prepared for them by the labours of Missionaries and printed by the aid of your Society, should call forth your warmest gratitude. That every day should present fresh openings—that many individuals should feel their hearts stirring them up to go forth, and, as it were, to run to and fro in the earth, scattering the seed of Divine Truth—that new and promising Agencies in immediate connexion with the Society should have been established—and that the various Societies themselves, in the different quarters of the world, should continue in active operation—are all facts that demand your sincerest praises to the Author and Giver of all good.

And what, then, remains, but to commend, in earnest prayer, the whole work of the Society to the continued blessing of the Spirit of the Most High—to implore wisdom and counsel from above—and, in peace and harmony, to promote the object of the Society, which commends itself more and more to the understanding and heart of every sincere Christian!

CHURCH MISSIONARY SOCIETY. PROCEEDINGS OF ASSOCIATIONS.

Tunbridge &c.—June 5: Sermon, by Rev. John Latham, at Tunbridge.—June 6: Meeting at Tunbridge, for the Formation of an Association for Tunbridge, Tunbridge Wells, and the Vicinity; John Deacon, Esq. Chn. Sermon, in the evening, at Bidborough, by the Junior Secretary.—June 7: Meeting at Tunbridge Wells; Dr. Mayo, Chn. Officers appointed: Earl of Abergavenny, *Patron*; Hon. and Rev. Miles Stapleton, W. Bailey, Esq., D. Rowland, Esq., and Dr. Mayo, *Vice-Presidents*; Messrs. Lamb and Fry, *Treasurers*; and Rev. T. Jefferson and R. W. Blencowe, Esq., *Secretaries*. Collections, 69*l.* 4*s.* 3*d.*

Cornwall—SERMONS: by Rev. W. H. Haver-
gal: Roche, 7*l.* 10*s.* 3*d.*; St. Dennis, 1*l.* 0*s.* 6*d.*; St. Stephen's, 1*l.* 10*s.* 10*d.*; Ruan Lanyhorne, 3*l.* 5*s.* 6*d.*; Philleagh, 2*l.*; Gerrans, 3*l.* 15*s.* 4*d.*; Verryan, 4*l.* 8*s.* 2*d.*; Bodmin, 7*l.* 4*s.*; Lanhydrock, 1*l.* 12*s.* 6*d.*; Cardinham, 1*l.* 6*s.*; St. Columb Minor, 1*l.* 15*s.* 9*d.*; St. Columb Major, 5*l.* 5*s.* 9*d.*; Padstow, 1*l.* 15*s.*; St. Minver, 2*l.* 14*s.* 9*d.*; Endellion, 1*l.* 1*s.* 6*d.*; St. Kew, 2*l.* 18*s.* 3*d.*; Lanteglos, 2*l.* 10*s.*; Tin-
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tagel, 2*l.* 7*s.*; Trevalga, 1*l.* 5*s.* 8*d.*; Egloskerry, 5*l.* 12*s.*; Stratton, 4*l.* 0*s.* 6*d.*—By Rev. John Hatchard: Callington, 5*l.* 3*s.* 2*d.*; South-Hill, 1*l.* 10*s.*; St. Eve, 1*l.* 14*s.* 8*d.*; Talland, 2*l.* 15*s.* 5*d.*—By Rev. J. D. Wawn: Linkinhorn, 3*l.* 11*s.* 2*d.*; Pelynt, 1*l.* 15*s.* 9*d.*; Lostwithiel, 6*l.* 9*s.* 6*d.*; Tywardreth, 4*l.* 6*s.* 7*d.*; Fowey, 3*l.* 14*s.* 8*d.*; Lanteglos, 1*l.* 1*s.*; Lanlivery, 2*l.* 2*s.* 6*d.*; Lansallos, 1*l.* 4*s.* 6*d.*; Saltash, 5*l.* 0*s.* 4*d.*; Botesfleming, 3*l.* 10*s.*—By Rev. Samuel Trist: Bocomnoc, 3*l.* 14*s.* 6*d.*; St. Nighton, 5*l.* 9*s.* 4*d.*; St. Veep, 1*l.* 9*s.* MEETINGS: Tregony, 2*l.* 3*s.* 2*d.*—Bodmin (no Collection)—Stratton, 7*l.* 15*s.* 6*d.*—Launceston: formation of Association; J. Lethbridge, Esq. Mayor, Chn. 5*l.* 3*s.* 8*d.*, and Subscriptions, 7*l.* 7*s.*—Fowey, 2*l.* 10*s.* 8*d.*—Saltash: formation of Association; W. Evans, Esq. Mayor, Chn. 3*l.* 14*s.* 8*d.*

Guernsey—July 22: Sermons, at St. James's, by Rev. E. Selwyn and Rev. J. D. Wawn: Coll. 40*l.* 1*s.* 5*d.*—July 23: Tenth Ann. Meeting; Adm. Sir James Saumarez, Bart. Chn. 17*l.* 5*s.* 8*d.*

Swanage—July 27: Ann. Meeting; W. Morton Pitt, Esq. Chn. Coll. 12*l.* 3*s.* 2*d.*

Devonshire—July 27: Sermon, by Rev. W. H. Havergal, at St. Giles: Col. 1*l.* 5*s.* 6*d.*—July 29: Sermons, by the same, at Bridge-rule & Holsworthy: Col. 7*l.* 8*s.* 1*d.*—July 30: Ann. Meeting at Holsworthy: Col. 2*l.* 15*s.* 6*d.*

Weymouth &c.—July 29: Sermons; by Rev. J. D. Wawn, at Wyke Regis, Radipole, and Preston; and, at Portland, by Rev. J. I. Jackson: Coll. 29*l.* 14*s.* 2*d.*—July 30: Eighth Ann. Meeting at Weymouth; W. Williams, Esq. Chn. Col. 8*l.*

Flintshire & Denbighshire—Aug. 15: First Ann. Meeting at Llanwrst; Rev. Evan Evans, Chn.—Aug. 16: Ann. Meeting at Holywell; Rev. Edward Roberts, Chn.—Aug. 17: First Ann. Meeting of the Association for Flintshire and Denbighshire, at Denbigh; Dr. Phillips Jones, Chn. In the evening, First Ann. Meeting of the Ruthin Branch; Dr. Phillips Jones, Chn.

Shropshire—Aug. 19: Sermons, at Sellattyn and at Whittington, by the Junior Secretary, and also by Rev. Walter Mayers. Ann. Meetings: Aug. 20, at Whittington; Aug. 21, at Ellesmere; and Aug. 22, at Chirk; Rev. C. A. A. Lloyd, Chn. Collections, 21*l.*

Tamworth—Aug. 19: Sermon, at Tamworth, by Lord Bishop of Lichfield and Coventry: Col. 43*l.* 6*s.* 10*d.*—Aug. 26: Sermon, at Wilnecote, by Rev. W. Wilson, of Walthamstow—Aug. 29: Tenth Ann. Meeting; Rev. Francis Blick, Vicar, Chn.—Sept. 1: Meeting of Labouring Class; Rev. F. Blick, Chn.—Sept. 2: Sermons, by the Junior Secretary, at Measham and Fazeley. Total Collections, including Sermon at Tawmworth, 81*l.* 12*s.* 9*d.*

Waltham Abbey—Aug. 22: Second Ann. Meeting; R. J. Chambers, Esq. Chn.

Atherstone—Aug. 26: Sermons; by Rev. W. Wilson, at Atherstone; and, at Mancetter, by Rev. J. B. Morewood—Aug. 30: Fourth Ann. Meeting: Rev. John Allport, Chn.; Coll. 21*l.* 14*s.* 3*d.*

Yoxall—Aug. 26: Sermons, by the Junior Secretary, at Barton, Yoxall, and Ilamstall:

Coll. 26l. 7s.—Aug. 27: Seventh Ann. Meeting; Rev. Thomas Gisborne, Chn.; Col. 21l. 3s. 6d.

Coleshill—Aug. 31: First Ann. Meeting; Rev. G. Salmon, Chn.—Sept. 2: Sermons, by Rev. W. Wilson: Coll. 35l. 16s. 10d.

Wareham—Sept. 2: Sermons, by the Senior Secretary: Coll. 13l. 7s. 9d.—Sept. 3: Meeting for forming an Association; J. H. Calcraft, Esq. Chn.: Col. 10l. 16s. 6d. J. H. Calcraft, Esq. *President*; Rev. Richard Fayle, *Secretary*.

Hertford—Sept. 5: Fourth Ann. Meeting of the County Association; Abel Smith, Esq. M.P. Chn. Col. 13l. 15s.

Hitchin—Sept. 5: Second Ann. Meeting; Rev. W. W. Pym, Chn. Col. 7l. 9s. 7d.

South Bucks—Sept. 9: Sermons, by the Senior Secretary, at Bledlow, Bledlow Bridge, and Loudwater—Sept. 11: Sixth Ann. Meeting, at High-Wycombe; Rt. Hon. Lord Gambier, Chn. Collections, 28l. 11s. 1d.

North Staffordshire—Sept. 9: Sermons, by Rev. F. Leicester, at Burslem, Newcastle, and Lane End; and, by Rev. Joseph Fenn, at Cheadle and Leek—Sept. 10: Ann Meeting at Burslem, Rev. E. Whieldon, Chn.; and at Lane End, Rev. Isaac Temple, Chn.—Sept. 11: Ninth Anniversary Meeting of North-Staffordshire Association, at Newcastle; Lord Bishop of Lichfield and Coventry in the Chair. Total Collections, 70l. 11s. 6d.

Stafford—Sept. 12: Ann. Meeting; Lord Bishop of Lichfield and Coventry in the Chair: Col. 23l. 11s.

Reading—Sept. 12: Ninth Ann. Meeting of the Berkshire Association; Sir Claudius Stephen Hunter, Bart. Chn. Col. 37l. 8s. 1d.

Faringdon—Sept. 13: Ann. Meeting; Rev. John Pridham, Chn. Col. 7l. 2s.

Birmingham—Sept. 16: Sermons; at St. Mary's, St. George's, and Christ Church; by the Senior Secretary: Coll. 60l. 1s. 10d.—Sept. 18: Thirteenth Ann. Meeting; Rev. Edward Burn, Chn. Col., with Donations, 67l. 10s.

Bewdley—Sept. 16: Sermons, by Rev. F. Leicester: Coll. 24l. 11s.—Sept. 17: Twelfth Ann. Meeting; Rev. John Cawood, Minister, Chn. Col. 22l. 12s. 6d.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1826—27.

THE statements of the Committee relative to the separation of the Society's Missions from those of the Serampore Missionaries appeared at pp. 314—317.

New Missionaries.

Since the last Annual Meeting no additional Missionaries have been sent out by the Society. The services of Mr. Joseph Burton, late pastor of the church at Canterbury, have been accepted by the Committee; but his departure to Jamaica, the chosen scene of his labours, has been suspended, till the decision of Government is known on the subject to which we have already re-

ferred. Other suitable Labourers are ready to engage in this honourable service; and it will be a pleasing employment for your future Committee to send them forth into the field, as rapidly as the means placed at their disposal will allow.

The allusion in this extract is to some enactments in a new Consolidated Slave Law, noticed at pp. 302, 303.

Receipts of the Year.

	£.	s.	d.
For the Missions	9238	12	2
For the Translations	1262	16	10
For Female Education	407	12	9
For Native Schools	121	19	8
For Widows' & Orphans' Fund,	52	2	0
For Montego-Bay Chapel	1209	7	5
For West-Indies Fund	12	0	0
Total	£.12,304	10	10

Payments of the Year.

	£.	s.	d.
Serampore	2256	8	11
Continental India	3498	8	6
Ceylon	738	6	10
Sumatra	510	1	6
Java	280	0	0
Jamaica	3209	14	7
Honduras	588	6	4
Mr. Daniel Schlatter, travelling expenses	85	0	0
Students and Books	275	10	6
Widows and Orphans	208	15	0
Returned Missionaries	231	3	0
Paper and Printing	389	19	4
Interest	129	11	2
Rent, Taxes, Salaries, Freight, Carriage, Postage, Journeys, and Incidentals	1262	14	4
Total	£.13,664	0	0

Remarks on the Funds.

The Cash Account now to be submitted to the Meeting will exhibit a considerable increase on the whole receipts of the Society, compared with the amount reported at your last Anniversary: this has arisen, in part from the generous efforts made in favour of the cause at Montego Bay; and partly from collections made on a journey through Scotland by Dr. Marshman and Mr. Anderson, the result of which was about 1100*l*., principally in aid of the Translation Fund. To this branch of Missionary Expenditure our respected friends in the north have, for many years, shewn a zealous and liberal attachment; nor can we permit ourselves to doubt, that if the God of Missions condescends still to employ your Society as an instrument in his hand to give light to them that sit in darkness and to proclaim liberty to the captives, the friends of the Saviour in

that part of our native island will continue, by their benefactions, to co-operate in the work.

In addition to the customary donation of 200*l.*, sent us by the Netherlands Auxiliary Society, several other contributions have been received from Menonite friends in various parts of the Continent—gifts which we hail with unfeigned pleasure, as a pledge that that numerous and opulent body of our Fellow-Christians will ere long come forward more generally to claim a share in the delightful service of evangelizing the Heathen. Nor would we fail to notice a remittance of 30*l.* from Grahamstown, in South Africa, sent by a few pious friends, who, amidst strenuous exertions to maintain the worship of God among themselves, have not forgotten those who are utterly destitute of such privileges. The New-England Society, also, has continued, by repeated benefactions, made through their Agents in Jamaica, to assist the Mission there.

Considerable aid has been derived from Legacies during the past year, among which the generous bequest of 1000*l.*, by Samuel Broadley, Esq., late of Bradford, Yorkshire, deserves especial mention. A renewed donation of 50*l.* has been made by Mr. Deakin, of Birmingham; and Thomas Key, Esq. of Water Fulford, has added 200*l.* to his many previous benefactions, besides contributing 50*l.* to the Widows' and Orphans' Fund—an object which does not yet appear to have attracted the notice that it deserves.

Your Committee would gratefully acknowledge the Divine Goodness, in affording to their highly-esteemed brother and associate, Mr. Eustace Carey, such a measure of health and strength as has enabled him to render much valuable aid to the Society, in visiting many parts of the kingdom to preach and collect on its behalf; and they trust that he will be permitted, for the present at least, to continue these acceptable labours. To numerous friends, both in town and country, who have kindly exerted themselves to promote the same object—including many female friends who have recently been employed in aid of Native Female Education—cordial thanks are respectfully tendered. May the principles of obedience to God and compassion to men, from which such services legitimately flow, flourish and increase more and more throughout all our Churches, till the fulness of the Gentiles be gathered in, and all Israel shall be saved!

Appeal for Enlarged Funds.

It is merely an act of justice to the Society to remark, that its present state constitutes a very forcible appeal to public liberality. It is well known that we have never accumulated funds in reserve; but that, on the contrary, our operations have uniformly been conducted on a scale fully commensurate with our resources. With such urgent calls to increased exertion on every side, it has seemed impossible to do otherwise; and yet the natural effect has been to compel the Committee to adopt a strain of importunity not always agreeable to their feelings. At this season of the year there has generally been a considerable balance in hand: instead of which various remittances and payments are now due; and foreign drafts to a very considerable amount have been accepted on behalf of the Society. The Committee trust that the statement of these facts will be sufficient to rouse the zeal and energy of the friends of the Society on its behalf, and will not therefore recur to the numerous and powerful arguments which might be drawn from the necessity and nature of the work itself. The experience of each revolving year supplies new proof that, however feeble our exertions, and however defective the spirit may be in which they are carried on, the blessing of God is not withheld from them—and this consideration, surely, may well animate us to continue and enlarge them. *Wherefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord—forasmuch as ye know that your labour is not in vain in the Lord.*

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1826—27.

State of the Funds.

Receipts.	£.	s.	d.
Subscriptions, Donations, &c...	292	13	9
Contributions from Societies...	2801	5	2
Contributions by Collectors...	98	9	0
Collections in Scotland.....	631	4	9
Legacies.....	170	2	6
Proportion of the Expenses of the Mission to Jamaica, paid by the Proprietor of one of the Estates.....	49	0	0
Dividends and Interest.....	340	19	6
	4383	14	8
Sale of Books.....	71	6	8
Total... ..	£.4455	1	4
Payments.	£.	s.	d.
Russia Mission.....	847	0	2
East-India Mission.....	2093	9	4
Jamaica Mission.....	714	0	8

	£.	s.	d.
Return of Missionaries from Russia and Grants to them.....	730	6	1
Seminary	442	12	3
Books for Seminary and Mission,	93	11	7
Paper and Printing.....	398	1	7
Depository, Rent, Taxes, Travelling and Sundries.....	288	16	10
Total.....	£.5607	18	6

The Income of the Society has been materially less than for several years past: the Directors attribute this, in a great degree, to the distressed state of the country; which has been such as to prevent them from sending the usual deputations, particularly into the manufacturing districts.

Urgent Appeal for more Missionaries.

In their Reports, for two years past, the Directors stated, in urgent terms, their want of Missionaries; and they regret that they have still to repeat the same complaint: they receive, indeed, numbers of offers; but few of them are from persons endowed with the qualifications which they wish their Missionaries to possess. Anxious to call forth offers of service from suitably-qualified individuals, they lately published an "Address to the Friends of Missions, particularly to Ministers, Preachers, and Students in Divinity," on the duty of personally taking part in the great work of evangelizing the Heathen. The want of able and faithful Missionaries, which is felt by the Directors of the Scottish Missionary Society, is of the most urgent nature: it is this alone, which restrains their exertions: they lately had an urgent call from the Eastern World for an increase of Missionaries: the call from the West is not less pressing: other fields too invite their labours—fields which appear ripe for the harvest.

Were our blessed Lord again to descend from heaven to earth—were He to appear in the midst of this assembly, in all the majesty and glory of his exalted state—were He to renew the command which He gave His disciples as he was about to leave the world, that *repentance and remission of sins should be preached in his name among all nations*—is it conceivable, that they, who had consecrated themselves to the Christian Ministry, would, nearly all with one consent, make excuse? Surely not! Might we not rather expect to see a *stirring* among them, which should be

the first to obey their Master's high command—that the post of danger would be considered by them as the post of honour—and that many would go forth in the spirit of devotedness which characterized the first preachers of the cross, saying, *Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; living or dying we are the Lord's.*

The Directors wish not men to come forward from secular motives; who, because they have little prospect of a comfortable settlement at home, are therefore willing to go as Missionaries abroad; or who, because they are desirous of getting forward with their education, but yet have a difficulty in providing the means necessary for this purpose, are anxious to avail themselves of the aid of a Missionary Society; or who, from a spirit of vain glory, are ambitious of being considered as persons of no ordinary piety, disinterestedness, and zeal, and of making at some future day a conspicuous figure in the annals of Missions. The Missionaries whom they wish are men who are actuated by deep concern for the glory of God, by fervent love to Christ, and by tender compassion for immortal souls; who will be willing to be any thing, and to do any thing, and to suffer any thing, if they may only be instrumental in extending the kingdom of Christ in the world; who will be ready to tread in the steps of the prophets, the apostles, and the martyrs; in whose eyes worldly ease, and worldly comfort, and worldly honour, will be accounted *as the small dust of the balance*; whose meat and drink it will be to do the will of Him that sent them, and whose chief joy in life will be to promote the glory of the Redeemer and the salvation of immortal souls. Such are the men whom the Directors of the Scottish Missionary Society are anxious to send forth as Missionaries to the Heathen—persuaded as they are, that unless they go forth to the work from such motives and with such principles, they are not likely to be instrumental in any eminent degree in overturning the long-established dominion of the Prince of Darkness, and in effecting the triumph of the Prince of Peace. Let the friends of the Heathen bear this important point on their hearts when they approach the Throne of Grace: next to the influences of the Holy Spirit, nothing is of more importance than the qualifications of the Missionaries; yet perhaps few things are so little a subject of prayer.

Daily Words and Doctrinal Texts, for the Year 1828.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	1 Kings. 8. 15.	Rev. 22. 13.
2	Exod. 15. 6.	Luke 1. 46, 47.
3	Ps. 116. 9.	John 12. 26.
4	Jer. 10. 16.	Matt. 13. 23.
5	Ps. 45. 1.	John 1. 16.
vi	1 Sam. 12. 22.	Matt. 18. 21.
7	Lev. 26. 9.	Mark 1. 4.
8	Ps. 54. 6.	John 2. 25.
9	Ezek. 31. 23.	Matt. 4. 23.
10	Is. 62. 2.	Acts 4. 13.
11	Gen. 46. 2-4.	Rev. 16. 15.
12	Is. 42. 1.	Luke 8. 50.
xiii	Ps. 119. 175.	Matt. 3. 11.
14	Num. 6. 24-26.	Acts 8. 12.
15	Hos. 6. 8.	John 3. 26.
16	Is. 44. 6.	Matt. 17. 5.
17	Ps. 20. 4.	John 4. 25, 26.
18	Ps. 60. 12.	John 13. 23.
19	Dan. 12. 1.	Acts 11. 18.
xx	Is. 43. 25.	Luke 12. 48.
21	Ps. 86. 12.	Matt. 16. 16.
22	Ps. 3. 3.	Luke 15. 7.
23	Deut. 4. 7.	John 10. 7, 9.
24	Ps. 69. 7.	Acts 5. 42.
25	Is. 29. 23.	Rev. 19. 1.
26	Sol. Song. 5. 10.	Matt. 14. 36.
xxvii	Jer. 51. 16.	Luke 21. 34.
28	Exod. 33. 11.	Acts 15. 18.
29	Zeph. 3. 12.	John 1. 17.
30	Is. 40. 29.	Matt. 5. 16.
31	Is. 60. 7.	Matt. 25. 23.

FEBRUARY.

1	Ex. 34. 11.	John 4. 6.
2	3 Chron. 29. 11.	John 1. 4.
iii	Ps. 13. 6.	Mark 1. 15.
4	Is. 26. 18.	Acts 10. 28.
5	Ps. 80. 9.	Matt. 5. 5.
6	Ps. 119. 18.	Acts 14. 22.
7	Ezra. 10. 11.	Luke 3. 9.
8	1 Sam. 26. 23.	John 5. 2.
9	Is. 25. 9.	Acts 4. 27.
x	Ps. 19. 7.	John 1. 12.
11	Num. 25. 12.	Matt. 9. 36.
12	Mal. 3. 2.	Luke 12. 37.
13	Ps. 102. 27.	Rev. 3. 1.
14	Ps. 117. 1.	Matt. 8. 14.
15	Zech. 12. 8.	Luke 17. 15, 16.
16	Is. 53. 4.	Matt. 26. 25.
xvii	Jer. 1. 9.	John 13. 1.
18	Hos. 6. 4.	Acts 17. 24, 25.
19	Gen. 49. 10.	Matt. 9. 22.
20	Is. 46. 13.	Luke 24. 32.
21	Ps. 31. 5.	Acts 4. 23.
22	Ps. 149. 5.	John 17. 24.
23	Zech. 8. 8.	Luke 24. 29.
xxiv	Zech. 9. 8.	Luke 24. 33.
25	Ps. 37. 26.	Luke 24. 35.
26	3 Chron. 15. 2.	Matt. 18. 20, 33.
27	Deut. 8. 18.	John 11. 25.
28	Mic. 7. 7.	Acts 24. 16.
29	Ps. 25. 21.	Matt. 8. 20.

MARCH.

1	3 Sam. 15. 26.	Acts 4. 32.
ii	Exod. 20. 19.	Matt. 26. 56.
3	Deut. 26. 17.	John 6. 40.
4	1 Sam. 9. 20.	Acts 9. 30.
5	Is. 53. 1.	Luke 18. 27.
6	Ps. 33. 18.	John 15. 3.
7	Ps. 18. 19.	Matt. 8. 27.
8	Zech. 8. 19.	Acts 16. 25.
ix	Zeph. 2. 11.	Matt. 26. 67.
10	Is. 24. 15.	Rev. 4. 8.
11	Is. 43. 3.	Acts 10. 1-6.
12	Ps. 81. 4.	Mark 3. 3.

Day.	Daily Words.	Doct. Texts.
13	Ps. 106. 3.	Luke 22. 61, 62.
14	Is. 42. 6, 7.	Matt. 14. 19.
15	Ps. 45. 2.	Acts 15. 11.
xvi	Num. 10. 39.	John 18. 26.
17	Exod. 15. 18.	Acts 9. 42.
18	Ps. 9. 12.	Mark 13. 7.
19	Is. 44. 11.	Luke 23. 11.
20	Ps. 119. 76.	Matt. 10. 29, 31.
21	3 Chron. 16. 23.	Matt. 26. 41.
22	3 Chron. 16. 9.	Rev. 18. 10.
xxiii	Ps. 77. 13.	John 19. 5.
24	Is. 43. 12.	Acts 19. 20.
25	Ps. 80. 14, 15.	John 1. 14.
26	Ps. 45. 9.	Mark 14. 64.
27	Ps. 86. 9.	John 4. 36.
28	Deut. 33. 3.	John 18. 12.
29	Ps. 118. 8.	Acts 10. 43.
xxx	Ps. 119. 41.	Luke 23. 27.
31	1 Kings. 9. 3.	Acts 17. 27, 28.

APRIL.

1	Is. 61. 3.	John 17. 26.
2	Gen. 17. 7.	Matt. 8. 2.
3	Nab. 1. 3.	Matt. 26. 37, 28.
4	Ps. 106. 4.	John 19. 34.
5	Ps. 119. 98.	Luke 23. 53.
vi	Is. 28. 3.	Acts 5. 30, 31.
7	Ps. 146. 8.	Matt. 26. 10.
8	Jer. 17. 17.	Acts 3. 26.
9	Ps. 71. 5.	Rev. 12. 10.
10	Ps. 16. 8.	Matt. 16. 18.
11	Ps. 69. 9.	John 1. 47.
12	Exod. 22. 31.	Acts 10. 15.
13	Is. 41. 13.	Acts 1. 3.
14	Ps. 86. 5.	Luke 4. 15.
15	Hos. 1. 11.	John 8. 44.
16	Ps. 42. 11.	Acts 7. 60.
17	Deut. 3. 24.	Luke 1. 54.
18	Gen. 12. 2.	John 6. 45.
19	Ps. 81. 13, 14.	Matt. 16. 24.
xx	Josh. 5. 14.	John 20. 31.
21	Ps. 32. 7.	Acts 10. 26, 27.
22	Ps. 2. 11.	Luke 11. 1.
23	Ezek. 37. 7.	Rev. 5. 5.
24	Exod. 13. 22.	John 3. 9.
25	Exod. 24. 30, 31.	Matt. 18. 27.
26	Is. 58. 1.	Acts 10. 23.
xxvii	Is. 53. 12.	John 11. 9.
28	Is. 32. 20.	Acts 16. 14.
29	Ezek. 44. 15, 16.	Matt. 7. 7.
30	Sol. Song. 8. 6.	Luke 1. 50.

MAY.

1	Zech. 3. 9.	Matt. 10. 30, 31.
2	Is. 66. 10.	John 3. 26.
3	Jer. 24. 7.	Matt. 15. 28.
iv	Is. 30. 15.	Luke 10. 29.
5	Is. 42. 12.	Mark 4. 9.
6	Ps. 122. 7.	John 3. 11.
7	Num. 23. 9.	Acts 4. 34.
8	Ps. 134. 2.	Matt. 4. 19.
9	Ps. 57. 1.	Rev. 5. 13.
10	Ps. 92. 4.	Luke 15. 2.
xi	Ps. 101. 2.	John 3. 27.
12	Is. 53. 11.	Acts 9. 31.
13	Is. 40. 3.	Matt. 3. 12.
14	Ps. 69. 18.	John 3. 25.
15	Ps. 119. 108.	Acts 9. 36.
16	Ps. 48. 8.	John 5. 20.
17	Ps. 28. 7.	John 7. 37.
xviii	Is. 2. 4.	Acts 1. 11.
19	Is. 6. 8.	Luke 1. 71.
20	Jer. 32. 17.	Matt. 15. 8.
21	Ps. 146. 6.	Acts 14. 17.
22	Gen. 28. 15.	Rev. 22. 14.
23	Ps. 94. 18.	John 7. 48.
24	Exod. 13. 21.	Acts 10. 47, 48.
xxv	Is. 43. 10.	John 3. 5.
26	Is. 21. 5.	Acts 4. 29.

Day.	Daily Words.	Doct. Texts.
27	Deut. 30. 20.	Rev. 22. 17.
28	Is. 9. 6.	Acts 2. 39.
29	Lev. 16. 30.	Luke 1. 79.
30	Exod. 17. 11.	Matt. 10. 42.
31	Zech. 9. 10.	John 1. 46.

JUNE.

1	Is. 61. 8.	Matt. 3. 16, 17.
2	Joel. 2. 17.	Acts 15. 10.
3	Ezek. 34. 15.	John 5. 6.
4	3 Sam. 20. 19.	Luke 1. 48.
5	Ps. 90. 4.	John 11. 52.
6	Is. 50. 7.	Matt. 19. 28.
7	Ps. 119. 98.	Acts 9. 41.
viii	Ps. 119. 9.	John 6. 68.
9	Ps. 62. 4.	Luke 7. 16.
10	1 Sam. 2. 2.	Rev. 3. 15, 16.
11	Job 4. 10.	Acts 22. 16.
12	Ps. 182. 2.	Luke 1. 74, 75.
13	Zech. 2. 8.	Matt. 26. 63.
14	Ps. 66. 20.	John 6. 56.
xv	Jer. 3. 15.	Luke 7. 38.
16	Ps. 135. 14.	Matt. 4. 7.
17	Jer. 32. 28.	Rev. 21. 3.
18	Is. 61. 1.	John 3. 3.
19	Ps. 81. 1.	Acts 8. 30.
20	Ps. 120. 17.	Mark 8. 3.
21	1 Chron. 17. 2.	Luke 1. 45.
xxii	Is. 64. 1.	John 5. 7.
23	Num. 9. 23.	John 11. 5.
24	Ps. 92. 13, 14.	Mark 10. 13, 16.
25	3 Chron. 30. 18-20.	John 15. 18.
26	Ps. 16. 10.	Luke 4. 22.
27	Is. 61. 1-3.	Rev. 7. 15.
28	Ps. 113. 5, 6.	Luke 1. 49.
xxix	Exod. 33. 20.	Acts 20. 32.
30	1 Kings 6. 12.	John 7. 30.

JULY.

1	Gen. 32. 10.	John 6. 37.
2	Dan. 9. 18.	Matt. 22. 14.
3	3 Sam. 24. 14.	Luke 1. 51.
4	1 Sam. 22. 32.	Acts 26. 31.
5	1 Chron. 29. 13.	Rev. 7. 16.
vi	Jer. 3. 23.	Acts 20. 23, 24.
7	Ps. 1. 6.	Matt. 4. 10.
8	Job. 22. 28.	Matt. 8. 8.
9	Ps. 149. 4.	Luke 2. 40.
10	Jer. 31. 7.	Mark 9. 24.
11	Ps. 85. 6.	Acts 5. 3, 4.
12	Ezek. 34. 23.	Luke 1. 53.
xiii	Hos. 2. 19, 20.	Matt. 13. 32.
14	Ps. 119. 2.	Acts 4. 33.
15	1 Chron. 29. 14.	Luke 5. 11.
16	Jer. 32. 9.	John 15. 10.
17	Exod. 25. 22.	Luke 5. 28.
18	Is. 52. 11.	Rev. 3. 12.
19	Ps. 117. 2.	Mark 7. 37.
xx	Is. 28. 19.	John 1. 3.
21	Is. 53. 10.	Acts 12. 24.
22	Is. 45. 21.	Matt. 4. 2.
23	3 Sam. 7. 14.	John 3. 2.
24	Ps. 145. 8.	Acts 8. 35.
25	Hos. 14. 2.	Luke 17. 5.
26	Zech. 3. 7.	Rev. 7. 17.
xxvii	Ps. 51. 18.	John 1. 29.
28	1 Sam. 9. 7.	Mark 16. 20.
29	Ps. 5. 11.	Acts 2. 21.
30	Is. 53. 11.	Matt. 3. 15.
31	Ps. 18. 1, 2.	John 3. 29.

AUGUST.

1	Exod. 15. 3.	Acts 20. 21.
2	Deut. 23. 27.	Luke 4. 22.
iii	Ps. 118. 26.	Rev. 1. 5.
4	Ps. 9. 11.	Mark 7. 24.
5	Jonah 2. 9.	Matt. 3. 9.
6	Ps. 118. 14.	Acts 5. 28, 29.
7	Ps. 78. 5-7.	John 1. 5.

Day.	Daily Words.	Doct. Tests.	Day.	Daily Words.	Doct. Tests.	Day.	Daily Words.	Doct. Tests.
8	Ps. 95. 22.	Rev. 1. 4.	27	Ezek. 37. 26.	Acts 17. 11.	13	Ps. 139. 19.	Rev. 7. 17.
9	Is. 4. 2.	Luke 8. 3.	xxviii	Is. 9. 6.	Matt. 18. 2.	14	Dan. 4. 37.	Luke 7. 22.
x	Nab. 1. 15.	Luke 1. 18.	29	Is. 45. 17.	Matt. 4. 11.	15	Ps. 145. 15, 16.	Rev. 19. 5.
11	Jer. 31. 13.	Matt. 6. 19, 20.	30	Ps. 96. 4.	Luke 5. 38.	xvi	Is. 50. 5.	Rev. 5. 11, 12.
12	1 Sam. 30. 24.	John 14. 41.	OCTOBER.			17	Lam. 3. 22.	John 18. 28.
13	Ps. 111. 7.	Acts 5. 12.				18	Nicah. 4. 2.	Acts 10. 42.
14	Ps. 39. 12.	Luke 2. 30-32.	1	Is. 54. 10.	Rev. 5. 9.	19	Ps. 95. 16.	Luke 5. 5.
15	Deut. 10. 17.	Matt. 6. 26.	2	Is. 54. 7.	Matt. 18. 10.	20	Hab. 3. 19.	Matt. 25. 1.
16	Ps. 81. 7.	John 13. 19.	3	Ps. 71. 15.	Acts 7. 59.	21	Ezek. 48. 35.	Matt. 20. 31.
xvii	2 Kings 4. 13.	Luke 9. 51.	4	Job 19. 25.	Luke 24. 36, 37.	22	Gen. 37. 26.	Rev. 7. 14.
18	Hos. 12. 10.	Matt. 7. 24.	5	Exod. 30. 24.	John 3. 14, 15.	xxiii	Ps. 50. 2.	Luke 24. 32.
19	Is. 40. 15.	Acts 5. 29.	6	Exod. 19. 22.	Matt. 23. 39.	24	Jer. 14. 7.	Acts 4. 19, 20.
20	Deut. 5. 32.	John 1. 45.	7	Ps. 141. 1, 2.	Acts 15. 8, 9.	25	Ps. 118. 18.	Matt. 5. 3.
21	Ps. 89. 1.	Acts 26. 22, 23.	8	Zech. 9. 16.	Luke 21. 36.	26	2 Chron. 5. 13.	Luke 20. 38.
22	Gen. 12. 1, 4.	John 5. 23.	9	2 Sam. 6. 22.	Mark 10. 33, 34.	27	Ps. 81. 8.	Rev. 12. 11.
23	Exod. 33. 13.	Rev. 1. 16.	10	Ps. 130. 3.	Rev. 3. 17.	28	Prov. 23. 26.	John 13. 11.
xxiv	Gen. 15. 1.	Luke 10. 21.	11	Is. 60. 14.	John 3. 18.	29	Ps. 110. 3.	John 6. 58.
25	Jer. 2. 13.	Acts 10. 38.	xii	Ps. 37. 28.	Luke 19. 41, 42.	xxx	Is. 29. 19.	Luke 1. 78.
26	Is. 44. 3, 4.	Matt. 15. 27.	13	2 Sam. 7. 25.	Acts 7. 55, 56.	DECEMBER.		
27	Lev. 9. 23, 24.	Acts 12. 5.	14	Is. 49. 2.	Matt. 26. 53.			
28	Is. 11. 5.	Rev. 1. 14.	15	Ps. 119. 108.	Acts 4. 13.	1	Ps. 85. 10.	John 1. 9.
29	Gen. 45. 4.	John 8. 69.	16	Hab. 3. 19.	Rev. 21. 6.	2	Jer. 50. 20.	John 3. 20.
30	Is. 60. 6.	Acts 13. 27, 29.	17	Gen. 24. 27.	Luke 1. 37.	3	1 Sam. 8. 25.	Acts 5. 19, 20.
xxxi	Joel 2. 28.	Luke 2. 26.	18	Ps. 21. 13.	Matt. 26. 16, 17.	4	Ps. 138. 4.	Rev. 6. 3, 4.
SEPTEMBER.			19	Hab. 2. 3.	John 3. 24.	5	Ps. 116. 3.	Rev. 15. 2.
			20	Ps. 22. 16.	Rev. 22. 3, 4.	6	Is. 17. 7.	Matt. 26. 8.
1	Ps. 136. 23.	Matt. 16. 3.	21	Deut. 4. 24.	Mark 1. 9.	vii	1 Sam. 16. 7.	Matt. 24. 20.
2	Is. 51. 8.	John 9. 11.	22	Is. 65. 16.	Acts 9. 27.	8	Ps. 133. 3.	Rev. 2. 24.
3	Is. 66. 10.	Luke 17. 10.	23	Jer. 20. 11.	Matt. 27. 45.	9	Is. 49. 4.	Acts 6. 16, 17.
4	Is. 116. 1.	Rev. 1. 6.	24	Dan. 9. 9.	Rev. 12. 11.	10	Ps. 105. 41.	Matt. 19. 27.
5	Lam. 3. 57.	Acts 6. 15.	25	Is. 24. 23.	Rev. 7. 12.	11	Ps. 92. 6.	Matt. 25. 34.
6	Ps. 126. 3.	Luke 5. 8.	xxvi	2 Chron. 15. 7.	John 1. 1.	12	Is. 74. 2.	Rev. 19. 7.
vii	Ps. 71. 8.	Rev. 1. 5.	27	Is. 66. 20, 21.	Acts 20. 27.	13	Is. 60. 22.	Acts 10. 24, 35.
8	Jer. 1. 8.	Mark 16. 15.	28	Ezek. 37. 14.	Luke 5. 17.	xiv	Ps. 119. 45.	Matt. 1. 23.
9	Deut. 4. 20.	Acts 4. 10, 11.	29	Is. 43. 15.	John 17. 20, 21.	15	Ps. 79. 9.	Luke 1. 22, 32.
10	Ps. 89. 50.	Matt. 5. 10.	30	Ps. 110. 3.	Luke 18. 11.	16	Ps. 25. 23.	Acts 2. 4, 3.
11	Zech. 8. 9.	John 21. 17.	31	1 Kings 19. 18.	Acts 21. 13.	17	Exod. 34. 6.	Rev. 2. 7.
12	Hos. 13. 14.	Acts 17. 30.	NOVEMBER.			18	Deut. 32. 10.	Luke 1. 68.
13	Lam. 5. 1.	Matt. 5. 49.				19	1 Kings 18. 28.	Rev. 16. 7.
xiv	Ps. 104. 30.	Mark 2. 12.	1	1 Sam. 1. 17.	Rev. 19. 9.	20	2 Kings 18. 5-7.	John 1. 11.
15	Ps. 27. 5.	Matt. 5. 13.	2	Deut. 29. 18.	Matt. 24. 42.	xxi	Ps. 27. 1.	Acts 20. 28.
16	Is. 49. 23.	John 9. 16.	3	Is. 55. 12.	John 18. 24.	22	Is. 57. 14.	Rev. 1. 5.
17	Ecd. 7. 13.	Acts 17. 31.	4	1 Chron. 29. 9.	Luke 17. 20.	23	1 Sam. 5. 10.	Matt. 21. 9.
18	Is. 41. 4.	Matt. 14. 25.	5	Ps. 37. 7.	Acts 16. 33, 34.	24	2 Gen. 3. 2.	John 1. 14.
19	1 Sam. 6. 20.	John 3. 31.	6	Ps. 44. 8.	Matt. 24. 35.	25	Gen. 28. 28.	Matt. 1. 20, 21.
20	Ps. 91. 15.	John 3. 24.	7	Is. 45. 4.	Rev. 13. 10.	26	Gen. 3. 29.	Matt. 2. 11.
xxi	Job 1. 21.	Rev. 1. 5.	8	Levit. 19. 17.	Luke 9. 20, 31.	27	Lam. 3. 29.	Luke 3. 6.
22	Ps. 107. 9.	Matt. 15. 23.	ix	1 Sam. 1. 15.	Acts 17. 26, 27.	xxviii	Hos. 14. 4.	Acts 28. 28.
23	Ps. 71. 14.	Acts 9. 23.	10	Ps. 37. 1.	Mark 16. 9.	29	Ps. 28. 8.	Rev. 4. 11.
24	Ps. 37. 24.	Luke 24. 23.	11	Job 16. 19.	Luke 8. 15.	30	Prov. 14. 22.	Rev. 21. 7.
25	Ps. 38. 15.	Rev. 2. 1.	12	Ps. 33. 5.		31	Gen. 18. 19.	

IRISH SOCIETY OF DUBLIN.

Assertion of the Right of Roman Catholics, as such, to read the Scriptures.

AT pp. 271, 272 of our last Volume, we quoted the Resolutions of 490 Roman-Catholic Teachers and Scholars connected with the Irish Society of Dublin, asserting the right and benefit of reading the Scriptures. In the Dublin Evening-Post of the 11th of September, we find the Minutes of a General Meeting of the Irish Masters, connected with the same Society in the Kingscourt District, held in Kingscourt, on the 5th of September, at which One Hundred and Twenty-five Masters were present: from these Minutes we extract the follow-

ing Resolutions, which were unanimously adopted:—

Resolved: That it is now nearly five years since the Irish Society established its first Schools in the Kingscourt District: during that period, some of us have been connected with the Institution: many of us have JEALOUSLY and MINUTELY observed its operations; and, from our practical knowledge of its beneficent effects, are now unanimously of opinion, that it is ONE among the MANY Education Establishments of Ireland, for which the Irish Peasantry have reason ever to be grateful: by it the Sacred Scriptures, in our native language, have been supplied—in the most destitute parts of the country, Irish Schools planted—and, in those Schools, not merely the YOUNG, but the MIDDLE-AGED and the OLD, have been taught to read, in

their own language, of the wonderful works of God.

Resolved: That we do not consider the Irish a proselyting Society—that nothing connected either with its Nature, Laws, or Operations warrants the charge of Proselytism—that during the period of our connection with that Society, no Protestant connected with the Institution has ever interfered with our Church or Religious Opinions—that, from our Teachers being Roman-Catholics and our Inspectors Roman-Catholics, the Society cannot reasonably be termed a Proselyting Society: unless it be admitted that Scriptural Knowledge conduces to Proselytism, a conclusion, which, we presume, our Pastors will not readily admit; for if the Scriptures be the Word of God and the Roman-Catholic Church be founded on that Word, the reading of the Scriptures must rather tend to attach us to than draw us from that Church.

Resolved: That ever since our connection with the Irish Society, we have been most anxiously endeavouring to obtain Scriptural Knowledge; also to ascertain whether or not by the reading of the Scriptures we violate the ancient Laws or Councils of the Church—that we have, connected with the district, Irish Teachers of intelligence, and understanding men, classically educated, who have recourse to Church History, are intimately acquainted with the History of the Church, and can read the Writings of the Fathers in their original language—that the result of their investigation and inquiry has been, that, instead of the reading of the Scriptures being forbidden, it is most strenuously enjoined by Fathers, Popes, and Councils of the Roman-Catholic Church.

Resolved: That, for the benefit of those who are ignorant and may not have access to books, the following authorities, out of many, for the right of the Laity to read the Scriptures, be printed and circulated:—

First Century—St. Clemens, called Romanus, says, "Look diligently into the Scriptures, the true Oracles of the Holy Spirit." (Ad Corinth. i. 5.)

Third Century—Origen: "In the two Testaments every word that appertaineth unto God may be found out and discussed; and all knowledge of things out of them may be understood: but if any thing do remain, which the Holy Scriptures do not determine, no other kind of Scripture ought to be received." (In Levit. Hom. V.)

Fourth Century—"Believe all things that are written: the things that are not written, neither think upon nor inquire after." (Answer by Euseb. Pamphyl, in the name of 318 Fathers at the First Council of Nice; A. D. 325.)

Sixth Century—Pope St. Gregory the Great: "What is the Sacred Scripture but an Epistle of the Omnipotent God to His creatures? The Governor of Heaven, the Lord of Men and Angels, hath sent you Letters affecting your life; and yet you neglect to read anxiously those Epistles! I beseech you, therefore, study and meditate daily on the words of your Creator." (Epist. Lib. iv. Indict. 12. Ep. 31. Ed. Par. 1705.)

Eleventh Century—Theophylact: "Say not the Bible is for Clergymen only: it is designed for every Christian."

Resolved: That we most heartily accord with and unanimously adopt the sentiments, contained in a Resolution passed at a Meeting of our Fellow-Catholics in the Chapel of St. Nicholas, in Galway, on the 19th day of August last—"That Freedom of Conscience is the natural and inherent right of all mankind: and is, in its nature, incapable of being surrendered, without a crime; or taken away by force, without oppression." That, on the above self-evident principles, we do consider, that, as our inherent right, we should enjoy Freedom of Conscience in religious matters; and that any attempt, either to wrest the Scriptures from us, or to deprive us of religious rites for reading them, is not only criminal and oppressive, but equally a violation of our rights as human beings, and of our privilege, as Roman Catholics—that on the above authorities of Fathers, Councils, and Popes, we are humbly of opinion, that our right, even as ROMAN CATHOLICS, to read the Scriptures is incontrovertibly established—that when the Scriptures are in Greek, Latin, French, Italian, &c. there is no just cause why they should not also be in Irish—and that since the Lord Jesus Christ has said "SEARCH THE SCRIPTURES," no creature or assemblage of creatures has a right to say "SEARCH THEM NOT!"

Continent.

BIBLE SOCIETIES.

Present Relation of the British and Foreign Bible Society with the Continent.

In communicating to the different Bible Societies on the Continent the Regulation relative to the pro-

ceeds of sales, quoted at p. 233 of our Number for May, the following statement was made—

While the Committee of the British and Foreign Bible Society have adopted this Regulation for their own guidance, nothing is further from their intention than to interfere, in the smallest degree, with the religious views and opinions, or with the rites and usages, of Foreign Churches: they respect that liberty of conscience in others, which they themselves so happily enjoy.

The Committee of the British and Foreign Bible Society embrace this opportunity of assuring all their Continental Brethren of their most unfeigned Christian Regard, and of their anxious desire to contribute as liberally as possible to the Foreign Societies consistently with their present Resolution; and they shall deem it their privilege and happiness, invariably to maintain that pleasing bond of harmony and union, which has so long and so beneficially subsisted between the British and Foreign Bible Society and the kindred Institutions of the Continent.

It having appeared, from various communications, that, in several instances the recent proceedings of the British and Foreign Bible Society relative to the Apocrypha had been misunderstood on the Continent, a Circular has been issued, in which, after stating the Resolutions adopted at the Twenty-second Anniversary, as printed at p. 236 of our last Volume, the following explanation is given of the nature and extent of the Society's present relation with the Continent:—

By the preceding Resolutions it will appear, that the Committee cannot make any grants of money to such Societies as apply their funds to the circulation of the Apocrypha together with the Canonical Writings; because these Resolutions require, that the funds of the British and Foreign Bible Society shall be appropriated exclusively to the dissemination of the Canonical Books of Scripture: but still, even under these Resolutions, the Committee are competent to afford very considerable assistance to their continental co-adjutors; viz.—

1st. To all Societies, whose rules and practice accord with those of the British and Foreign Bible Society in a total ex-

clusion of the Apocrypha, they can grant assistance in money and books as formerly.

2dly. To Societies which circulate the Apocrypha with the Canon of Scripture, whether intermixed or separate, they can afford supplies of the Holy Scriptures in whole or in part, for sale or gratuitous distribution, as follow:—

a. Grants of bound Bibles, in the different Authorised Versions in usage on the Continent, containing the Canonical Books only.

b. Grants of bound New Testaments of the same Versions.

c. Grants of the New Testament and the Book of Psalms, bound in one volume; and,

d. Grants of one or more books of the Sacred Canon bound up together.

It is to be observed, that, in all the foregoing cases of Grants, the books will be delivered bound.

All such Grants of the Holy Scriptures are placed by the Committee at the full disposal of the Foreign Societies, for sale at cost and at reduced prices, or for gratuitous distribution among such as are unable to pay any part of the price of them: the only conditions which the Committee of the British and Foreign Bible Society require to be complied with, on the part of the Foreign Societies receiving such grants, are—

a. That the books be circulated in the state in which they are received, without alteration or addition.

b. That a distinct account of the copies sold and distributed gratuitously be kept, and a copy of it forwarded to the Committee of the British and Foreign Bible Society; and,

c. That the proceeds, or moneys received for the copies sold, be transmitted to the Treasurer of the British and Foreign Bible Society.

These conditions have been deemed sufficient to enable the Committee to apply the funds of the Institution, entrusted to them in aid of its Foreign Operations, in strict conformity with its Rules; and thereby to preserve union and harmony among the different denominations of Christians in Great Britain, by whom the Society is so liberally supported.

The Committee cherish the hope that their foreign associates will find opportunities of circulating that precious gift, which our Society considers it a privilege to offer to such as are unable to purchase it for themselves—a gift which contains the whole counsel of God to mankind—and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

At the same time, the Committee of the British and Foreign Bible Society feel themselves called upon again to assure their Continental Brethren, that, while they consider it to be their duty strictly to confine the application of their funds to the circulation of the Inspired Books of Scripture, both at home and abroad, yet it is their earnest and undiminished wish to preserve the unity of the spirit in the bond of peace among all the Biblical Institutions on the earth, until their great and glorious object shall be fully realized, and all the tribes of mankind be put in possession of the Holy Scriptures, which are *able to make them wise unto salvation, through faith which is in Christ Jesus.*

State of the Continental Societies with reference to the Apocrypha.

The Appendix to the Twenty-third Report of the British and Foreign Bible Society contains a series of communications, extending to about thirty closely-printed pages, from Societies and Individuals on the Continent, relative chiefly to the Apocrypha. The manner in which this subject is spoken of in some of these communications, and especially by the National Bible Societies, which very generally cling to the Apocrypha, clearly shews the necessity of those decisive measures which the British and Foreign Bible Society has recently adopted, if it is to become instrumental in establishing in the Christian World the exclusive authority of the Inspired Scriptures.

The authority of Luther and the usage of 300 years have tended to attract toward the Apocrypha, among the Protestants of the Continent, those especially of the Lutheran Communion, a far greater and more general degree of reverence than is known in Britain. Though the Apocrypha was placed at the Reformation in England on the same footing as among Protestants on the Continent, yet the more decisive character, in this respect, of the Reformation in Scotland and the early prevalence of Dissent in England raised a barrier against the

dangerous encroachments of the Apocrypha unknown among Continental Protestants; and prepared the way for that exclusive deference to the authority of the Inspired Scriptures, which has grown with the rapid growth of religion in Britain from the middle of the last century, and which was enshrined and embodied as it were in the British and Foreign Bible Society.

That Society was formed—we speak advisedly and of our own knowledge—on the principle of the utter exclusion of the Apocrypha. The subject was not, in fact, called in question. The foreigners, in deed, who took part in the formation of the Society, associating in their minds, as has since more fully appeared, both the Inspired Scriptures and the Apocrypha under the appellation of “Holy Scriptures,” took it for granted that the Society would disperse the Scriptures on the Continent as they had always been dispersed; and the English concerned in the formation of the Society, not aware of the practice of foreigners with respect to the Apocrypha, took it for granted that “Holy Scriptures” meant everywhere the Inspired Scriptures exclusively. We have no reason to believe that a single native of the British Islands who assisted in forming the Society had any other intention, than to disperse the Inspired Word of God, and that only, throughout the world.

The deviation from this course was thus, at first, unconscious: and when that deviation was discovered, it was viewed under circumstances of such apparent expediency in reference to the ultimate end, that its real obliquity was hidden from the sight: but the path becoming still more devious and entangled with obstacles and difficulties, some of the body were, at length, brought to a stand; and determined without delay to tread back their steps, and never ceased from that moment to

urge on their associates the necessity of such return.

But those Members of the Committee who engaged in this design of bringing back the Society to its original object, found it to be a work of far greater difficulty than would be supposed by such as were not acquainted with facts. Multitudes had joined the Society in its progress, who had never adverted to the questions connected with the Apocrypha, and who felt reluctant to alter a course which seemed to have been so prosperous: the apprehension of impeding, if not ruining, the influence of the Society, by any change of measures, among Continental Protestants and in the Roman and Greek Churches, presented a formidable barrier to such change: numbers were disposed to put an interpretation on the laws of the Society which countenanced the practice that had been adopted; and men of weight and influence strenuously argued that the spirit if not the letter of those laws even required what its practice had sanctioned—the circulation among the different Christian Churches of all those books which were authorised by those Churches as the Scriptures.

To what extent these views prevailed may be judged of by the fact, that the Wesleyan Methodists very generally censure the recent change, as intolerant and injurious: the same may, perhaps, be said of many of the Society of Friends: and these were joined by a formidable body of other persons, both Dissenters and Churchmen.

This state of things required the most strenuous perseverance, in those Members of the Committee who felt the duty of recurring to the original design of the Society; and, at the same time, a candid and conciliatory spirit, with the adoption of cautious and gradual measures. No man, they felt, was entitled to take up a stone against his brother. All had erred. Every Association and

every Individual which had joined the Society had fallen into the error into which the Society itself had been unconsciously betrayed: with a due appreciation of the state of the Continent every one would have seen that the Society's connection with it, at the time that he joined it, involved its countenance, to a certain extent, of the circulation of the Apocrypha.

But the hopes of those who laboured for the reformation of the Society were grounded on the simplicity of the case, when it should come to be fully understood; and their efforts were supported from without, in many parts of the United Kingdom, especially in Scotland. And thus, at length, the Society was brought, in the most solemn and decisive manner to acknowledge its error, by giving a public pledge of an entire alteration of its course. Whether its recent Resolutions on this subject might or might not have been earlier adopted, is matter of opinion: they undoubtedly ought never to have been needed; for its whole course with reference to the Apocrypha can never be deemed otherwise than erroneous by those who think, as we do, that the original Laws were framed with the design of excluding the Apocrypha—that they will justly bear no other interpretation—and that the great body of contributors gave the Society their support under the idea that they were so interpreted.

The progress of the Society in retracing its steps has been recorded in our pages. From the moment that the subject was fully brought before us, we had but one view of the duty of the Society; and being entirely convinced of its determination to fulfil the obligations which it has now advisedly and solemnly contracted with its members, we have gladly hailed any evidence of returning confidence in its designs and proceedings, and have quoted, as opportunity offered, such state-

ments as tended to rescue it from misrepresentation and injurious surmise.

In what we have now said, we have confined ourselves to a simple narrative of facts, without insinuating blame against any who have opposed the Society, other than such as the last sentence may seem to convey. We are well aware of that course of hostility, in which men of quite opposite pretensions have engaged, and of the spirit and manner in which it is pursued; but, while the Society and its friends should avail themselves even of adversaries to correct and improve their own measures, they may well leave those who oppose them to Him who alone can bring good out of evil.

We have entered into this detail of circumstances relative to the Apocrypha among ourselves, in order to a right understanding of the case as it respects the Continent. We have no doubt but the late Resolutions of the Society will have an important influence, in establishing throughout Christendom the exclusive authority of those Books of Scripture which Protestants deem Inspired. But time must be given for this object: the Non-protestant Churches are, on principle, opposed to this exclusive authority; and in most of the Protestant Churches themselves, this authority is not duly appreciated: some of the Protestant Churches seem to consider any change in reference to the Apocrypha impracticable, and even scarcely to be desired: others, however, afford more favourable prospects.

In some of the communications from the Continent mentioned at the beginning of this article, reasons are assigned for retaining the Apocrypha: these reasons are succinctly stated, as it respects the German Societies, by the Rev. Francis Cunningham, in the following extract of a Letter addressed by him to Lord Bexley:—

The German Societies labour under great difficulty respecting the Apocryphal Books; and the greater part of them are not, at present, disposed to give them up. They ground their determination, in general, upon the following reasons—

1. In all cases in Germany, the Societies are sanctioned by the Government of the respective countries, on the implied condition of distributing the Scriptures as approved by the Ecclesiastical Authority, i.e. with the Apocryphal Books: in some cases, that condition is even expressed. The Societies could not, therefore, alter the mode of distributing the Scriptures, without the permission of the Government; which permission, they apprehend, would not be granted, if it were asked.

2. There are, in Germany, a vast variety of moral School-books, the lessons of which are taken partly from the Apocrypha; and which, they imagine, would be useless if the Apocrypha were taken from common use.

3. The original principle on which the Foreign Societies formed their alliance with the British and Foreign Bible Society was CONCILIATORY: the Anti-apocryphal Resolution they hold to be REFORMING; and they think that no Bible Society has a right to establish a reforming principle as a law to other Bible Societies.

4. The question being, as they conceive, whether each Bible Society shall be permitted to bind the Apocrypha together with the Canonical Books at their own expence, they think that they may claim for the Apocrypha bound up with the Bible, the same liberty which is exercised in England in the case of Prayer Books bound up with the Word of God: a person, they apprehend, in this country may bind up with the Bible which he receives from the Bible Society whatever Tract he pleases, without forfeiting his right as a member of that Society.

5. Some persons desire to retain the Apocryphal Books as valuable historical documents: others fear the ill consequences which might result from appearing to the ill-informed to take away a part of Scripture.

Of all these reasons it may be said, that they are founded rather on views of expediency, than of conscience; and are not, therefore, to be put in comparison with the great principle involved in this question, and which has directed the decision of the London Committee; viz. Whether that which is *NOT* the Word of God ought to be put on a level with that which is.

I cannot but think, that if our Christian Brethren in Germany were led to this view of the question . . . the more pious part of our neighbours would be induced, at no distant period, to adopt the Resolution which we have established. In the mean time, there are very many

persons and districts, as the correspondence of the Society may testify, which, even now, are willing to receive and distribute the Bible without the Apocryphal Writings. The example of these Societies will, I doubt not, work powerfully upon others.

On the important benefits likely to result from the recent measures of the Society Mr. Cunningham remarks—

From all that I was able to learn in Germany, it appears to me, that, to every class of Protestants, the Resolution of your Committee respecting the Apocrypha will be attended with immense advantage. Great benefit may result, from this Resolution, to the General Theological Teaching of that country: a large proportion of the errors of the German Divines appear to me to have originated in breaking down the boundaries of Inspiration. The Anti-apocryphal Resolution of the Committee will, I conceive, go far to suggest, for each man's consideration, this important question—"What is, and what is not the Bible?" and, thus, a primary and most important question will be discussed, one which must stand at the basis of all sound Theology: this, if rightly determined, will assist to bring back the German Divines from the wild notions which they have so generally adopted; and the benefit resulting from this Resolution will probably be a larger distribution of the Bible itself. In those cases among the Protestants where the Societies may refuse to act as agents for the distribution of our Canonical Books, (which cases will, I apprehend, eventually be very few,) those Societies may be prompted to greater exertion to secure their independent existence; and, in the case of most Bible Societies, it will be found that they are capable of doing much more for themselves and others, than they have done while they continued to receive assistance from this country.

With respect to the Catholic Population, any considerable distribution of the OLD Testament will undoubtedly be prevented by the Anti-apocryphal Resolution: but this need not hinder the circulation of the NEW Testament. This, indeed, may be distributed in larger abundance than before: Leander Van Ess told me, that he had then before him applications for 30,000 copies of the

Catholic New-Testament, whilst he had only 200 or 300 in his depository; and that he waited only for the direction of your Society, to increase his circulation to a very great amount. I have no hesitation, then, in offering my cordial approbation to those who have supported the Anti-apocryphal Resolution of the Bible Society. Independently of every other consideration, this Resolution will I think, speedily, as well as remotely, be attended with important benefit as respects the advancement of real Christian knowledge.

Of the state of the question in reference to France, and to the Continental Protestants generally, Mr. Cunningham says—

When the question concerning the rejection of the Apocryphal Books was first proposed to the Bible Societies in France, they almost unanimously declared their strong preference for Bibles with the Apocrypha. In the LUTHERAN, which is the smaller part of the Protestant Church of France, this preference still, to a considerable degree, prevails: but among the Members and Ministers of the REFORMED CHURCH, and especially those who felt the real value of the Word of God, I was rejoiced to find, how few dissented from your late Resolution: and I feel assured, that, when the question comes to be presented to the Continental Churches in all its bearings, and the danger is shewn of thus commingling error with truth, their grounds of opposition will be removed; and they will feel it their duty to pursue the same course as that in which your Society has so wisely taken the lead.

On two of the Institutions in Switzerland he remarks—

Let it be recorded, to the praise of the Society at Geneva, that, when the great mass of the Continental Bible Societies were anxious, by establishing Counter Resolutions of their own, to manifest a spirit of resistance to the Anti-apocryphal Resolution of the London Committee, the Geneva Society opposed this measure, and publicly manifested its fidelity toward the British and Foreign Bible Society, and its lively gratitude for the favours bestowed upon it through a series of years.

At Basle, I was soon brought into communication with the Committee on the subject of their temporary estrange-

ment from your Society on the ground of the late Resolution as to the Apocryphal Books. I endeavoured to explain the probable result of the Resolutions to which they had come, of refusing to be even the Agents of those Societies which had resolved in no way to assist in the circulation of the Apocrypha. When they found that the decision of the London Committee was the result, not of prejudice, but of conscience, they at once gave up their own Resolutions, and acquiesced in the proposal which was made to them. They passed a Resolution expressive of their kind sympathy toward the British and Foreign Bible Society, and undertook still to serve it as Agents, although they could not, according to their judgment of the question, consent, personally and for themselves, to circulate Bibles without the Apocryphal Books.

Further notices occur, under the next head, of the views of the Continental Societies with reference to the Apocrypha.

Proceedings of the British-and-Foreign and Continental Bible Societies.

The last Report of the Society has fewer notices than on former occasions of the proceedings of the Continental Societies, for the reason assigned in the following passage—

The peculiar circumstances of the Society will nearly confine the following narrative of proceedings to what has been done by the Society itself; and the Committee take the opportunity of requesting that the Societies on the Continent will accept this as the reason why their Reports and their labours are not entered into at the length which has been usual in former times.

FRANCE.

In speaking of France, your Committee will first advert to the labours of your Agent, Professor Kieffer, and of some other individuals, and then to the operations of the Bible Societies in that interesting country.

To Professor Kieffer your Committee feel called upon to pay a just tribute of respect: they continue to find him, in talents, diligence, and zeal, a truly valuable co-adjutor of the Society. In his labour of editing the Turkish Bible he has been unremitting; availing himself of all the observations that have been made upon that Version: the printing

of the Old Testament is finished, and the New Testament has considerably advanced. Your Committee have had the happiness of finding him abundant employ during the past year, in superintending the large issues from the Depository, and ordering and receiving several new editions of the French Scriptures. Early in the year a supply of 20,000 of De Sacy's Testaments was ordered; but, very recently, it has been necessary to renew this supply: a third edition of another size, consisting of 5000 copies, has likewise been called for. Two editions, also, of the Protestant Bible have been put in hand; one of a pocket size, for which there is a considerable demand. Watchful for opportunities of distributing the Scriptures, and having but little use for the Spanish Scriptures, he has availed himself of an offer made to him to transmit 50 Bibles and 400 Testaments to South America: through the same channel he has forwarded 200 French Testaments to Hayti. He has brought under your notice the wants of some of the Protestants in the Department of La Lozère: these have been explored by the Committee of the Society at St. Hippolyte; who found a numerous Protestant Population, animated by the pure and holy faith of the ancient inhabitants of the Cevennes: they everywhere discovered among them the most urgent want of the Sacred Scriptures: the Committee at Paris immediately furnished them with 500 copies: as, however, this supply could only suffice for a very small number of the Protestants of that part of the country, the Professor has been authorised to provide them, on account of your Society, with 200 Bibles and 300 Testaments, to be sent through the Auxiliary of St. Hippolyte: with a similar view, 100 copies of the Bible have been granted to a Protestant Minister of Anduze. From Paris, 1000 German Testaments have been sent to the Societies at Colmar and Muelhausen; in the vicinity of which the German is spoken as extensively as the French, and where there are large manufactories, among whose workmen New Testaments may be advantageously distributed. On the recommendation of the Rev. Francis Cunningham, 2000 Testaments have been sent to a Minister in the South of France, who, in acknowledging this grant, observes—

From all sides of our Department, persons send to me, importunately requesting to be

furnished with the Sacred Volume. This anxiety is, in itself, sufficiently interesting; and I doubt not, but if the Word of God is read by such well-disposed persons, it will produce the most beneficial effects.

Your Committee cannot forbear adding, on this head, a passage from a printed Letter of the Rev. F. Cunningham, addressed to your Vice-President, the Right Hon. Lord Bexley:—

I have seen the Testaments of this Society in various important Schools; in the hands of the sick, and in the wards of the Hospital: I have known them carried to the infirm and dying, by those who are so emphatically called the "*Sœurs de la Charité*." Much of the fruit will be discovered only on the Great Day, when the secrets of all hearts shall be disclosed; but, in the mean time, no man can follow the course of the Bible without perceiving the benefits resulting from its circulation.

The Committee will not enter into further details of the Professor's operations; but will only add, that the total issues in the year have amounted to 45,117 copies. In these issues are included several grants, which will be specified under the second head to be noticed with reference to France.

It may here be mentioned, that an individual is engaged in preparing a Version of the New Testament in the Breton Dialect, which bears a great affinity to the Welsh: the translation is completed: the printing has proceeded as far as the middle of St. John; and Professor Kieffer has transmitted the sheets to this country, where they are examined by a Clergyman in Wales, whose critical remarks are forwarded to the translator.

The Gospel of St. Matthew, in the Basque Language, has been circulated. It has been received and read with much earnestness, though opposed: the opposition, however, has only had the effect of calling the attention of many to the Sacred Volume; and the Society at Orthez has, in consequence, numerous calls for the Scriptures, which both Protestants and Catholics are anxious to examine for themselves.

The printing of the Carshun and the Syriac-and-Carshun New Testaments at Paris is nearly completed.

Just previous to the last Anniversary, the Rev. Francis Cunningham having stated to the Committee his intention of making an extensive tour on the Continent, he was empowered to draw on the Society's stock at Paris for 200 Bibles and 2000 Testaments: of these he has rendered an interesting account, in the Letter to Lord Bexley, already referred

to: he had the happiness of placing 500 copies in a prison, the inmates of which amounted to no less than 4000. It was a satisfaction to him to be the means of removing many erroneous and unfavourable impressions, which the Resolutions of the Society had occasioned: and it has gratified your Committee much, to hear from him, that, from all the observations which he was able to make, the difficulties to be apprehended will gradually give way, and that persons will in time gladly receive Bibles, without the Apocrypha, from the Society. As a pleasing earnest of this, it may here be stated, that intelligence has just been received from Paris, that the Committee of the Paris Society have resolved to furnish such as may be disposed to receive them, with such Bibles. In the advice of Mr. Cunningham, to cultivate and manifest a spirit of kindness, of generosity, and enlarged benevolence toward our Continental Brethren, a hearty concurrence is anticipated: he observes—

The ground upon which we can unite, is somewhat narrowed: but our temper of mind, our sympathy, our love, may remain the same; and if we can hope less than ever to unite all opinions, we may still endeavour to unite all hearts.

During his stay in Paris, Mr. Cunningham met with an individual already well known to the Society; and he recommended to the Committee to make an engagement with him, for the purpose of visiting different parts of the South of France: on his complying with their proposal to confine himself to the circulation of the Canonical Scriptures exclusively, he proceeded on his tour at the expense of the Society. The following are extracts from the correspondence of this Gentleman:—

A proprietor of immense forges will consider it a pleasure and a duty to serve the good cause of the New Testament: this respectable citizen assured me that his workmen, since they have read the Scriptures, conduct themselves better, and give themselves less to dissipation. . . . Several criminals in a prison, who, being in other prisons, had received a copy from the turnkeys, to whom I had sent some, said to their companions in misfortune, "While we employ ourselves in reading the Gospels of our Lord, our misfortunes are less grievous to us." "Do as we, my friend," said a man condemned to the galleys for life; "and you will see how much lighter and more supportable the weight of our chains will become." . . . A poor old man, at the point of death, begged to address his twelve children on the great advantage of reading the New Testament; this scene was

touching; for the sick man quitted this world blessing your excellent undertaking, and saying to his children—"In this book I leave you the best legacy to promote your happiness."

It shall only be added, as the result of his inquiries, that he has opened many channels for distributing about 15,000 copies of the New Testament. The benefit of such a journey having been thus clearly ascertained, your Committee have gladly arranged with this same individual, to undertake another during the ensuing summer.

To an English Minister, resident in Paris, who has many opportunities of distributing the Scriptures, 300 Bibles and 700 Testaments have been voted; as well as a few copies of English Bibles and Testaments for the supply of Reading Rooms, which have been opened in some of the ports of France, for the benefit of sailors, and which are much frequented by them.

An affecting Letter from Nice has been received from an English Clergyman, himself since dead, from which the following extracts are presented:—

It is a lamentable fact, that very many of the English Invalids come abroad without any copy of the Scriptures; and should they, in the course of their stay, be brought to desire one, the difficulties in sending it are so great, that I cannot find that it has ever been attempted. Last autumn, I brought two spare copies, which were carried off to two Gentlemen, dangerously ill, the first day I was known to have them: I had an opportunity of ascertaining that one of them was diligently made use of by the sufferer, to his exceeding comfort as long as he lived; and the book was left with the servant who latterly read to him: the other Gentleman is yet alive; and the tears have been seen in his eyes while speaking of the pleasure which the book has afforded him. I saw another invalid, who has been asking, in vain, how a copy might be obtained.

No time was lost in forwarding copies; and, as a further result of this Letter, small Depositories of English Bibles and Testaments have been formed in different places. What a testimony do such cases afford to the inestimable value of the Bible! What book can thus illumine the chamber of sickness and death, but the Bible?

It is impossible to read the last printed Report of the Paris Bible Society without feelings of the liveliest interest: it abounds with excellent sentiments, and is filled with records of generosity and active exertion. Your Committee will only select a very few particulars. The Society at Castres observes, that in the

first year they had but 300 subscribers, in the second 800, and at present 1500: but they justly account the results that have been produced far more important than the number of their contributors: indifference to the Bible has, in many instances, been successfully overcome: the number of families in which it was before a useless piece of furniture is much diminished: desire to read the Sacred Volume has been so awakened among servants and work-people, that, in some instances, what may be called Family Schools have been established, for mutual instruction: these domestics and workmen, being chiefly from the mountains, were involved in a considerable degree of ignorance, till their attention to the subject was thus happily excited. The exertions of a Lady in the Department of Isère are recorded with peculiar satisfaction: during two winters, she appears to have risen two hours earlier in the morning, for the express purpose of teaching persons to read who could not spare the time by day, in order that they might be put in a condition to nourish their souls with the bread of the Word of God. The Society at Lyons, which, in its first year, only numbered 60 subscribers, in its third had 330. The Bourdeaux Society seems peculiarly active, and to have many encouragements; and has been aided by a grant from your Society of 2000 New Testaments, principally for the use of Schools. In the Department of Orne, several dépôts have been formed. The same step has been taken in the Department of Manche, where there is an isolated agricultural population, receiving pastoral visits only at very distant intervals; and "it is there," the Report observes, "that the perpetual pastor, the Gospel, ought to be placed." The Ladies' Associations at Paris continue their appropriate labours; and already receive, in several very pleasing instances of evident benefit conferred, a rich reward of their exertions. The Anniversary of the Paris Bible Society was held on the 25th of April, and the following Resolution was adopted:—

That the General Meeting of the Protestant Bible Society at Paris express, in the name of all the friends of the Gospel in France, the gratitude and Christian joy with which it is inspired by the immense labours of the British and Foreign Bible Society, and renews to that admirable Institution the assurance of its fraternal and constant sympathy.

SWITZERLAND.

To the Basle Bible Society two grants have been made in the course of the year, consisting each of 1000 New Testaments: and while your Committee cannot but regret that these friends, so much to be valued, cannot accord with the views of the Society in respect to the Apocrypha, they have received from them three Resolutions, of the kindest description. The last of them is as follows—

That you be assured, that it is our warmest hope that nothing may tend to dissolve the bond of affection which unites our Society with yours; and that we are willing still to continue, as far as our situation will permit, to serve your Society, in respect to the printing and circulating of the Scriptures.

The Letter in which this was transmitted concludes—

To this Resolution we can only add the repetition of our indelible gratitude, for all the proofs of confidence and generosity with which you have been pleased hitherto to honour us; and of our earnest prayers to the Lord, that He will vouchsafe His abundant blessing to all your undertakings.

The Bern Bible Society has been honoured with the patronage of the Government; and has received a donation in money, to be laid out in Testaments by the Commissioners, for distribution in Schools. Should there be occasion to extend, in future, assistance to these friends, they have expressed their willingness to receive it on the terms of the Society.

At Nyon, in the vicinity of Lausanne, a Society has arisen, which combines different pious objects, but which will cheerfully circulate the Canonical Scriptures exclusively: with much satisfaction your Committee have placed at its disposal 200 Bibles and 300 Testaments.

From Geneva, the Secretary assures your Committee, that

—without saying they will conform to the principle of the London Society, they will, when required, execute the Society's orders, or act in its name, conformably to its wishes.

The death of the venerable pastor, Von Oberlin, of the Ban de la Roche, was announced to your Committee in a Letter, in which the following passage occurs—

The worthy pastor, Oberlin, has at length entered into his eternal rest, after many years of long and faithful services. One of his latest acts was to send a contribution to the Paris Bible Society.

Dr. Steinkopff, in visiting different parts of Switzerland, had the pleasure of encouraging the zealous friends of scriptural distribution by several small

grants, amounting in the whole to 125 Bibles and 850 Testaments.

NETHERLANDS.

A friend of this Society at Brussels has sent an account of the issues from the Depository in that city, from which it appears, that, during the year, nearly 1000 copies in French, Flemish, and German have been distributed: to replenish his French stock, he has requested 100 French Bibles and 200 French Testaments, which have been forwarded: he is in correspondence with several zealous individuals, who render an account to him of the distributions which they make; and though these are comparatively small, they are made under circumstances very encouraging. At this place, he and others have engaged to make a trial of Bibles without the Apocrypha; and one of them, aware of the difficulties, has nevertheless observed—

God can overrule all this for good: our conflict may be severe; but the Lord of Heaven and Earth will espouse the cause of His Own Word.

Dr. Steinkopff visited this city, in his late journey upon the continent; and requested, for an English Lady residing in it, 25 English Bibles and 50 Testaments, which she has opportunities of advantageously distributing among our own countrymen.

At Antwerp, and at other places, Dr. Steinkopff had opportunities of encouraging the zeal of pious and active individuals by small grants of the Scriptures, which the Committee had authorised him to make: they have amounted, in the whole, to 37 Bibles and 50 Testaments.

To an English Lady, residing at Tours, 100 French Testaments, 20 English Bibles, and 20 Testaments have been given; and she has been encouraged to expect a further supply, having written to say that she hopes for opportunities of distributing them in the course of a journey which she is about to make into the South of France.

GERMANY.

To an individual at Hamburgh, there have been presented 100 German Bibles and 250 Testaments.

The Bremen Society has effected some distributions among emigrants; and its Secretary observes—

It seemed to me that Bibles and Testaments could not be better disposed of, than by putting them into the hands of these poor people; who, on the eve of bidding adieu to

their native country, and with an uncertain prospect of the future before them, could alone be certain of finding comfort and consolation in the Word of God.

The visit of Dr. Pinkerton to Luebeck, in the year 1825, has not been forgotten; and the Committee of the Society there, in compliance with his suggestion, have commenced inquiries from house to house, and have been surprised to find how great a deficiency of the Scriptures still exists. Not a single copy could be discovered in any of the cottages of the labourers at Israelsdorf, at a distance of about an hour's walk from Luebeck. Other places were found similarly situated. To meet these newly-discovered wants, 500 Bibles have been sent.

The Rostock Society, though with no particularly encouraging prospect, has resolved to make the experiment of circulating Bibles agreeably to the rules of this Society, and has received 200 copies.

The Society of Frankfort has not judged it right to adopt the new Regulations. Three respectable individuals have, however, united, and have undertaken to distribute the Canonical Scriptures. In acknowledging one grant of 1000 Testaments, they write—

We are thereby again enabled to avail ourselves of the advantageous situation of our town, and of the numerous opportunities which offer, to the glory of the Lord, and the furtherance of His kingdom.

In compliance with further requests, there have been voted to them 1800 Testaments more. They have made a commencement with 50 Bibles; and, finding that the difficulties in the way of their distribution did not prove so great as had been anticipated, they have asked for 300 additional copies, which have been gladly voted by your Committee.

From Hanau, the Secretary states—

We will cheerfully, and with the most conscientious fidelity, distribute such copies of the Sacred Scriptures as you may hereafter be pleased to entrust to us; and it is our earnest wish, that you may very often afford us opportunities for so doing, for our means are very scanty.

In consequence, 200 Bibles and 300 Testaments have been sent to this Society. To the closing paragraph of this Letter all now present will unite in a hearty Amen—

May the God of Peace maintain peace in His kingdom, and restore it where it is interrupted, that the enemy may lose his power!

Having had many demands for the Rev. Mr. Gossner's German Testament during the past year, your Committee have purchased 5000 copies from Munich.

Sept. 1827.

Though the Saxon Bible Society cannot comply with the Regulations which have been adopted by the British and Foreign Bible Society, it has requested to be supplied with a grant of New Testaments, which it will dispose of according to the terms upon which all grants are now uniformly given. Great activity prevails in this Society; and its valuable President, Count Einsiedel, continues to support the Institution with the same zeal as ever: 1000 Testaments have been voted to it by your Committee.

At Herrnuth, Bishop Fabricius has been more successful in his attempts to distribute Bibles conformably to the rules of the Society; and, in acknowledging one grant of 500 copies, he writes—

If the same demand continue, you will not have reason to regret their being forwarded hither.

Under date of February last, he writes—

With respect to Bibles, I am at present so situated as to be obliged to apply to your Committee for a fresh, and, I would add, an early supply; as otherwise I may soon find myself without a single copy in our Depository.

With sincerest pleasure, another grant of 500 copies has been placed at the disposal of this zealous individual.

In a Letter received from the Weimar Bible Society, the Secretary transmitting the Report writes—

Though with every reason to rejoice at the large distributions of Bibles in Families and Schools, which may have led to an idea that a Bible Society was not altogether wanted among us, Weimar must still take a degree of shame to itself, that, in reply to inquiries recently instituted on the part of the Upper Consistory here, it appears that there are nearly 1000 copies wanting in the Schools, and this only in six Dioceses; and that in the remaining eight Dioceses, at least as many more Bibles will be required.

Unable to meet these demands, the Secretary writes—

We shall be under the necessity of greatly circumscribing, if not wholly suspending, our gratuitous distributions of Bibles, and confining ourselves to issuing them at cost or reduced prices.

Your Committee, on reading the above statement, made a tender of 200 Bibles and 300 Testaments, which have been most gratefully accepted.

PRUSSIA.

While the Prussian Bible Society at Berlin has not felt at liberty to accede to the exclusion of the Apocrypha from its Bibles, it still maintains its regard for the British and Foreign Bible Society; and your Committee have had the plea—

sure of presenting it with 5000 copies of the New Testament and the Book of Psalms, bound together; which have proved a valuable boon, in consequence of the assistance required by the Auxiliaries of that Institution. The Secretary writes, "Our wants, and consequently our exertions, are daily increasing." A correspondent has found, during the past year, opportunities of distributing some hundreds of copies of your edition of the Bohemian New-Testament.

The Silesian Bible Society having sent an affecting representation of the losses sustained by some destructive fires, by which Churches and Schools, as well as other property, were consumed; and the people, in consequence, so far from being able to contribute any thing to the purchase of the Scriptures, standing in need of pecuniary relief, your Committee have given 500 Testaments and 300 Bibles, to relieve the wants created by these afflictive dispensations.

The Countess of Reden, President of the Buchwald Bible Association, which now comprehends eighty-five parishes, has renewed a request for Bibles, and observes—

We will take them as they may be offered, conformably to the Resolutions; and doubt not but that with the assistance of the Lord, we shall be able to dispose of them. . . . Notwithstanding all remonstrances, we adhere firmly to our resolution of never wholly giving away the Scriptures, except in cases of the most urgent necessity.

To the Buchwald Society, 300 German Bibles and 300 Testaments have been voted.

The Society at Buntzlau, in its Report for the present year, states, "It is really our sincere belief that we cannot with propriety circulate Bibles without the Apocrypha;" but individual Clergymen, connected with the Society at Buntzlau, have undertaken to make the trial with 200 copies. To this Society 500 copies of the Rev. Mr. Gossner's German Testament have been granted.

The Pomeranian and Ruegen Society have consented to make a trial with 50 Bibles. A Cavalry Officer in Pomerania has addressed your Committee, from Berlin, and informed them of a desire, on the part of many among his troops, to be possessed of a copy of the New Testament with the Book of Psalms: several of his brother Officers unite with him in the petition to the Society for assistance to remedy the want of the Scriptures among the men: to such a pe-

tition the Committee felt glad to listen; and have sent the applicants 600 German Testaments with the Book of Psalms.

To the Gumbinnen Society, which has been active in circulating New Testaments, in Polish and Lithuanian, 200 German Testaments have been granted.

At Dantzic, 300 German Bibles have been accepted by the Bible Society, the greater part of which have been already distributed: this Society, however, being connected with the Central Prussian Society, feels that it cannot repeat these distributions, contrary to the wishes of its Parent. A further aid of 500 Testaments has been given.

The Posen Society having many opportunities of circulating the Scriptures, which its own resources do not allow it to meet; and its operations having, in consequence of the scantiness of its means, been restricted; 200 German Bibles and 300 Testaments have been presented, to enable it to proceed.

At Neuwied every disposition has been manifested to fall in with the views of the Society. The result of Dr. Pinkerton's visit is still felt; and active exertions and inquiries are making at this place: 1000 German Bibles, together with 25 English and 25 French, have been granted to this Society; and, in acknowledging their arrival, the Secretary writes—

Every one of us has reason to be glad and thankful for it; inasmuch as we shall, probably in the course of this year, be enabled to accomplish the important object of our desire, and that there will be no cottage within the limits of our Society destitute of the Word of God.

These valuable friends have also requested 200 copies of Van Ess's Testament, which have been cheerfully voted. The words of the Secretary may be quoted here, as the words of all who have accepted grants during the past year—

We have opened a separate account for the 1050 Bibles; into which whatever is received from the sale shall be duly entered, in order that the proceeds may hereafter be remitted to you.

In this account, of course, the New Testaments will be included.

At Cologne, a similar disposition has happily been manifested. The friends of the Society there have opened (according to Dr. Pinkerton's suggestions when visiting them) various small depôts, which have answered their expectations. The hospitals and the prisons have engaged their attention, as well as the barracks. They have received the fol-

lowing assistance, to meet the growing demands—1800 of the Rev. Mr. Gossner's Testaments, 500 being for Elberfeld; and the two former grants of 700 Bibles, without the Apocrypha, mentioned in the last Report, having been circulated, 600 more have been placed at their disposal. The returns cannot be expected to be large, in this or other instances where poverty greatly prevails; and where, with reference to Bibles, it is desirable that they should be sold as cheap as possible, in order to promote the circulation of such as do not contain the Apocrypha.

To the Berg Bible Society, at Elberfeld, 800 New Testaments have been presented. The Report of this Institution is of a very gratifying character: many cases seem to have come within its knowledge, of persons who have been reclaimed from error and infidelity by the reading of the Scriptures. Their exertions are evidently on the increase.

An Association formed at Duesseldorf has had an interesting opening for introducing the Scriptures into the barracks at that place; and 500 Bibles have, in consequence of the application of a Clergyman, been placed at its disposal.

Dr. Steinkopff has again had the pleasure of visiting Count Von der Recke, a truly Christian philanthropist, residing at Dusselthal, and has solicited for him 250 Bibles and 100 Testaments.

In giving an account of the distribution of a former grant, a Clergyman at Warsaw observes—

It will appear to the glory of our great God, that the grain of mustard-seed, sown by your first grant of 100 Bibles and 500 Testaments, has multiplied every year; and I hope also has produced some fruit in the hearts and lives of those who have received it.

It appears that among the Jews, to whom the above writer is a Missionary, there is a considerable *stir about this way*, and that many had literally crowded to his house to obtain copies; and he had only to regret that his stock on hand was not far more considerable: 100 Hebrew Bibles, containing both Testaments, have been placed at his disposal, together with 100 Hebrew Old-Testaments, 300 Hebrew New-Testaments, 500 German Bibles, and 500 Testaments, with 50 English Bibles.

DENMARK.

The Danish Bible Society is actively proceeding. The Five Books of Moses, with the Psalms and Isaiah, in the language of Greenland, have been com-

pleted: 50 copies have been sent to that country; and a Missionary in Greenland is translating other parts of the Old Testament. A revised copy of the Icelandic New-Testament is nearly ready for printing.

From a Clergyman, to whom a grant of 100 copies of the New Testament had been entrusted, so satisfactory an account has been received of their distribution, that the Committee have cheerfully placed at his disposal 200 more: 100 copies have also been voted to a Gentleman at Egersund.

A Clergyman at Stavanger has also rendered an account of 200 Bibles and 2000 New-Testaments, placed at the disposal of himself and others in 1818. And he writes—

It appears, God be praised! that, particularly among the youthful classes, a desire is awakened of reading the Word of God; and a great number of young persons have, this year especially, provided themselves with New Testaments.

Considerable returns have been realized by sales; and, in applying for more copies, he observes, that he is able to offer to purchase them, his resources having been increased from the benevolent consideration of those concerned, through whose kindness he has had all the books brought to his residence, free of freight and all expenses.

Another Gentleman, to whom a grant had been voted, has rendered an account of their distribution, during a voyage which he made along the shores of Norway, in the course of the last summer: intending to visit such places in the course of the ensuing summer as he was not able to reach before, and which extend over a length of coast for 500 or 600 miles, he has earnestly entreated a further supply, and has been furnished with 1000 copies of the Danish Testament.

An edition of the Danish Testament, consisting of 5000 copies, has been finished by your Committee in this country during the past year.

SWEDEN.

In acknowledging a Letter from the Committee to the Swedish Bible Society, Count Rosenblad observes—

I ought not to conceal, that, in this year, demands for Bibles have been greater than usual; which will surely rejoice the Committee of the British and Foreign Bible Society so much the more, as the sacred fire here burning was lighted by them. By God's aid, this fire shall not go out.

An offer of 500 Testaments has been

cheerfully accepted; and it has been determined to print in this country an edition of the Swedish New-Testament, consisting of 5000 copies: the printing of the whole Bible, in the same language, is also a subject under consideration.

RUSSIA.

The operations of the Bible Societies in Russia have been suspended by an Imperial Ukase: in that document, however, the following consolatory sentence is found—

The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian Empire, I permit to be continued at the fixed prices.

Dr. Paterson, in forwarding a copy of the Ukase, writes—

I do not see that any thing remains for me to do, but to unite with you in committing the cause of the Russian Bible Society into the hands of the God of the Bible; who, we are sure, takes a deeper interest in the progress of His own truth than we can possibly do, and whose will it is that His Word should run and be glorified.

Dr. Paterson has kindly attended to the winding-up of the affairs of the British and Foreign Bible Society, as connected in some places with those of the Russian; and, in writing respecting some copies of the Scriptures lying at Odessa, has brought under the notice of the Committee the German Colonists in that quarter, for whose use he strongly solicited some German Testaments: 1000 copies have accordingly been sent.

ROMAN CATHOLICS.

The connexion of Dr. Van Ess with the Society has already been referred to. Various delays occurred in bringing the negotiations with him to a close; and his labours were, consequently, for a time in some measure suspended. In compliance with his earnest solicitations, 5000 copies were ordered for him in July, which have long since been distributed; and as soon as the arrangements with him were completed, orders were given for supplying the Depository over which he is placed, with 20,000 copies of his New Testament: the same opportunity was embraced of adding 800 Lutheran Bibles, without the Apocrypha, which your Committee rejoice to say he is perfectly willing to circulate. The stock thus provided will last but a short time; as your Committee have received a series of Letters from his different Correspondents, requesting more than 18,000 copies of the New Testament: the whole of

these demands your Committee have not had time to consider; but he has already received instructions for the issue of 11,800 copies.

Extracts from these Letters are given in the Report and Appendix: some of the most interesting will be found at pp. 317—319 of our Number for July: others we subjoin—

—A few days ago, several bergemen visited me, to whom I had given a copy of the New Testament last year: they could not sufficiently testify their delight at the perusal of the interesting "Bible Book," as they termed it; assuring me, at the same time, that, by lending it about in the places where they principally resided, a general desire had been created to obtain it. Urged by a similar wish, a person in affluent circumstances came to me, from a distance of 16 hours' walk, and requested me to sell him a copy of your New Testament: being somewhat anxious to know what led him to apply to me, I questioned him on the subject; and learned, that, having accidentally seen a New Testament in the hands of a private soldier to whom I had given it, he had in vain attempted to persuade him to sell it: not succeeding, and finding that I had originally furnished the book to the soldier, he was determined to apply at the fountain head; and took the journey accordingly.

—Besides attending to the children in the manufactories, I endeavour to put the Word of Life into the hands of workmen and common labourers; and have, in several instances, had the pleasure to perceive that it has manifested its saving power upon them: it is true, I cannot speak of a thorough change in sentiment and character; but still it affords me pleasure to perceive that our Catholic Brethren read and receive the Sacred Word in singleness of heart, and take it as it is, without judging it according to the rules of man's wisdom.

—The Rev. Mr. — wishes much to be able to distribute the Sacred Volume among his parishioners. They reside in about thirty different places; and, partly owing to their living so far remote from the Parish Church, and partly in consequence of the frequent returns of bad weather, they are obliged to spend many a Sunday without Divine Service.

Such are only a few of the many interesting specimens that might be adduced of the extensive correspondence which your Agent, Dr. Van Ess, is continually maintaining with every part of Germany; and how affectingly do they speak to the hearts of the friends of the Society! how affectingly do they prove, that though, through this indefatigable Agent, hundreds of thousands of copies have been distributed, yet hundreds of thousands more are still wanted! And if such be the state of the places within the circle of Dr. Van Ess's labour, what

must be the state of those who have no such active friend to care and provide for them!

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

PROCEEDINGS OF MR. BARKER IN
ROUMELIA.

IN May and June of last year Mr. Barker visited various places in Roumelia: we subjoin the chief parts of his communications.

Thessalonica.

The POPULATION is generally computed thus: Jews, from 25,000 to 30,000—Turks, from 15,000 to 20,000—Greeks, from 5000 to 6000—Turkish Jews, 1200—Europeans, mostly Roman Catholics, 150—Greek Catholics, 100—Protestants, 15.

The *Jews* have one chief Rabbi, with a considerable number of others under him, 36 synagogues, a large school, and several small. Their language is the Jewish-Spanish, which they read and write with the Rabbinical characters; and those who have had a superior education know also the Ancient Hebrew. There are among them a few bankers and merchants, and the rest are divided into brokers, shopkeepers, artisans, porters, and boatmen: they are very industrious, and, like the Jews in general in the Turkish Dominions, their chief aim is to amass money. On account of their number, they enjoy a little more consideration than in other towns in Turkey: in short, they are in commerce the leading wheel; for on their Sabbath, nothing hardly is done here, and the streets and bazars appear to have been deserted.

Of the *Turks* little is to be said: they are everywhere the same. They have several mosques and medrasses, or schools, where they are taught to write, and to read the Korân; and, outside of the town, they have a convent of dancing dervises: they are either farmers, merchants, tanners, or shopkeepers; of an indolent character—proud, haughty, and insolent.

The Archbishopric of Thessalonica embraces eight provinces, each of which has its respective Bishop. Before the Revolution, the *Greeks* of all these provinces, together with those of Thessalonica, were computed to be about 50,000; and now they are estimated at only 30,000. The greater number of those missing, emigrated; and the others have been killed. They have, in Thessalonica, an Archbishop and about 40 Priests, 12 large and 6 small churches; one school of upward of 100 scholars for Ancient Greek, and several small for the Romain; also a hospital and a plague house. They are clever, but not so industrious as the Jews. At present there are but a few merchants of this nation, having emigrated or been ruined by Aboul Nabout: they are principally shopkeepers, artisans, dyers, manufacturers, or sailors. Before the Revolution, the Greeks enjoyed apparent independence and some conside-

ration; but the cruelties exercised by Aboul Nabout on them in 1822 and 3, greatly depressed them, and they are now much cast down; for he not only killed and tormented them, but deprived them of all their wealth, and reduced them to misery. The present Pacha, an Albanian, has been, comparatively speaking, extremely mild to them, so that they begin again to breathe a little. Upward of 500 women and children were made slaves by the Turks, from the revolted provinces of Callamania, Cassandra, and Mount Athos; and were brought to Thessalonica for sale: it is supposed that more than half that number have regained their liberty, by the combined charity of the Christians: the others are still in slavery, mostly in this town and its environs. About 400 more were made slaves from the town of Naousta, which had also shaken off the Turkish Yoke for a time: many of these also have been liberated, but the remainder still linger in slavery. Such is the present state of the poor Greeks of this place; and I have been told, that, in the villages, they are faring still worse. Besides the great misery of the peasantry, they are daily ill-treated by the vagabond troops of the Pacha, who are stationed in different parts of the Pachalic for the tranquillity of the country, while they themselves are the enemies and robbers to be dreaded.

The *Jewish-Turks* are a sect which I have never heard mentioned before, although they tell me that some of them exist at Constandinople. The following information is all that I have been able to obtain concerning these people: they are called by the Turks *Donmethes*, or *renegados*, and are divided into three separate classes; viz. *Bezestenlithes*, *Ghoniolthes*, and *Cavalieros*: each class is distinct, as they do not intermarry; nor have they any kind of connexion one with the other or with the Turks. It is generally supposed that they still retain many of their Jewish Ceremonies and Observances; and many think, that, in secret, they are still Jews. In public, they affect not to know any but the Turkish Language; and, in their families, they often speak the Jewish-Spanish. They have Rabbies, or preachers, in their private worship; and, publicly, they go to the mosque. Their circumcision takes place, as with the Jews, about eight days after the birth of the child; while, if they followed the Turkish Custom, that ceremony ought to be delayed several years. With the Turks, before the ceremony of circumcision takes place, the children are dressed very gaudily, and are paraded about the town with music and a concourse of people; but the Jewish-Turks, on the contrary, have that ceremony performed privately in their houses. It is the firm opinion of many, that they are only Turks externally, in order that they may enjoy the same privileges with them.

Of the *European and Greek Roman-Catholics*, there is nothing to be said: the European, who are mostly from France and Italy, have a convent and two priests: the Greek are from Scio, and have been brought over to the pale of Rome: they have no church of their own, but frequent that of the Europeans.

Seres.

The town of Seres stands on the sloping part of a hill : having many trees intermixed with the houses, it has a pretty appearance at a distance, but the interior is a Turkish place, in the full force of the term. The country round is beautiful, and extremely fertile.

This province comprises about 80 country towns, villages, and chieflicks (small villages or farm-houses, which take this name when they are the sole property of a family). The Greek and Bulgarian Population in these places is computed to be upward of 100,000; but it is impossible to form a just idea on that head. In the town of Seres the inhabitants are supposed to be divided thus: Turks, upward of 15,000—Greeks, with strangers, 15,000—Jews, from 5000 to 6000.

The Greeks have a Metropolitan or Archbishop, with more than 40 priests, 21 churches, a small hospital and plague house, one school of about 50 boys for Ancient Greek, and several for the Romain.

The Archbishopric, like that of Thessalonica, is bought at Constantinople, from the Patriarch, by the Metropolitan: he makes afterward, as merchandise, the most of it, by selling to the priests the right of performing Divine Service; and these priests, according to their talents and the blind credulity of their parishioners, make the most that they can of their office; and they have many means to exert their talents, by imposing on the weak minds of the people. Besides the selling of the priest's office, the Metropolitan has many other perquisites, and often levies impositions on his Nation.

The temptation, under which the Greek Church has fallen into this deplorable condition, is thus stated—

As that Nation is obliged to pay large sums of money to the Grand Signior and to the officers of the Porte to support their privileges and maintain their Church Establishments, they are absolutely obliged to exert all their faculties to raise these sums, if they do not wish to see the total fall of their Church.

Mr. Barker proceeds—

I was well received by the Greek Metropolitan of Seres, Porpherius Mytilinos, another of the Rev. Mr. Leves's acquaintances: I informed him of my mission, presented him with the New Testament in Ancient and Modern Greek, and requested of him the permission to distribute the Sacred Scriptures among his followers: he told me that he was acquainted with the object of the Bible Society, and approved of it very much: he then called the priests and other persons that were in his house, and explained to them my views for visiting Seres, and finished by telling them that they had his sanction to purchase of the Sacred Scriptures in my possession. The first two or three days the Greeks did not appear for books; their minds being greatly occupied in the means to accumulate upward of a mil-

lion of piastres, which Usuf Pacha demanded of them as a loan, it being understood that they were never to see a para of it afterward: this Governor was on his way to his Pachalic, at Magnesia, near Smyrna: the poor Greeks shut their shops, and kept at home, fearing other persecutions from such despoilers of the country: the money was at last procured. Immediately after the departure of this Pacha, many persons applied for New Testaments; and in the course of two days, I sold 129 volumes, which were, in short, all that I could spare, wishing to carry with me the rest to the other places which I had to visit.

Now that the field is opened, I make no doubt a considerable number of copies of the Sacred Scriptures will be annually disposed of in this town, which possesses all the advantages necessary for a dépôt, it being situated in the midst of a great many towns and villages which communicate continually with this place. Seres is the entrepôt of merchandise that is bought for Thessalonica, besides the magazine of foreign goods that are destined for the interior. Mr. Sponti, who is both British consular-agent and merchant, has willingly offered his services to place in his magazine (the only European one in the town, and which is daily frequented by all sorts of people, and of all places in the vicinity), a good stock of the Sacred Scriptures, which I shall send him; and he will, besides, transmit to his friends in those towns which do not communicate frequently with Seres the Sacred Scriptures that will be required.

When I was on the point of starting for Drama, many persons applied for the Sacred Scriptures; among others, women and young men. I could give them only this consolation, that shortly all would be supplied with New Testaments; and I quitted Seres with the benedictions of the Greeks, who wished me a prosperous journey, and all that I could desire. I must observe here, that three or four hours previous to my departure, I sold about 60 volumes of New Testaments, and was absolutely obliged to quit that town, not to be tempted to give the rest that remained with me of those books. As I remained but ten days at Seres, I had no opportunity to witness the effect of this distribution on the minds of the Greeks; but, from their eagerness to become purchasers, I am inclined to think that the seed has been thrown on good ground.

Drama.

Drama is a small Turkish Town, at the lower hills of Minikeon Oros: it contains about 800 Turkish and 40 Greek Houses. It is a Greek Archbishopric; and contains, together with the districts of Zilna, Allistrati, and Nevrocope, upward of 103 villages, all of which are Bulgarian, and the inhabitants do not know Greek. In Drama, the Greeks have two churches; and a small school for beginners, of only 10 or 12 boys: the language of the place is the Bulgarian: a few strangers only know the Greek, to whom I sold about 26 New Testaments.

The Archbishop of Drama being at this

moment at Nevrocope, I went to pay him a visit, as that town was on my way: he received me very kindly, and I remained with him two days. He informed me that the villages in his diocese were all Bulgarian; and, with the exception of the persons in his service and a few strangers, not any of the inhabitants knew the Greek Language. He lamented very much that the Sacred Scriptures and Church Books were all either in Greek or Slavonian, neither of which is understood by the people. He grieved that no measures had ever been taken by their Prelates to translate the New Testament into the Bulgarian tongue, for the use of such a vast population attached to their Church, who understood no other; and he seemed quite delighted when I told him that the Bible Society would shortly print that work, since a MS. had been purchased for that purpose.* This Bishop is a good man: during my stay with him I acquired much information relative to the difficulties through which the Greek Church has to pass, in order to support its character with the Turkish Power, and not be entirely annihilated. In talking of the adoration of pictures, &c. by the Bulgarians, the Bishop observed, "Until they read and understand the Sacred Scriptures, such practices will be continued by them: at present they know nothing of the Christian Faith, for they have no Sacred Scriptures nor Church Books; and we, that are to teach them their faith, do not know their language." I distributed a few books to the Bishop's people, and sold a few more to some strangers who understood Greek.

Tartar Bazargik.

Tartar Bazargik is a large town, but has a very mean appearance; and being on a perfect plain, and no care taken to drain it from the superfluous water, the streets remain dirty, and nauseous smells proceed from them: this evil, and the stagnated waters of the rice-grounds occasion many fevers in the autumn, or as soon as the great heats commence. The population is computed as follows: Turkish Families, from 4000 to 5000—Bulgarian Families, 1000—Jewish Families, 60—Armenian Families, 40. The language generally spoken is the Bulgarian: the Turks, Armenians, and some of the Bulgarians, speak also Turkish. The Bulgarians have a Bishop, who is under the Archbishop of Philippopoli: the Bishopric contains about 60 villages, all Bulgarian. They have one church at Bazargik; and one School of 100 boys, where the Slavonian and Bulgarian are taught, but the Scholars never retain any thing of the former language but the characters, which serve afterwards to them to write and read the Bulgarian: their Church Books are in the Slavonian and Greek Tongues, but the people do not understand either; consequently the Bulgarian Sacred Scriptures, with the Slavonian characters, would be a great gift to them.

The Bishop, in whose house I lodged,

was kind to me: he is a very old man, and has a venerable appearance. I distributed a few books among his people who knew the Greek. Dr. Steffano, a Greek friend of mine, quitted Bazargik the day I arrived: he was come from Adrianople to attend the Governor, who was unwell; and he brought with him some New Testaments, as a well-wisher of the Bible Cause, and sold 30 volumes to those families who knew Greek: this Gentleman, on several occasions before, distributed the Sacred Scriptures for our account. Had I had with me the Holy Scriptures in Bulgarian, I should have had much to do at Bazargik; but here, as well as throughout the vast country I had visited, none but in that language are required.

Philippopoli.

Philippopoli is a considerable town, situated on four hills, and part of it in the plain: it is close to the river Maritza; and has a much better appearance than the other towns which I passed through. Its population, according to the best information which I had, is computed thus, in Families: Turkish, from 5000 to 6000—Bulgarian, 1500—Greek Roman-Catholic, 200—Gypsies, 200—Armenian, 50—Jewish, 40.

The Greeks have a Metropolitan, who has in his Archbishopric 180 towns and villages; all Bulgarian excepting four, which are inhabited by Greeks: they have in Philippopoli four churches and two chapels: the languages in use among them are the Bulgarian and Greek; but Greek is not generally known, and they speak it indifferently: many know how to read it, but the Bulgarian is preferred. The Greek Roman-Catholics originate principally from the islands of the Archipelago, whose ancestors were brought over to the pale of Rome. The Gypsies are stationary: they attend, strange to say, the Greek Church three times a-year; on Christmas, New-year's Day, and Easter: at other times they never go to Church, nor is it known if they have any ritual ceremonies among them: in general, these people, in Turkey, are looked upon as having no religion; and, excepting at Kutaieh, I do not remember to have seen them any where else residing in towns: here they speak the Bulgarian. The Jews know the Jewish Spanish, and are not to be distinguished from those of Constantinople, Salonica, &c.

The best part of the town is the Greek Quarter: it is situated on the principal hill, which has a commanding view of the town. I lodged with the Greek Archbishop, a very good man, and a friend of the Rev. Mr. Leeves. As I had no Sacred Scriptures with me, I had the intention to wait the arrival of some; but the Archbishop begged me not to do so, but proceed to Adrianople, and from thence send some to a trustworthy person to sell, as if they were merchandise, and he would see that they were distributed: the Bishop, who perfectly knows the object of our Society, from his acquaintance with the Rev. Mr. Leeves, assured me that he would, on the arrival of the books at Philippopoli, co-operate with the person whom I should send them to, in the distribution.

* I was sorry, on my arrival at Constantinople, to learn that this MS. proved to be defective, in consequence of which it has been rejected.

CHURCH MISSIONARY SOCIETY.

Letter from Rev. C. F. Schlienz, on entering upon his Labours.

THE arrival of Mr. Schlienz at Malta was noticed at p. 343. Under date of the 24th of May, he thus speaks of his situation and prospects—

After having spent some weeks in Malta, I find it incumbent upon me to send you some account in respect to my new Missionary Station. Having met the kind reception at Mr. Jowett's and the friendly welcome of some of the Missionary Brethren and Friends in Malta, I was gradually introduced by Mr. Jowett into those branches of business, which at present seemed most expedient and necessary for me.

He first directed my attention to a nearer consideration of the measures, according to which the Committee desire that I should act, while employed in the service of the Society at this Station. On this account, he gave me the Instructions which were delivered to him on his first departure for Malta: besides this, Mr. Jowett deliberated with me on the same important subject: the consideration of those most valuable Instructions, in connection with the few concise remarks that Mr. Jowett made upon them, not only impressed afresh on my mind the peculiar nature and importance of the Missionary Work in the Mediterranean; but also confirmed the persuasion, that the measures which the Committee have adopted, and which their Literary Representative has for many years so successfully applied, for the propagation of Christian Knowledge around the Mediterranean, are of such a nature, that I most readily and cheerfully coincide to apply them in my future Missionary Exertions at this Station.

At the same time, these Instructions pointed out clearly my great insufficiency to discharge, in any satisfactory manner, the important obligations which they impose upon me. It is, indeed, but with a little strength that I begin my work; and my future usefulness at this Station depends chiefly upon the qualification which I must get here for it. But though I am humbled on account of my weakness, I do not despair: nor shall Satan, by his suggestions of this kind, weaken faith or diminish hope. The work which I perform is the Lord's, and the Lord is my strength; and it is prin-

cipally for these reasons, that I shall continue both to labour and to hope; since with the Lord I never shall be ashamed.

Besides this main source of encouragement, there are several other circumstances, which render my situation even delightful to me. Among these, I reckon especially the happy lot to be benefitted by the highly-valuable connexion of Mr. Jowett. His kind and most instructive behaviour, his good advice, and the example which he sets forth in zeal and faithfulness towards his highly-important work, are calculated to prove beneficial to me in many respects. I have left a Father and Mother in my native country; and the Lord, according to His promise, has plentifully recompensed it to me.

My ardent desire, in respect to Mr. Jowett, is, that I may soon become fit to relieve him somewhat in his most arduous work; the weight of which, he was under the necessity of bearing for many years nearly alone; so that he has indeed been quite weakened under it.

My principal occupations, hitherto, have consisted in preaching in English and learning Arabic. The Arabic, which I have begun with Mr. Phares, an Arabic Youth, gives me indeed much pleasure; and if the Lord strengthens my health, I think I shall soon be able to make a good use of it, not only as regards the Press, but also in respect to Mr. Phares, who is very much in need of a sound knowledge of the Gospel, and who gives good hope of receiving it.

India within the Ganges.

Bishop Heber's Manner of Travelling on his Visitation.

WHILE on his first and extensive Visitation of his vast Diocese, the late Bishop Heber gave, from Barrechar, in Guzerat, in March 1825, the following lively description of his mode of travelling:—

Of the way of performing these long journeys in India, I was myself very imperfectly informed before I came here; and, even then, it was long before I could believe how vast and cumbersome an apparatus of attendance and supplies of every kind was necessary, to travel in any degree of comfort or security. On the river, indeed, so long as that lasted, our progress is easy and

pleasant, bating a little heat and a few storms—carried on by a strong south-eastern breeze, in a very roomy and comfortable boat, against the stream of a majestic body of water, with a breadth, during the rainy season, so high up as Patna, of from six to nine miles, and even above Patna, as far as Cawnpore, in no place narrower than the Mersey opposite Liverpool: but it is after leaving the Ganges for the land journey, that, if not the tug, yet no small part of the *apparatus, proventus, et commensus* of war, commences.

It has been my wish, on many accounts, to travel without unnecessary display. My tents, equipments, and number of servants, are all on the smallest scale which comfort or propriety would admit of: they all fall short of what are usually taken by the Collectors of Districts; and, in comparison of what the Commander-in-Chief had with him the year before last, I have found people disposed to cry out against them as quite insufficient: nor have I asked for a single soldier or trooper beyond what the Commanding Officers of Districts have themselves offered as necessary and suitable. Yet, for myself and Dr. Smith, the united numbers amount to three elephants, above twenty camels, five horses, besides ponies for our principal servants, twenty-six servants, twenty-six bearers of burdens, fifteen clashees to pitch and remove tents, elephant and camel drivers, I believe, thirteen; and, since we have left the Company's territories and entered Rajapootam, a guard of eighteen irregular horse, and forty-five sipahees on foot, including native officers. Nor is this all: for there is a number of petty tradesmen and other poor people, whose road is the same as ours, and who have asked permission to encamp near us and travel under our protection; so that yesterday, when I found it expedient, on account of the scarcity which prevails in these provinces, to order an allowance of flour, by way of Sunday Dinner, to every person in camp, the number of heads was returned one hundred and sixty-five.

With all these formidable numbers, you must not, however, suppose that any exorbitant luxury reigns in my tent: our fare is, in fact, as homely as any two farmers in England sit down to; and, if it be sometimes exuberant, the fault must be laid on a country

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where we must take a whole sheep or kid, if we would have animal food at all, and where neither sheep nor kid will, when killed, remain eatable more than a day or two. The truth is, that where people carry every thing with them—tent, bed, furniture, wine, beer, and crockery—for six months together, no small quantity of beasts of burden may well be supposed necessary; and, in countries such as those which I have now been traversing, where every man is armed—where every third or fourth man, a few years since, was a thief by profession—and where, in spite of English influence and supremacy, the forests, mountains, and multitudes of petty sovereignties, afford all possible scope for the practical application of Wordsworth's "good old rule"—you may believe me, that it is neither pomp nor cowardice which has thus fenced your friend in with spears, shields, and bayonets.

Bishop Heber's Testimony to Schwartz.

Of Schwartz and his fifty years' labour among the Heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European Governments, I need give you no account, except that my idea of him has been raised since I came into the South of India.

I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet—and that the veneration, which the people paid, and still pay him (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue), was purchased by some unwarrantable compromise with their prejudices.

I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) Missionaries who have appeared since the Apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and, in his political negotiations (employments which he never sought, but which fell in his way), he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the Orphan Prince entrusted to his care, and from attempting whose con-

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version to Christianity he seems to have abstained from a feeling of honour.

His other converts were between six and seven thousand, besides those which his predecessors and companions in the Cause had brought over: the number is gradually increasing; and there are now in the South of India about two hundred Protestant Congregations, the numbers of which have been sometimes vaguely stated at forty thousand. I doubt whether they reach fifteen thousand; but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower caste of Indians (for even these Christians retain many prejudices of caste), and in point of knowledge and morality are said to be extremely inferior.

The Brahmins, being limited to voluntary votaries, have now often very hard work to speed the ponderous wheels of Suon and Bali through the deep lanes of this fertile country. This is, however, still the most favoured land of Brahminism, and the temples are larger and more beautiful than any which I have seen in Northern India. They are also decidedly older; but as to their very remote age, I am still incredulous.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.

Third Anniversary of the Calcutta Association.

THIS Meeting was held, in the Town Hall, on the evening of the 15th of December; the Venerable Archdeacon Corrie, President, in the Chair.

Movers and Seconders.

Rev. T. Robertson, and Rev. Michael Wilkinson—E. Bird, Esq., and Rev. John Perowne—M. Gisborne, Esq., and J. Dougal, Esq.—and Rev. Theophilus Reichardt, and Rev. Decar Schmid.

The Receipts of the Year, including the balance in hand, were 6444 rupees: the Payments amounted to nearly that sum, and exceeded the actual contributions of the year. On this subject it was reported—

Your Committee regret to state, that, in consequence of increased labour, their funds are nearly expended: they would also remark, that their monthly expenditure is, upon an average, above 300 rupees; to meet which their subscriptions only amount to one-fourth of this sum.

A Collection was made after the

Meeting, which amounted to 662 rupees.

We shall extract the substance of the Report.

State of Bengalee Schools.

An account of these Schools was given, from the Third Report of the Auxiliary and other documents, at pp. 385—387 of our last Number. It appears from the Third Report of the Association, that six of these Schools had been under the charge of the Association, and seven under that of the Auxiliary; but that, since the beginning of 1826, all have been supported and directed by the Association. The average number of Boys on the books is 80 for each of the Thirteen Schools: the Committee of the Association report—

The books used for the instruction of the children are Spelling and Reading Lessons, a Catechism, and Geography. Writing and Arithmetic are daily taught, and the improvement of the Boys is equal to your Committee's expectations.

Quarterly Examinations have been continued, and ample satisfaction is afforded by this new arrangement: the trouble of collecting the Boys is very inconsiderable, while the advantage to the School-Sircars and Children fully repays the extra trouble which the plan involves. On these occasions the boys from the first classes only are assembled; so that the friends of education may have opportunities of witnessing the progress of the children, without occupying too great a portion of their time.

During the examinations, many important features of the Hindoo Character are developed. The answers which are generally elicited, prove that the Pundits as well as scholars exercise considerable attention, in order to understand the books which they read; and it is an encouraging fact, that many of the children are capable of replying in a most satisfactory manner to questions proposed to them on the leading points of Christianity.

The Committee have to regret, with every other Missionary Body, that the boys remain so short a time at school: soon after they have risen to the first classes, where they have the best oppor-

tunities for understanding the Gospel-plan of Salvation, and storing their minds with useful knowledge, they are generally obliged to seek employment, and leave the school before a fair opportunity has been given for forming their own sentiments on religious subjects. These are difficulties which the friends of education will bear in mind, lest too much should be expected from this branch of your Committee's labours.

Expense of School-Rooms.

More than one-sixth of the expenditure of the year by the Association was on account of School-Rooms: on this subject the Committee state—

The mode of building School-Rooms, of the dimensions and materials suitable for the accommodation of 80 or 100 boys, involves, in the course of a few years, very considerable expense, from the frequent repairs which are necessary after the rainy seasons; and though your Committee feel assured that by erecting buildings of brick with PUCKA roofs, considerable expense might be eventually prevented, yet the first cost would be so immense, that there appears no immediate prospect of obtaining means to carry this into effect.

During the past year, your Committee have re-erected five School-Rooms, besides defraying the monthly repairs of mats and roofs, which require continued attention.

It will be borne in mind that the School-Rooms which the Committee took charge of were in a state of comparative decay when they passed from the Society; but this was unavoidable, in consequence of the length of time during which many of them had been standing.

State and Disposition of the Natives.

To what appears on this subject at pp. 383, 384 of our last Number, we now add what follows, from the Third Report of the Association:—

It would be tedious to go into lengthened details respecting the questions which are agitated by the Hindoos on the subject of religion; and it would be difficult to ascertain whether they are sincere in their declarations or not. The great majority of them are too ignorant to give any explanation of their own faith; and have not the most remote idea of Almighty God in the way in which true religion represents His character and perfections: others, who pre-

tend to know the Hindoo System from its own Shasters, are either Atheists, Pantheists, or Fatalists. It seems, therefore, in vain to expect good fruit from principles, which are so much at variance with the Revealed Will of God; and it is only from the precepts of the Bible and the influence of the Gospel on the heart, that we can ever hope to see Mussulmans and Hindoos embrace a purer faith and adopt a more reasonable system.

To what extent the blessings of Salvation are received, or how far many of them go toward the full persuasion of the truth, your Committee are unable to decide; but, judging in Christian Charity, many of them seem either very uncomfortable in their present condition and are approaching toward Christianity, or else they wish to be considered so in order to avoid the imputations which many of the enlightened men among them frequently apply to idolatry and to the Hindoo System generally. It is very common to hear them confess that their religious opinions differ very considerably, and that the gods themselves have been at variance and war—that very few can rightly understand their sacred books—that they are left almost in the dark as to futurity—that they have no idea of a resurrection from the dead or of a future judgment: others confess that their condition is bad; and declare that they do not worship idols, but on the contrary despise and abhor the practice—that they are Christians at heart—that they know the excellence of our Scriptures and read them at home—and that, in a few years, they will act as Christians do; and that even now many of them do in secret what Christians do openly.

Nor are these expressions merely made in private; for several of them frequently declare, in the presence of sixty or eighty of their countrymen, that they neither obey the Hindoo Shasters, nor acknowledge the Brahmins as superior to the rest of men, nor regard the Ganges or the Debtas. Others say that they wish to be baptized, but know the consequences, viz. that their property, their honour, their family possessions must be given up, according to the Hindoo Law; and that unless they are certain of common comforts, they must decline the important step of becoming Christians.

Christianity accessible to the Higher Order of Natives.

The Committee of the Association remark—

It has been publicly laid to the charge of Missionaries in this part of India, that no attention has been paid to the higher order of Natives, to induce them to accept Christianity. To this your Committee reply, that the houses of Missionaries are known to be open to all classes of men; to the rich as well as to the poor, if they consider the subject worthy of their attention: and since Missionaries are on the most friendly terms with the rich Natives, and discuss common and scientific subjects with them, and even point out the advantages likely to be derived from adopting a better religious system than they at present possess, it is only fair to observe, that the rich Hindoos may hear the doctrines of Christianity explained to them whenever they feel inclined to attend to the important subject. But, lest the means adopted should be considered by some insufficient, one remedy is at hand, viz. that those individuals, who advocate the necessity of other arrangements, come forward with their donations for erecting suitable Churches, where the more respectable class of Natives may assemble to hear the grounds on which Christianity claims their attention fully illustrated and explained.

Opening of the Chapel at Mirzapore.

The Committee add—

Until such provision be made, your Committee would direct the attention of their friends to a neatly-finished Pucka Chapel lately built at Mirzapore, and opened on the 12th of November last. To the building of this Chapel your Committee, at the suggestion of the late lamented Bishop Heber, voted 2000 Rupees; the half of which sum was supplied by his Lordship at the last Anniversary Meeting, only twelve months ago. The Services in the New Chapel at Mirzapore are conducted agreeably to the rites of the Church of England, in the Bengalee Language; and all who wish well to their servants when they begin to inquire after Christianity, are recommended to point out to them the advantages which are likely to result from attending the means of grace which are thus provided.

The foundation-stone of this Chapel was laid, by the Archdeacon, about seven months before it was opened: of this occasion it is said—

A considerable number of Native Christians were assembled in the Chapel, the doors of which were thronged by crowds

of Heathens and Mussulmans. The Ven. Archdeacon Corrie was present on the occasion. The Service was conducted by the Church Missionaries, one of whom, the Rev. W. Deerr, preached on Mark xvi. 15. It is remarkable that this Church forms the first in Bengal for Native Christians, in which the Services are conducted in the Bengalee Language according to the Liturgy of the Established Church. Service is regularly performed on Sundays, in the morning, commencing at eight o'clock, and in the afternoon, at four; to which all persons who are conversant in the Bengalee Language are particularly invited.

LADIES' SOCIETY FOR NATIVE-FEMALE EDUCATION.

Fifth Examination of the Schools.

A NOTICE of the Fourth Examination appears at p. 348 of our last Volume: the following Report of the Fifth is taken from the "Missionary Intelligence" of the Church Missionary Auxiliary.

An Examination took place on Saturday the 23d of December 1826, according to advertisement, at the Episcopal Residence, Chowringhee, of the Scholars under the Patronage of the Ladies' Society for Native-Female Education. Mrs. Heber, Mrs. Harington, Lady Franks, and about 200 other Ladies of the Settlement honoured the Examination with their presence. There were but few Native Gentlemen; but, among them, was Rajah Boidenauth Roy, who distinguished himself last year by his munificent donation toward the building of the Central School: the Rajah took an active part in the examination of some of the classes. The appearance of the Scholars was more favourable than on any former occasion: a considerable proportion were of an age capable of benefitting by the instruction imparted; thus manifesting, on the part of the Native Population, an increased confidence in the teachers. Of about 540 Girls who are in daily attendance in the different Schools, 200 were examined. They are taught generally in the Elementary Books supplied by the School-Book Society: some of them were examined in the little work on Geography, and pointed out, on the beautiful Map now bound up with that work, the countries and places respecting which they were questioned: they were examined also in the Gospels,

which are given them in separate copies—in Watts's Catechism—and in the "Conversations between a Mother and her Daughter," which contain questions on the Creation, the Ten Commandments, and on the Way of Salvation as taught in the Christian Scriptures: they also read and learn by heart short prayers and translations of hymns, which have been prepared chiefly for their use. Many of the Girls manifest great readiness in explaining the meaning of words which occur in their lessons, and the meaning of the passages which they read. A poor BLIND Girl, about 13 years of age, excited considerable interest: she has, from listening to the other children, got by heart many passages from the Gospels; and repeated very correctly the greater part of the Second Chapter of the Gospel of St. Luke. The Examination commenced by the Girls singing the hymn, "Come ye sinners, poor and wretched," according to their own tune, which had been taught them by the Blind Girl. At the close of the Examination the Girls repeated the Lord's Prayer, which they had all committed to memory. On the whole, the progress in the state of these Schools is manifest, both in respect of the appearance and acquirements of the children.

Several persons, conversant in Bengalee, engaged in examining separate classes; by which means the whole was got through in moderate time: and the company separated with a general feeling of satisfaction with the measures adopted by the Ladies' Society, and anticipations of solid advantage to the objects of their benevolent exertions.

Among the specimens of work performed by the School Girls was also a Sampler, very well executed by a Native-Christian Woman, who has been taught at the Church-Mission Premises. It is intended as a present for Lady Hastings, and the following inscription is wrought on it:—

UNDER THE PATRONAGE OF THE
MOST NOBLE HOUSE OF HASTINGS,
WE POOR HINDOO FEMALES
FIRST BEGAN TO ENJOY THE BLESSINGS OF
EDUCATION,
FEBRUARY, 1822.

About 1000 Rupees were added to the Funds of the Society, by subscriptions, and by the sale of fancy articles.

Second Report of the Ladies' Association.

At the Second Annual Meeting the Ladies' Association in aid of

the Society, held at the Old-Church Room, on the 29th of January, George Money, Esq. in the Chair, a Report was delivered, of which we extract the substance:—

Since their First Report was published your Committee had been supporting Twelve Schools; but two of these were closed some time since, for want of funds: the remaining Ten Schools contain about 160 Girls, most of whom are Mahomedans. It is found by experience that this class of children leave school at an earlier age than the children of Hindoos.

The Catechisms and other preparatory books suited to the ages and capacities of the children have been used in the schools, and the highest classes read the Gospels.

In your Committee's last Report, reference was made to the desirableness of having a regular Superintendent, who should be paid from the funds of the Association: that object has been realized during the past year, by Miss Hebron kindly undertaking that laborious charge: the children found in her a most efficient friend, and she proved herself on all occasions deeply interested in the improvement of the Native Females: the Committee have to regret that domestic arrangements have made it necessary for her to relinquish the charge, having lately gone with her family to Chunar. The labours, however, in which she could no longer engage, have been kindly undertaken by Eight Young Ladies, who will visit the schools alternately; and if this plan can be continued without inconvenience to those young friends who are assisting in the good work, your Committee would feel thankful, both because it is more likely to extend a proper feeling regarding their own sex, and also because it would be in accordance with that economy which it is necessary to observe.

The Second Annual Examination was held at the Church-Mission Premises on the 4th of December last, and was well attended. Several of the Girls read with ease, and answered many interesting questions to the satisfaction of those who examined them. Monthly Examinations have also been regularly held in the Intally School-Room during the past year; and the Committee trust that they have had a good effect among the children.

During the past year there has been

realized, for the various objects of the Association, the sum of 2436 Sicca Rupees: the expenditure has amounted to 2387.

CULNA.

CHURCH MISSIONARY SOCIETY.

AN account of this new and promising Station was given at p. 74 of the Survey. As it was found requisite, on account of health, that buildings should be erected by the Society if Mr. and Mrs. Deerr were to be permanently stationed at Culna, the state of the funds at the disposal of the Auxiliary led the Committee to pass, in September, the following Resolution:—

—That, as the funds at the disposal of the Committee do not at present allow them to erect a building for his residence at Culna, and as nevertheless it is extremely desirable permanently to occupy Culna as a Missionary Station in connexion with the Society, the Assistant Secretary be desired to represent the case to the Secretaries of the Parent Society, and to inquire whether, under the peculiar circumstances of the case, the Committee would not place at their disposal such a sum as would be sufficient for this purpose.

At the Meeting of the Committee in October, it was resolved to give up for the present the intention of building at Culna, and to carry on the superintendence of the Schools from Burdwan till the funds should allow of forming a regular establishment at Culna. Mr. Deerr had returned to Calcutta after forming the Schools at Culna, and had visited them from Calcutta: the people, having been apprised of his intention to withdraw, addressed to Archdeacon Corrie, in Bengalee, under date of Nov. 18, 1826, the following

*Petition from the Principal Inhabitants
for a School.*

Salutation to the Rev. Mr. Corrie.—

May he live for ever!

The humble Petition of the Inhabitants
of Culna,

Respectfully sheweth—

That it has given them exceedingly
great pleasure that you have established

Schools among them, by which means
their Children have enjoyed peculiar
advantages.

They are, however, now informed by
the Rev. Mr. Deerr, that, in consequence
of his being engaged in Calcutta, it will
be impossible for him to remain longer
among them, on which account the
Schools must necessarily be closed.

They acknowledge that they formerly
entertained some slight degree of apprehension concerning your Sacred Books; but, in consequence of the Rev. Mr. Deerr making known to them these your Scriptures, not only have their fears entirely vanished, but they consider that these Books are deserving of the most unqualified reception (most exceedingly acceptable) and highly beneficial; and, on this account, they consider themselves equally benefitted; and rejoice as much as a man born blind when he receives his sight.

Your Petitioners, therefore, most respectfully solicit that you, Reverend Sir, (Avatar of Holiness,) will condescend to allow Mr. Deerr to remain among them. He is an excellent and learned man, and is peaceable towards all. If, therefore, you will grant this request, not only will their Children have the advantage of his instruction, but the dawn of knowledge will even begin among themselves.

(Signed) Gorachund Gosami,
Kalee Dash Sharbobbhoum,
Mohash Turkopunchanoh,
Shambooram Turkalunkar,
Ramkanta Seromoni,
Bishasher Bhotachargio,
Gunga Narayun Bhotacharg,
Kali Dash Mookapadhago,
Neelomoni Gungopadhago,
Bhagobot Sukar,
Bacharam Mullick,
Brojumohun Roy,
Moddun Mohun Roy,
Modhur Mohun Roy,
Gagaroho.

This Petition induced the Committee, at their Meeting in December, to resolve on the immediate erection of a temporary building at Culna, to be occupied by Mr. Deerr and his family till a more permanent structure could be raised.

*Importance and Promising Character of
this Station.*

Mr. Deerr's account of his inter-

views with the people of Culna will interest our Readers: he thus writes to the Archdeacon—

As it was doubtful whether the Station could be maintained, I thought it best to speak freely in order that I might come to a clear understanding of the disposition of the people. I therefore informed them, that the Gentlemen under whose direction I acted were in doubt whether they would continue the Station; and added, "There are other Stations, where I am required, and where things are going on prosperously: why should we continue at a Station where it is not certain whether the people will acknowledge the favour done to them with gratitude? Now, to tell you the truth, I am come to promote your welfare: in furtherance of which, I instruct your children and preach to the adults, to make them acquainted with the truth, which it is my duty to do wherever I go, and the neglect of which would render me guilty; but if I discharge my duty to you and you refuse the offer, then no harm can be laid to me, and I am quit of blame. Now if the people here should be hard and wickedly obstinate, and out of enmity oppose, then for all our trouble and expense I should have grief only." Then the Talookdar (the most esteemed man in the place) said—"I do not think that any body will have a dislike to hear the truth, far less oppose it." In reply, I remarked that "many a truth might be hard to hear; as, for instance, you see here, in the Ganges, the people take a lump of mud and make the Siva-linga of it—call that abomination the image of God—and worship it! Now I cannot but inform them that such a thing is blasphemy against the majesty of God." He answered—"It may be that all will not assent to what you say; but this I know, that you will meet with no obstruction in discharging your duty." The Talookdar is a Brahmin, and Gooroo (Spiritual Guide) of a great number of persons: he has many living with him; some of whom he sent privately to tell the people, that, when they met me, they should behave so that I might not leave the place.

The next day I intended to visit one of the Schools in Ombica, where the most respectable people generally assemble in great numbers to meet me when I come; but, on finding that I could not go, I sent them word that some of the most respectable people might come to

see me at home. My own people in the mean time told them, that it is likely that the place will be given up: and that this particularly would be the case if I should find that they would not be desirous to hear the Gospel; "for," they added, "he will teach your children in the schools the Gospel, and to the adults he will preach it." "And what will be the subject of his preaching?" they inquired. The Pundits replied, "The truth of God." Then they said to my Pundits—"You are learned men, and acquainted with our religion and that which the Sahib will preach: is it a good thing which he will establish among us?" They said, "It is very good." But, as these men were my servants, the people went to the Talookdar, who said to them, "The doctrine of the Sahibs differs from ours, it is true; but the matter is just as sugar-cane, of which some kinds differ in many respects from others, but sugar is the thing looked for. Our religion is like sugar-cane, from which, through many operations, sugar is obtained: the Sahibs' religion offers the sugar at once. Thus, through our Debtas, we intend to obtain the knowledge of Brahma (the eternal Great Spirit)—the Sahibs' religion teaches the knowledge of Brahma at once." From the Talookdar, they then went to another esteemed Pundit, or expounder of their law; who answered them, "That the message which the Sahib will deliver is good, you need not fear: I shall teach it myself in the school." I formed a school in his compound, the charge of which one of his people will take. In the evening the people came to me, about twelve in number; and promised every thing to my satisfaction. I am told that these, and some others with whom I came in contact, are the first people of the place. I confess that I never was favoured, while in Burdwan, with an opportunity of such close access to the people. I promised them that I would do all that I could for them, by intercession with the Gentlemen under whose direction I acted, that the Station might be continued; and they are now anxious to hear your determination, and to know what the message may be which I have to deliver to them.

I left the place with much satisfaction. My Pundits also said, that they were greatly encouraged by this occasion; and have now no fear that any body can say any thing hereafter against them, as

they have now been fully acquainted with the end of my coming. Although, as I suppose, their whole conduct resulted from self-interested motives, the people in general wishing that their children may be instructed free of expense, and others may have other designs; yet, considering the circumstances of this country, it appears to me one of the most promising openings. We cannot expect that people, who are *dead in trespasses and sins*, and who are involved in such darkness and manifold deceptions as these are, should desire a teacher for themselves from a thirst after spiritual knowledge: if they were sensible of their misery and danger, it would not be so great as it is: however, they are now informed, that it will be considered my duty to make known to them the Divine Oracles; and, as they said among themselves, as I am told, "If it is his duty to make known his message he can have no ill intention," and have expressed a willingness to hear, should we not be without excuse if they were neglected?

Before the Committee of the Auxiliary had determined on the immediate occupation of Culna as a permanent Station, Mr. Deerr thus further stated his views relative to the prospects opening among the people:—

How willing the people of Culna are to hear the Gospel, the Committee already know; and the remarks concerning that place, which have lately appeared in the Report of the Bengal Auxiliary of the London Missionary Society, afford great encouragement to a Missionary to settle there. The Schools there are promising indeed: the Eight Boys' Schools are full of big boys, more so than at any other Station occupied by our Society in this Presidency: neither are the Female Schools, comparatively speaking, ill attended. One thing is particularly pleasing; viz. that in Culna and Omhica, there is no Native Bengalee School; but all the children are under our instruction. With the principal inhabitants of the place I have already formed acquaintance. I look for success, however, only to the blessing of our Lord, whose grace is not confined to any particular place. Neither can I assign any particular reason, beside what has already been said, why I should expect more there than in other places: never-

theless, as the beginning has been successful, so far as we can judge from present circumstances, it would grieve me to the heart if I were obliged to advise the Committee to give up the Station. I would not, however, omit to mention, that the lower classes in Culna are as much depraved as in any other place: they are equally addicted to imposition and deceit.

Culna has advantages which Calcutta has not; and, on the other hand, Calcutta has advantages which Culna has not. Thus, for instance, in Out-stations, a Missionary is observed and watched in all his proceedings, so that his conduct (when it is what it ought to be) may serve as a lesson to the Heathen; whereas, in a City, like Calcutta, his character cannot become so well known. During my stay in Calcutta, I have plainly seen how well the Missionary Work is going on there, and how much need there is of more Labourers: for the last five or six months, I never returned from the Chapel without inward satisfaction: at any hour, when time and strength will allow it, a Missionary can get a considerable Congregation in a few minutes: the hearers usually stay a considerable time, and I know the faces of several persons from their frequent attendance. How much good may be expected, when a Course of Instruction is continued in a place like Calcutta, where the people are independent of one another! I cannot conceive, that a man could any where spend his time and strength more usefully than there. In Calcutta, a Missionary can conveniently go to any place; the work being in the heart of the city: this is not the case in Burdwan: there, access to the bulk of the people has not yet been so fully gained: the work there proceeds from the extremities toward the centre; whereas, in Calcutta, the work is going on, like the operations of Nature, from the centre to the extremities. In Burdwan, the Schools are at so great a distance, that a European will scarcely be able to endure the labour of superintendence: my constitution, at least, has been greatly injured there, by exposing myself frequently whole days to the sun; and if the Missionary does not himself visit the Schools, the work will scarcely be worth the expense. With my reduced strength, it would be impossible for me to endure the labour which the Bengalee Schools there require.

It has been long ago my heart's desire, and it is still so, to settle in Culna; but

as my health is in such a weak state, particularly after the attack of cholera which I had last year, and as there is no medical advice to be had in Culna, some of our friends have doubted whether it would be advisable for me to go there: the place, however, being near the River, we could easily obtain medical advice in Calcutta; except in the hot season, when the coming down requires more time. I wish only to add, that, if the Committee would be pleased to settle us there, we should cheerfully go to that promising field of labour. In this case, it would be absolutely necessary that the Society should provide us with a house: unless this be done, I could not venture to proceed thither. I last year sent to the Committee a Plan, with two Estimates, both for a Pucka House and a Pucka Bungalow, drawn up by Capt. Peckett, Barrack-Master in Burdwan: the estimate for the House amounts to 4632 rupees, and that for a Bungalow to 4214, contingencies not included. If the Committee will allow me 4200 rupees, I hope to erect a comfortable residence for that sum, and this sum I will manage in no case to exceed.

Mr. Deerr refers in this extract to a passage relative to Culna in the Report of another Society: the passage, which here follows, contains the testimony of several Missionaries of the London Missionary Society, who visited Culna in the course of a Missionary Tour.

At Culna, two of our number visited a School which is under the patronage of the Church Missionary Society, but which was originally established by the Rev. Robert May, and for some years was supported by the Hon. Company. The boys read exceedingly well; though their knowledge of the religious publications which had been lately introduced among them was, of course, very limited.

We were much pleased also with a Female School which had lately been established, and which consisted of about twenty girls: they read in a Book of Fables very well, and repeated some parts of a Catechism very correctly: the two monitors appeared about fourteen years of age, and several of the children were very little younger. We understood that several other Female Schools have lately been established in this neighbourhood, which consists entirely of a dense native population: this fact

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fully evidences the great decrease of prejudice against Female Education; and proves, that, if the means for their instruction are provided and are brought in a suitable manner before their notice, they will be willing to afford their daughters the advantage which the Schools most certainly hold out to them.

Messrs. Trawin and Ray were surrounded by a crowd soon after they left the boat: the people heard with marked attention: after the Addresses, questions were put to the people; and, from their replies, we indulge the hope that they had, in general, a correct idea of the Gospel which was preached to them. They appeared exceedingly willing to attend to the Gospel—received religious publications with thanks—and listened, with much attention, to the remarks by which the bestowal of them was accompanied. On leaving the place, we expressed to them our earnest desire that the Society, which had lately established several Schools in their neighbourhood, may soon be enabled to fix an active and devoted Missionary in their town, to make known the Gospel to the immense number of its inhabitants.

Benefit of Schools in preparing the Heathen rightly to understand the Scriptures.

It will be found, in the following extract, that Mr. Deerr fully coincides, on this subject, in the sentiments quoted from Dr. Morrison at p. 374 of our last Number. In speaking of the immediate occupation of Culna he says—

I should be sorry to press the point any further, as I know that your vessel is almost sinking on account of the heavy load of expenses occasioned by the Schools; but we may hope that the zeal of our Christian Friends, who are in possession of the inestimable benefits of the Gospel, will not decrease: and when things are duly considered, no one will see a reason why this should be the case.

When I was in Burdwan, I observed, that, after the Gospel was taught and the people were made acquainted with the excellency of its doctrines, it was, in general, highly esteemed and approved by them: and now I hear from those who come from thence, that, wherever a School is established, not a word is heard against the doctrines of our Religion. This must be accounted no small thing, among a people who formerly said, as I have frequently heard, that

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the Sahibs have no religion at all; and have applied to us the false prediction of their Shasters, that a people from the West would come and make an end of all religion: for all hope of success in obtaining conviction depends on this point—whether the doctrine preached by the Missionary is accepted and believed by the hearers to be the Word of God. It seems to me, therefore, a great advantage gained, when our Holy Scriptures are esteemed and accepted in that character which they bear.

Some persons think, however, that if the Bible be given to the people, the Word of God will make its own way; and no doubt can be entertained of the truth of this when that Word is understood, for *it shall not return to Him void*: but it cannot be said that these people have the Word of God, although they should have the Bible in their hands, unless it be explained to them: for, in this country, the Bible is not so easily understood as in Christian Countries; for it cannot be expected that the translation of the Bible should be as perfect as the English; and if it were, it would, in a great measure, not be understood, on account of the religious ideas and trains of thinking prevailing here. In Christian Countries, the language has, in some measure, become congenial with that of the Bible; but here, every thing almost is the contrary. I have formerly had occasion to mention what perverse notions the people here sometimes form: one instance, which I observed on my last journey to Culna, will suffice: a Teacher lately employed in our Schools explained that passage in the Third Chapter of St. Matthew, where John the Baptist says *I baptize you with water unto repentance*, thus—"Just as when we bathe in the Ganges, all our sins are taken away, so had the River Jordan, with the water of which John baptized, the power to take away sins and to incline the mind to good conduct": now if we expect that a Hindoo could, according to their mode of thinking, have understood the passage otherwise, or in the true sense, we might as well expect that the Lord would work without the means which he has appointed, or the Revelation which he has vouchsafed to give; and if the sense or the spirit of the Word is not understood or is misunderstood, much cannot be expected, for the reader has not obtained that light or knowledge by which the blessed effects are pro-

duced. To bring the people to a proper understanding of the Scriptures, a course of continued instruction is necessary.

Our Society will never have reason to repent the expenses occasioned by teaching the Word of God in the Schools; but will become more and more satisfied of the utility of its mode of proceeding in this respect, particularly where the Missionary has not more Schools than he can conveniently superintend.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

State of the Bengalee Schools.

THE Committee report—

On Mr. Deerr's removal from Burdwan, the number of Village Schools was of necessity lessened: some of the most remote and worst attended were given up: still, however, 15 Village Schools remain under the Rev. Mr. Perowne and his Assistant, containing about 1100 children. As the Missionaries became more conversant in the language, it was discovered that the Teachers of these Schools did not understand the easy books which they were engaged to teach: Mr. Perowne observes—

This, at first, appeared almost a libel on the Sircars and Pundits; but such appeared to be the case with regard to most of them. It therefore became necessary to form them into classes; and explain to them the meaning of the books, previous to their being read in the Schools: with this view the Pundits are assembled every Wednesday; and are instructed by me in the Scriptures, Ellerton's Dialogues, and other books, in a close and particular manner. The Sircars attend, with those of the Female Schools, at eight o'clock on Sunday Morning: they first receive a more general explanation of the Scriptures from Ram Doolal Pundit, and are afterward catechized by me: at first, it was very difficult to get them to attend: they said that it was not the duty of the Sircars to teach the children to read, and they would not undertake it: at length, however, I succeeded; and they now not only come pretty regularly, but several of them also attend the Chapel. I can scarcely conceive of any sphere of labour more interesting or more important than this—Twenty-five School-Sircars, having under their daily instruction not less than eleven or twelve hundred children from perhaps not less than 150 different villages!

On the beneficial influence of the Schools Mr. Perowne remarks—

I expected that the Village Preaching would injure the School; and this was the case for a short time, as some of the lower-class children left us: but since that, many more have come, and several have applied to be admitted FOR THE

EXPRESS PURPOSE OF BECOMING ACQUAINTED WITH OUR RELIGION.

Progress of the Central School.

Mr. Perowne's report of this School is highly satisfactory: he writes—

It contains 59 Boys, divided into six Classes; besides six Youths connected with its Bengalee Department only. The First Class are, in every respect, promising Young Men: with one or two exceptions, they are industrious, clever, moral, regular in attendance at Chapel, and apparently convinced of the truth and importance of Christianity: one most pleasing trait in their character, is their strict adherence to truth: on their proficiency in learning, I must refer you to the report of the Rev. Mr. Thomason, by whom they were lately examined. One of them was last year employed as a Sircar by the Judge: the duties of his situation engaged him about four hours in the morning: he continued in school, and retained his place in his class; nor was he ever absent from worship, either in the evening or on Sundays: he gave great satisfaction to his master; who intended to advance him to a higher situation, had he remained here: in consideration of his industry and general good conduct, I intend appointing him to do the work of a Pundit in one of our near schools; a situation for which he is eminently qualified, and which he will be able to fill without laying aside his English Studies, while the salary thence accruing will help him to maintain an aged, widowed mother and a younger brother, both dependent on him for support. The Second and Third Classes contain several very interesting Boys: they are generally young; and bid fair to be superior to the First Class, when arrived at the same age. Among the lower classes, the cleverest boys are those lately received from the Village Schools. Upon the whole, the School never was in so promising a state: there never was so much of talent, and industry, and regularity in attendance, or so much friendly feeling toward Christianity: it is very seldom that any strife or disagreement occurs among the boys; but when any trifling litigation happens, it is pleasing to see them appeal to the Bible as the standard of right and wrong, and manifest a willingness to abide by its decisions.

The Rev. Mr. Thomason and Mr. Sherer spent a few of the last days

before their departure from India in visiting Burdwan: in reference to this English School Mr. Thomason writes—

The First Class of Mr. Perowne's Boys were examined in Bengalee. The book used was the *Pilgrim's Progress*, translated by Mr. Felix Carey: it was very pleasing to observe that the language was well understood by them; for the style is difficult, abounding in Sanscrit forms, which could not have been familiar to them, except the Pundit had taken great pains. Mr. Perowne justly thinks it important that the learning of English should not interfere with their attention to Bengalee; as great proficiency in their own native language seems essential to the useful application of any foreign tongue. This fine class of boys, eight in number, were next morning examined in ENGLISH—their performance was highly creditable.

They first repeated hymns. Mr. Perowne's habit is to leave the selection of the hymns to themselves. Each boy repeated, in succession, a hymn or piece of poetry; and afterward explained the words, and gave a satisfactory account of the images used, the sense conveyed by them, and the truths enforced. We were much delighted with this part of the examination: it was quite evident that their minds were stored with the knowledge of Divine Truth; and there was a tone of solid and intelligent consideration of what they were engaged in, which gave us the best hope of their future progress. James, the Christian Boy, at the head of the class, chose the beautiful piece of Cowper on the Swallow (a translation from Madame Guion), and evinced much feeling while he opened the meaning of its different parts: Ram Coomar, the next, repeated, "Come thou universal blessing;" Shree Mont chose the hymn, "God is a Spirit, just and wise;" Sheebou, the fourth in order, repeated "Awake my soul, and with the sun:" the next boy, Ununto, gratified us much by the recital of "Ashamed of Jesus!" Chrisno-Mohun chose the beautiful lines of Parnell, "The sun that walks his airy way:" and the last boy said, "My song shall bless the Lord of all." It appeared to us that great advantages arise from their being permitted to choose their own hymn: they seemed to repeat with greater feeling and animation. Nothing of its kind

could be more pleasing : we often wished that the rest of the Committee had been present to hear them repeat and explain these sacred pieces: when they were at a loss for words in English, they gave the full sense in Bengalee.

After this we asked them questions from the Epitome of Ancient History, which were answered with great accuracy.

It has been a subject of thankfulness to observe an EVIDENT PROGRESS in their education ; and you will be glad to hear that Mr. Perowne is about to employ three of the boys in translating an Epitome of " Robinson Crusoe," which will be offered to the School-Book Society : whether the translation of that useful work be adopted or not by the Society, the circumstance of its being a production of our own boys indicates that Mr. Perowne is about to realize a part of our plan, in the establishment of the Central School ; and when once the boys shall have been employed in translating books for the use of schools, we shall have commenced an important course of labour, which, by the Divine Blessing, may be productive of extensive good.

Promising State of the Elder Youths.

To these Youths Mr. Thomason bears the following testimony :—

These Boys, though not received into the Church by baptism, seem to be fast approaching toward it: they gather about Mr. Perowne as a friend and father, and greedily imbibe his instructions. Let us hope and pray, that they may grow in knowledge and in a conviction of the truth, until they become, by the grace of God, quite persuaded to be Christians. Mr. Perowne goes on teaching, labouring, and praying with them, without pressing the point of Baptism ; choosing rather to leave this important step to the unbiassed suggestions of their own minds. By this union of faithful teaching and judicious patience, he has gained their confidence, and contributed much to the unreserved and cheerful intercourse which seems to prevail among them : as an evidence of this, it is remarkable that the boys of this first class regularly attend Mr. Perowne in his visits to the neighbouring villages, where he has been recently invited to give Christian Instruction. This is another NEW FEATURE in the Burdwan Mission, which has given a peculiar interest to our late visit.

Divine Worship and Ministry of the Word.

Of the Sunday Services in the Mission Chapel Mr. Perowne thus speaks—

At half-past five on Sunday Morning, the Sabbath begins with a hymn, a chapter, and prayer. After the English Service at the Church, which in the hot weather takes place at seven, and catechizing of the Sircars at ten, at eleven we have regular Worship in Bengalee, viz. the Church Prayers, with a Sermon : the number present varies from 30 to 70. Last Sunday, besides many others, four Pundits and twenty-two Sircars attended. The Evening Service is also a regular one : it begins at seven.

In reference to the Daily Worship at this Chapel Mr. Thomason says—

There were other circumstances which imparted a new interest to our visit, upon this occasion. Since the last Examination, Mr. Perowne had built a little Chapel on the Mission Premises, where about 20 of the boys attend morning and evening for family-prayer. They were assembled, before, in his house ; and presented a pleasing spectacle when engaged in prayer around the parlour. But now the improvement was striking. At seven the chapel bell was rung by James, whose neat cottage is close by ; and, on entering the place, it was highly pleasing to observe the neatness, and order, and seriousness of the little congregation. The seats are furnished with kneeling-places ; and a separate desk is assigned to the reading of the Lessons, Mr. Perowne himself occupying an elevated sort of desk, from whence he addresses the people. If the regular performance of Divine Worship in the place appears to be of great importance, the presence of the Missionary himself on these occasions is almost equally so : I was rejoiced, therefore, to find that Mr. Perowne makes a point of not leaving the work to James or the Pundit, but regularly attends himself, when not laid up by sickness or employed in the villages. Nothing can tend to uphold the character of social worship and the dignity of the practice, more than the steady and serious attendance of the Missionary himself, as the father of the family and pastor of the flock.

He afterward says, when speaking generally of the Mission—

The joy which we felt on witnessing this new state of things was completed, by our attendance at the Chapel on the Mission Premises the evening that we left Burdwan. For the first time I heard our Liturgy read in Bengalee, and the responses given distinctly by the Natives. It was a rich feast! Mr. Perowne has full Service in this Chapel every Sunday Evening, and several Natives (about 30 at present) attend from the neighbourhood. One person comes regularly on a Sunday from a distance of eight miles, in order to receive instruction.

The introduction of Christian Worship and Preaching at different Villages was noticed at p. 74 of the Survey; and, more at large, at pp. 437, 438 of our last Volume. In speaking of the Village of Pala, Mr. Thomason says—

Mr. Perowne attends two evenings in the week, with his class of Boys and Pundit, for the performance of Divine Worship. We attended with him on the evening of Tuesday. The Service commenced with a hymn, sung by the boys: the Pundit then read and expounded a chapter, the Eleventh of St. Matthew: Mr. Perowne followed with a suitable exhortation and prayer, and then dismissed the company with a blessing: about 150 persons from the village might be present. Three other villages have followed the example of Pala. Surely this is a great subject of thankfulness. When the people themselves urge the attendance of a Christian Missionary, there is every reason to hope that his labour will not be in vain in the Lord; and a better opening can scarcely be imagined, than is thus afforded for the full scope of a Missionary's calling.

In the following communication from Mr. Perowne to the Archdeacon of Calcutta, in the latter part of October, while we regret the failure of his health we cannot but rejoice to witness his activity in sowing the seed of the Word in the Villages around him.

You have doubtless heard of my severe and continued indisposition since I last wrote to you: after being for five weeks unable to have service, I went to Church on the 13th of August, and also recommenced the Bengalee Worship at home;

but, the same night, I had a relapse, from the effects of which I am not yet recovered.

As might have been expected, discouragements have arisen from my not being able for some time to direct the affairs of the Mission: but, upon the whole, there is great cause for thankfulness. Ram Doolal seems more in earnest than ever; and professes a desire to be baptized whenever I may deem it expedient. Another Pundit, Ram Harry of Camal-pore, appears well disposed: he says he feels that there is no salvation out of Christ; and he is determined to become a Christian, though at present he does not feel sufficient confidence to give up his caste: in the meant time, he reads and explains the Scriptures to such of his fellow-villagers as are willing to attend him after school in the afternoon. Two other persons are receiving instruction, with a view to baptism; and several more are inquiring.

In the beginning of June, I went, at the request of Ram Harry, to preach at Camal-pore. About 20 villagers were already assembled in the School-Room, when I arrived at six in the morning. One of the elder boys read a chapter; after which I preached to the people for about three-quarters of an hour; giving them a brief outline of the Gospel, and calling upon them to receive instruction, repent, and believe. I was much pleased with their attention. They have, several times since, expressed their regret that I could not go frequently; and some of them manifest a desire to learn, by attending the Pundit when he reads and explains the Scriptures.

From Camal-pore I proceeded to Goy-tonpore. Many People soon assembled in the School-Room, with whom I conversed on religion till after eleven o'clock, when I found it necessary to take some refreshment and repose. I remained in the School till three in the afternoon, when I was invited to the house of a respectable Native in the centre of the village. In about half-an-hour, the enclosure in front of the house was filled with persons of all descriptions: they sat down in rows, and were very orderly: I addressed them from the verandah, which was filled with most of the principal people in the place. I was engaged in explaining the leading truths of Christianity, in answering questions, and in meeting objections, till about half-past five, when a heavy shower of rain com-

pelled the people to disperse. There seemed no indisposition to hear the Word of God : several expressed a readiness to attend, whenever I would go and instruct them : some said that they were too old to embrace a new religion ; others observed, that they thought something better than they had, was necessary. One, a clever, shrewd old man, who sat near me, after listening attentively for some time, advised me very seriously to desist from teaching our religion to the Natives of this country : on my enquiring the reason of his giving this advice, he replied, " I have often wondered why the English are so superior to us and the Mussulmans ; and I now see that it is owing to your Religion : now, if you teach us your religion, it will make us equal to you ; and we shall be able to protect and govern our own country, and you will lose possession of it." This observation was so unexpected from a Native, that I scarcely knew what answer it was best to make. I told him, however, that this was a question on which I did not wish to enter. " I am sent," I said, " to preach the Gospel : it is my duty to do so ; but I have nothing to do with political matters : it is of little consequence to you or me, or to any one now present, who will rule this country some hundred years hence ; but it is of infinite consequence whether our souls be saved or not. As to the government of nations, God gives them to whomsoever He pleases ; and no power can hold them longer or lose them sooner than He sees good. He commands all Christians to seek the conversion and salvation of the Heathen ; and, while the English continue to obey this command with regard to the people of this country, He will rather increase their possessions here than deprive them of what He has given."

The man of greatest influence in Goytonpore and the surrounding villages was not at home ; which I regretted, as I had, from time to time, caused the Scriptures and other religious books to be conveyed to him, and wished much to have an interview with him. Our wish, it seems, was mutual ; for, a few days after, he came to my house, when we conversed together for about two hours. He had read, and evidently understood, the different books sent to him. I was surprised at the clearness of his views on the subject of religion. I told him my only object in coming to this country

was to convert the Natives ; and that, in order to this, the Schools had been established : but, as preaching was the chief means on which we could expect the Divine Blessing, and the only means by which we could instruct the adult population, I was anxious to collect the people wherever I could, and teach them at stated times. He replied, that, as a Hindoo, he saw no objection to the people hearing what I had to say about Christianity ; and that if I would go to Goytonpore, he would himself attend, and also use his influence with others to do the same ; and then, after hearing, people would become Christians or not, as they thought best.

I am sorry that illness has ever since prevented my taking any further steps ; but I hope, by the Divine Blessing, soon to be able to do so. As Camalpore and Goytonpore are both on the other side of the Damooda, at a distance of about six miles from our house, and there is no means of getting there except with bearers, I thought of building a small bungalow in one of the villages, in order to be able to stay a day and night, or longer, if necessary : one room and a bathing-room, which could be made for 100 rupees, would afford every thing needful, and would prevent much exposure, and much of the fatigue of travelling, both in visiting the schools and preaching.

Three baptisms and two marriages took place on St. Matthew's Day. It was an interesting occasion. I hope we shall have many such.

I am sorry to inform you, that most of the Village School-Houses are in so bad a state, that they require rebuilding : three have fallen down ; and a fourth is supported from falling with props. Those that cannot be repaired, I will have rebuilt : such as can be made to stand over till next year, shall do so. This extra expensè is grievous ; but it is unavoidable.

Promising State of the Mission.

We rejoice to add the testimony of such an eye-witness as Mr. Thomason to the promising state of this Mission. Missionaries are becoming increasingly cautious in receiving reports from others, especially Natives ; and even in judging of appearances : a statement is made, on the authority of some

Natives, at p. 237 of our Volume for 1824, of the promising state of a Village near Burdwan, which was afterward found not at all to be borne out by the facts of the case: the testimony of intelligent and trustworthy witnesses is, therefore, highly to be valued. Mr. Thomason writes—

Those who are sanguine in their hopes of an extensive and rapid conversion of the Natives to Christianity, will see nothing very encouraging in what has now been reported: but, to us, who have watched the course of things from the very commencement of our Missionary Labours, these openings cannot but be very cheering. We have felt the strong prejudices which opposed the work, and the difficulty with which even a common school for the instruction of children could be established: we found it necessary to be cautious and prudent, patient and persevering; and have seen the gradual progress of education, until a whole class of boys have grown up

under our eyes, preparing daily for useful labour, and becoming more qualified and disposed to communicate instruction to their fellow-countrymen. We now see these boys, some of them actually engaged in superintending schools, others about to undertake the work of translating, while all unite with the Christian Minister in his daily prayers, and even accompany him to Native Villages, and open the service with a hymn to the honour of the Redeemer, in a Chapel established at the request of the villagers themselves. In all this we must rejoice. We thank God, and take courage; not doubting that He, who hath begun the good work, will carry it forward. You may easily imagine that to me it is a subject of joy and thankfulness that I have been permitted to see our Burdwan Establishment, in what may be called its MATURE STATE, before my departure. May God abundantly bless His own appointed ordinances, there and elsewhere, until the earth shall be filled with the knowledge of Divine Truth!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. Joseph Burton, late of Canterbury, has been appointed to Jamaica: he left London, with Mrs. Burton, at the end of June, to embark at Liverpool in the William, Captain Jamieson, on board which vessel Messrs. G. F. Angas and Co. had granted them a free passage.

Church Miss. Soc.—The promising report just given relative to Burdwan will awaken regret in the reader to learn that Mr. and Mrs. Perowne, with their three children, have been obliged to visit home on account of health: they left Calcutta, on the 8th of April, in the Mary Ann, Captain O'Brien, and arrived at Plymouth on the 5th of September: his health had much improved during the voyage.

CONTINENT.

Bible Society—The Rev. Dr. Pinkerton and the Rev. R. W. Sibthorp are now on a visit to various parts of the Continent on the Society's concerns. They write from Frankfurt, on the 20th of August—

We reached Darmstadt on the evening of the 16th. The following morning we hastened to call on Dr. Van Eas. You will participate in our feelings when we found this distinguished Labourer in the Bible Cause alarmingly ill; too much so to allow him to see us with safety, or even to hear our arrival communicated to him: he had been attacked, about eight days before, with a violent fever, which had assumed unfavourable symptoms. . . . We were precluded, by this dispensation of Providence, from any present communication with him. Being thus retarded as to the principal object of our visit to Darmstadt, we judged it best to proceed, without delay, to Frankfort, where we had business of the Society to attend to. . . . The chief part of our business at Darmstadt we hope to execute on our return from the interior of Germany, should it please God to prolong Dr. Van Eas's valuable life: the accounts which we have

received this morning communicate no improvement as to his state: three Physicians were attending him.

WESTERN AFRICA.

German Miss. Soc.—The three Missionaries destined for Liberia (see p. 263, where their names are not accurately stated) have arrived in London: they are, John Christian Simon Handt, aged 34—Jacob Frederick Sessing, aged 25—and Christian Gottlieb Hegele, aged 23. Mr. Hegele has been three years in the Missionary Seminary at Basle, and his associates four years. They were all ordained at Auggen, in the Grand Duchy of Baden, on the 6th of May.

MEDITERRANEAN.

Church Miss. Soc.—Mr. Jowett and Mr. Schlienz were both indisposed in the latter part of May: Mr. Jowett writes—

We have here sometimes more distinct and positive suffering from the approach of summer heat, than from its continuance: the months of May and June knock us down, if I may so express myself—the months of July, August, and September, simply leave us languishing on the ground.

At the end of July, Mr. Jowett's indisposition continued: he writes—

I am sorry to report that it prevents my giving that attention to various communications which I feel desirous to give. Several very weighty matters—such as the Mission to Constantinople; the utility of attempting something more permanent in the way of instruction for the Greeks; the state of the Egyptian and Abyssinian Mission; and the kind of effect likely to be produced, and already in some degree actually produced, on the Oriental Churches; together with some points of moment rising up in my own immediate sphere—all these lie continually before my mind. I am extremely reluctant to hold them in suspense; but am, in a considerable degree, unable to treat of them: they will require a more braced state of body and mind than I possess at this enervating season. Pray for me, that my delay may not go the length of self-

indulgence, and that it may be attended with some of the benefits of mature reflection. I am thankful to say that I am just able to keep the Press in its usual activity, or nearly so.

Mr. Hartley writes from Constantinople, on the 12th of July, that he was about to supply the place of the British Chaplain at Smyrna, for six months; that Gentleman being obliged to visit England for a short time. The two Jewish Converts who remained firm have had the time of their imprisonment extended to three years!

CHINA.

Dr. Morrison writes, on 16th December—China is greatly agitated at present, by a revolt of the Mahomedans in Little Bucharra, from Ashgar to Hami, on the South of the Alah Mountains, in the ancient "Scythia extra Imaus." His Imperial Majesty is intent on sending an army thither, to reduce them to obedience.—The Lord reigneth!

INDIA WITHIN THE GANGES.

The Mary Anne, with the Bishop of Calcutta (p. 342) on board, arrived at Madeira on the 2d of August, and sailed again on the 6th.

Lieut.-Col. Newall, of the Madras Army, British Resident at the Court of Travancore, embarked at Allepie, on board the Cumberland, on his return home; his health not allowing of longer residence in India. But it was too late: he died on board that ship, on the 30th May, after an illness of a few hours.

Church Miss. Soc.—The venerable Abdoel Messeeh finished his course, on Sunday the 4th of March, at Lucknow: we shall give a brief Memoir of this distinguished Convert in our next Number.—The George (see p. 223) anchored in Simon's Bay, at the Cape, on the morning of the 14th of June; after a narrow escape from shipwreck, the preceding night, in False Bay. Miss Baker, Sister of the Rev. Henry Baker, who was proceeding, at her own expense, to join her Brother in Travancore, was seized with typhus fever on the 6th of May, shortly after entering the Tropics, and died on the 15th. Miss Stratford, in attending on Miss Baker, caught the fever; as did Mrs. Norton afterward, in performing the same kind office: Miss Stratford's life was in danger for some days, but both were restored. It pleased God to bless the prompt measures adopted to prevent the spread of the contagion.—The Marquis Wellington, on board of which vessel Mr. and Mrs. Latham are proceeding (p. 301) to Calcutta, was spoken with, on the 20th of July, in Lat. 10 N. and Long. 24 W.

POLYNESIA.

Board of Missions—The American Board

have sent out a little vessel, the *Missionary Packet*, for the use of the Missionaries at the Sandwich Islands. Captain Hunnewell, who commands her, attempted the passage round Cape Horn, but was obliged to pass by the Straits of Magellan: he reached Valparaiso on the 1st of September of last year.

Karaimoku, whose continued illness was stated in the Survey, died in peace on the 8th of February.

UNITED STATES.

Slave-Emancipation in New York—The Legislature of the State of New York has wisely and humanely adopted the policy of a gradual extinction of Slavery. The Act took place on the 4th of July, the Anniversary of American Independence: the following are its chief provisions:—

1. All who were held as *Slaves* previously to the 4th of July 1790, are absolutely and unconditionally emancipated.

2. The Children of Slaves, born after the 4th of July 1790 and before the 31st of March 1817, remain the *Servants* of the Owners of their Mothers and their representatives, "in the same manner as if such children had been bound to service by the overseers of the poor," viz. males until the age of 28 years, and females until the age of 25.

3. Children, born of Slaves since the 31st day of March 1817, remain *Servants* as aforesaid until the age of 21 years, and no longer.

4. The *Children of Servants by Law* are absolutely free; and their condition is the same as that of White Children, except as to the qualification for voting at elections.

Board of Missions—Several Members of the Sandwich-Islands Mission have returned home on account of health. Dr. Blatchely, with his family and the eldest daughter of Mr. Whitney, embarked in the beginning of November on board the Connecticut, Captain Chester, and arrived at New London on the 26th of May. Mr. Loomis, printer, with his family and the eldest daughter of Mr. Ruggles, embarked on the 6th of January in the brig Convoy, Captain Grimes, for Valparaiso; from which place they reached Baltimore on the 20th of June. The chief part of the charges for passage on these occasions was liberally remitted.—At the Monthly Concert in Boston, on Monday the 11th of June, six persons were dismissed to their labours: the Rev. Cyrus Stone and Mrs. Stone, the Rev. David O. Allen and Mrs. Allen, and Miss Farrar, for Bombay; and Mr. John Eliot, as a Teacher among the Tuscarora Indians: those destined to Bombay embarked, on the 12th, in the Emerald, Captain Heard, for Calcutta; and Mr. Eliot left Boston on the 13th.

Miscellanies.

KRISHNA ON AN ELEPHANT COMPOSED OF FEMALE ATTENDANTS.

(WITH AN ENGRAVING.) *Published 2. 1811.*

THE accompanying Engraving is taken from a Picture highly valued by the Hindoos: it is grounded on one of those idle stories which are commonly believed concerning Krishna. It is said that he was brought up by a herdsman, and that a number of damsels were his playfellows during his infancy: of these he chose Nine, who became his companions: these nine damsels would group themselves into fantastic forms: in the Engraving they are seen in that of an Elephant on which the god rides. This profligate deity is the darling god of the Hindoo Women: the silly and impure tales which are believed concerning him tend greatly to debase the people. Let such representations be looked on by Christians with pity for the folly and indignation for the sin with which they are connected, and with earnest prayer for the deliverance of mankind from the dominion of vice and darkness.

The Contributions to the Church Missionary Society will appear in the next Number.

Missionary Register.

OCTOBER, 1827.

Biography.

MEMOIR AND OBITUARY OF REV. ABDOOL MESSEEH,
A CONVERTED NATIVE AND CHURCH MISSIONARY, WHO DIED AT LUCKNOW,
MARCH 4, 1827, AGED 55 YEARS.

THE following Memoir has appeared in the "Missionary Intelligence," published in Calcutta by the Committee of the Church Missionary Auxiliary: it is, we have no doubt, from the pen of Abdool Messeeh's true "Gooroo," or Spiritual Guide, Archdeacon Corrie; who was, throughout his Christian Course, his counsellor and friend.

To the readers of the Missionary Register, the name and exemplary character of this "Servant of Christ" will be familiar. An account of his conversion to Christianity appeared in that publication in 1813; and translations of the Journals of his Missionary Labour have been published, from time to time, in the same work.

It will, however, be necessary to recur to a few particulars of his former history, in order better to understand the interesting account which has been communicated of the few last days of his mortal existence.

In the early part of 1810, the subject of this Memoir was led, from domestic circumstances, to visit Cawnpore from Lucknow, where his family resides. At that time, the late Rev. Henry Martyn was Chaplain of the Station. He was accustomed to address some word of Christian Exhortation to the poor who assembled before his door on Sunday Afternoon to receive alms; and, after a time, many Natives, who needed not and desired not alms, were also induced to attend to listen to the Christian Preacher. Among those who were thus attracted was Abdool Messeeh: his family name was Sheikh Salih; and his connexions were among the most respectable people in the Doab, though, from the changes in the Government of late years, they had fallen into comparative poverty: he had been instructed by his father, in both Persian and Arabic: in Arabic* he was a

fair scholar, and could converse in Persian fluently. With these qualifications, he for a time sought and obtained employment as a Moonshree; but, not meeting with the success which he expected in this way, and proving a happy instance of superiority over the vulgar prejudices of his countrymen, he was content to earn a subsistence by such manual employment as occurred to him. At the period under consideration, Sheikh Salih earned a more than mere livelihood, by dealing in copper, verdigris, &c. which he supplied to painters.

The portion of Divine Truth which Mr. Martyn was engaged upon the first time Sheikh Salih heard him, was an exposition of the Ten Commandments; which he always explained so as to lead the attentive hearer to the Saviour, for mercy to pardon past transgressions, and grace to keep the Law in time to come.

The utility of preaching the Gospel to adult Hindoos and Mahomedans has been questioned by some; and all expectation of successful conversion has been grounded on the influence of education. The right application of Missionary Exertions consists, probably, in the use of both methods; and it will be found, on inquiry, that Missionaries have generally applied themselves both to Schools and Preaching to adults, to the best of their ability and opportunity. The application of Divine Truth to the mind is the means which the Holy Spirit uses for the salvation of those who believe; and in whatever way, whether by oral instruction or by the acquiring of lessons out of books, Divine Truth,

* The expression in the original is "in the former;" but the sense requires that it should have been "in the latter;" that is, in the Arabic.—*Editors.*
Oct. 1827.

in its due proportions, find its way to the mind, the blessing of God may be expected to attend it.

In the case before us, at the age of about thirty-eight years, the Law of God, as revealed in the Ten Commandments, was heard for the first time, and proved a *schoolmaster to lead the sinner to Christ*, for salvation: and it may be mentioned for the encouragement of those who engage in the same service, that this is the only instance known to the friends of the late Rev. Henry Martyn, in which his addresses to the Natives proved decidedly effectual to conversion. To how many the Word of God afterward reached by means of this one Convert appears from the Journals above referred to.

The impression, made on the mind of the subject of this Memoir, proved deep and lasting; and he straightway sought opportunities of acquiring further information. Among other means, he took the opportunity of inquiring of some Native-Christian Youths, then under the instruction of a friend of Mr. Martyn, into the nature of their Lessons, Catechisms, &c.: and such was the ingenuousness of his mind, that he was accustomed, to the end of life, to speak of one of those Youths, now filling with credit a responsible situation under Government, as his teacher. The result of his convictions was, that he embraced Christianity, and was baptized in the Old Church at Calcutta, by the late Rev. David Brown, on Whitsunday 1811, by the name of Abdool Messeeh.

Some friends, with whom he had become acquainted, wished him to go forth straightway as a Missionary among his countrymen. To this Abdool Messeeh respectfully objected; saying, that as yet he was but little acquainted with the contents of the Bible as a whole, and he should perhaps in ignorance assert things not in agreement with the analogy of Faith: this most reasonable objection was, however, considered a proof of aversion to labour; and he remained in obscurity till the latter end of 1812. During that year, the friend, whose scholars Abdool Messeeh had resorted to for instruction at Cawnpore, visited Calcutta; and, being able to converse familiarly with him in Hindoostanee, could not but be delighted with the good sense and remarkable ingenuousness of the man.

By this friend he was again brought into notice, and was finally engaged as

a Catechist of the Church Missionary Society; and accompanied the present Archdeacon of Calcutta, then Chaplain at Agra, to that Station. With that friend he read daily some portion of the Scriptures, noting down explanations of difficult passages, answers to objections, &c. especially he wrote a Commentary on St. Matthew's Gospel, and also on the Epistle to the Romans and on the Epistle to the Hebrews; and it may here be observed, that many copies of these exercises were sought and obtained in manuscript by Native Christians, in the Upper Provinces, and especially by individuals residing in the Mahratta Country. Besides these readings, &c. in the New Testament, during the two years in which Abdool Messeeh resided near the above-named Clergyman, much of the Old Testament was read by them together, and commented on; and many entire Sermons and outlines of Discourses were translated for his use. By these means he attained a considerable insight into the Christian Scriptures; so that, aided by unusual soundness of understanding, and a self-possession that never forsook him, he became a *workman that needed not to be ashamed*; and his answers to open or disguised adversaries of the Cross of Christ appeared, at all times, to be dictated by the *Wisdom which is from above*.

It will not surprise the reader to be told, that between the Teacher and Pupil a friendship of the most endeared kind was, during that period, cemented; and some of the last hours of Abdool Messeeh's life were engaged in thoughts and conversation about this his early Christian Instructor.

In the latter end of 1814, the Rev. Mr. Corrie was obliged to seek recovery of health in a cooler climate; and Abdool Messeeh was left in a great measure to his own resources. For the many interesting notices of his proceedings from that time, the reader must be again referred to the Missionary Register.

After having been employed about eight years as a Catechist, it became desirable that Abdool Messeeh should receive Ordination. Those, who are acquainted with the habits of thinking of the Natives of this country, will not wonder, that, after appearing as a preacher of the Gospel, officiating to Christians regularly in Public Worship, added to his gravity and habitual aptness to afford instruction, together with a truly ve-

nerable personal appearance, no further title to the character of Pastor should be considered necessary by them. Native Christians, therefore, residing remote from the means of grace, and converts led by his instruction to the threshold of the Visible Church, could not understand why he should not also administer to them the Sacraments of that Church; and much embarrassment arose to him in consequence. On this account the Church Missionary Committee applied to the late Bishop Middleton to admit Abdool Messeeh a Candidate for Orders, in the Church over which he presided: the Bishop did not consider himself authorised by his Letters-Patent to ordain Ministers; and expressed his concern, that he could not on this point meet the wishes of the Committee. He was then reminded of the practice of the Society for Promoting Christian Knowledge in the South of India; and informed of the Committee's desire, that, after that example, Abdool Messeeh should receive Lutheran Ordination, to which he made no objection. Accordingly he was set apart to the work of a Missionary, by the Lutheran Missionaries of the Society; and it seems worthy of remark, that all opposition to him personally, by his countrymen, in a great measure ceased from that time: he seemed now to be considered an authenticated character; and, even at Lucknow, whence, on the first visit to his family after his conversion, he was obliged to flee in the night and in disguise, and on his second was preserved from being apprehended and punished as an apostate according to Mahomedan Law only by the sudden death of the late reigning Prince, after his Ordination he was suffered to pass publicly unmolested, and treated with attention in private by some even of the Prince's own family; and, finally, at Lucknow he died in peace, and received an honourable burial.

From Calcutta, the subject of this Memoir returned again, after his Ordination, to Agra; and his history, during the whole of his residence there, may be told in a few words.

He visited, from time to time, the chief cities in the Upper Provinces; and, everywhere, by the simplicity and uprightness of his conduct, and the lively and interesting manner in which he on every occasion introduced the subject of religion, excited much attention. On one occasion, being at Delhi, he was desired to be in readiness to wait upon the

King; who had expressed a wish to see him, but was dissuaded by some about him from shewing the Christian Convert so much honour. At another time, at Lucknow, it was intimated to him that he should be in waiting at a certain place, as the King of Oude passed by, who bestowed upon him particular notice; and the Begum Sumroo, a professed Roman Catholic, honoured him with a seat at her own table, and received a copy of part of the Scriptures from his hands. These facts are mentioned merely to shew how much attention this interesting person excited among his own countrymen; while some of the principal British residents at Agra, in the absence of a Chaplain, attended Divine Service in Hindoostanee, and received the Lord's Supper with the Native Christians.

Frequent attacks of illness prevented, however, his exerting himself, as much as he wished to do; and, latterly, an unnatural tendency to corpulency rendered long journeys irksome. He continued to reside at Agra, and to officiate regularly on the Church-Mission Premises there, till July 1825.

During the previous cold season, Bishop Heber, having visited Agra, and being satisfied from what he saw and heard of Abdool Messeeh that he was a suitable subject for Episcopal Orders, and being free from the restraints under which Bishop Middleton laboured on that head, consented to admit him to the Ministry of the Established Church. He accordingly proceeded to Calcutta; and, in company with three other Missionaries, was ordained, in the latter end of that year, in the Cathedral Church. On that occasion, the Articles of the Church of England, the Ordination Service both for Deacons and Priests, with the oaths of supremacy, abjuration, and canonical obedience, were translated, and a copy supplied to Abdool Messeeh; the Bishop also reading the parts of the Service in which he was personally interested, in Hindoostanee. The kindness of the Bishop made a deep impression on Abdool Messeeh; and the characteristic benevolence of that incomparable Prelate appeared, in not formally putting the aged disciple upon an examination, but, by asking him how he would answer to certain questions, ascertaining from his replies the correctness of his religious opinions.

After this solemn Service, Abdool

Messeeh returned up the country ; and, in the way, visited his aged mother and family at Lucknow. The hot weather of 1826 had set in before he reached that place ; and first ill health, and afterward the acceptance which he met with in his endeavours to make known the truths of Christianity, induced him to wish to settle there. With what wisdom and address he succeeded in disarming opposition, while he asserted most uncompromisingly the peculiar doctrines of Revelation, appears in the account of his conference with a Molwee, in the presence of the Minister of the King of Oude, published in the *Missionary Register* for August 1826.

There seemed now no obstacle in the way of his residing at Lucknow, in the character of a Minister of Religion ; and the Church Missionary Committee had, in compliance with the wishes of friends in that quarter, agreed to his permanent abode there. He had lately visited some English friends at Cawnpore, where his conversation with respectable Natives had, as usual, excited much attention, and it was his purpose to go over occasionally to that Station ; but Divine Providence had other designs respecting this tried and faithful Servant. On his return, he had not attended Divine Service at the Residency as usual, for some Sundays ; but, it being reported that he was confined with boils, no further inquiry was made : at length, the Native Assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. Luxmore went to visit him ; and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value and waited on him with Christian affection, he expressed his gratitude to Dr. Luxmore for giving him a room in his own house : for he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith ; "But now," said he, "Christian Brethren will bury me."

In the latter end of February, he sent a message to the Resident, begging he would do him the favour to come and see him before his death : with this request Mr. Ricketts readily complied. After making known his wishes as to

where he would be buried, and some other trifling requests, he expressed himself perfectly resigned ; and said that death had no fears for him, for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him ; and, looking steadily at him for some time, seemed to pray internally—then saying he was easy and content (or happy), begged him to leave him. He afterward expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, "See the fruits of Christian Love !"

The day before his death, Abdool requested his friend to write his Will : this was accordingly done, after an English Form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his Mother ; his books to the Bible Society ; and his clothes to a nephew, for whom he had always shewn much love. This document he desired might be delivered into the hand of his dear Christian Friend, Mr. Ricketts. He then declared to the witnesses, before his Brother and Relatives there present, in a cheerful manner and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, "Thanks be to God, I have done with this world ! and with regard to my Mother," putting his hands in a supplicating posture, "I commend her to God : " then, laying his hand upon his Nephew, he said to his friend, "Speak to the Resident, that no one be allowed to injure him : " then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, "O Father, Son, and Holy Ghost, be gracious to——."

On the 4th, after Dr. Luxmore had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, "Brother ! a man does not live by bread alone, but by the Word of God. See for how many days I have eaten nothing, and yet am alive." He then began to inquire after a man who had been with him for some time for religious instruction ; and, being told he was present, desired he might be called : he questioned him on some points of religion, and explained to him the Lord's Prayer throughout : he spoke of his intention to baptize him, should he recover ; and desired, that, in the event of his death, the Rev. Mr. Whiting or Mr. White might be re-

quested to do so. In the evening, the wife of his friend called to see him ; and, on her asking him how he was, he said, "Very well, Sister, thanks be to God !" But this, it is observed, he must have meant of his soul: for his body was extremely ill; and hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand; and, at his desire, the Fourth Chapter of St. John was read: at the conclusion he said, "Thanks be to God !" A favourite Hymn was then sung: he had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this Servant of Christ derived consolation in a-dying hour—

Beloved Saviour, let not me
In thy kind heart forgotten be!
Of all that deck the field or bower,
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age come on;
But sin distracts my soul alone:
Beloved Saviour, let not me
In thy kind heart forgotten be!

He joined in singing this Hymn; and desired that it might be sung a second time: but, alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after, recovering a little, he inquired if the female friend above referred to were gone; and this was the last expression

that could be understood. He lay, seemingly in perfect ease, till about half-past-eight; when he raised his head from the pillow, and with his left-hand took hold of the hand of his friend—then gently withdrew it—and breathed his last.

According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, attended the funeral on the morning of the 5th, and read the Burial Service at the grave. The Resident has also ordered a Monument to be erected over the grave, and directed an Inscription to be prepared both in English and Persian.

A PARAPHRASE

On the words sung in Hindoostanee by the Rev. Abdool Messeeh, immediately before his death.

Dear Saviour of the World! who art
Belov'd supremely still by me,
Now, in thy ever-loving heart
Oh let me not forgotten be!

Of all that blooms in earthly bower,
Or in ethereal field that flows,
Of ev'ry sweet and fragrant flower
Thou art the fairest, Sharon's rose!

Long pass'd away youth's cheerful morn,
And age's closing hours come on—
These grieve me not—My soul is torn
By mem'ry of my sins alone.

Dear Saviour of the World! who art
Belov'd supremely still by me,
Now, in thy ever-loving heart
Oh let me not forgotten be!

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

Large Supply, but remaining Want, of the Scriptures at Birmingham.

AT p. 242 we stated the Formation of a Ladies' Branch Society at Birmingham: of the results of its first month's labours, Mr. Dudley thus speaks—

The number of Ladies engaged as Collectors and Officers exceeds FOUR HUNDRED AND FIFTY; and, although some of the Associations have been only partially visited, the amount collected within the month exceeds 208l., while the aggregate number of Subscribers already obtained is FIVE THOUSAND TWO HUNDRED AND FOURTEEN; of whom more than THREE THOUSAND are Subscribers for Bibles and Testaments. You will recollect, that, nearly

twenty-two years have elapsed, since the inhabitants of Birmingham manifested an interest in the design of the Society; and will, consequently, appreciate the diligence of the Committee of the Auxiliary, in ascertaining the extent of the deficiency, and supplying the wants of the Scriptures: indeed, I know not any similar Institution which has manifested greater zeal in reference to this important object; as is demonstrated by the distribution of nearly 30,000 copies of the Scriptures since their establishment. But, even on the partial investigation now systematically instituted, nearly TWO THOUSAND FAMILIES have been found destitute of any portion of the Bible; and there cannot be a doubt that this number will be very considerably increased, when the Reports shall be presented next month from the remaining Districts. Here then we find, in one of the most highly-privileged towns

of our country, and after repeated and long-continued efforts to supply the destitute, at least TEN THOUSAND individuals without a leaf of the Holy Scriptures. Blessed be God! the means are now provided for their effectual supply; and the Reports of the Collectors bear ample testimony to the delight and gratitude of the Labouring Classes.

Among the Subscribers for Bibles, there are several JEWS; and one Collector states, that the first person who entered her name as a subscriber was a venerable woman, who has entered the HUNDRETH year of her age! She has never possessed a copy of the Scriptures, and is extremely anxious to be supplied; saying she "can find a person who will come every day and read the Book of God to her."

Increased Circulation by the Derbyshire Auxiliary.

Mr. Dudley writes, on the 30th of August—

I had the pleasure of attending, on the 28th inst., the Sixteenth Anniversary Meeting of the Derby and Derbyshire Auxiliary Society. The Chair was taken by the Bishop of the Diocese, who took occasion to express, in strong terms, his unshaken and increased regard for the Society, and his full and confirmed confidence in its Conductors. His Lordship was surrounded by more than twenty of his Clergy, the High Sheriff of the county, and many other highly-respectable individuals; while the spacious room in which we assembled was crowded in every part. The Report of the Committee bore testimony to the value of the Associations recently established; while it demonstrated the necessity of their still further extension, by the remarkable fact, that the issues of Bibles and Testaments during the past year had exceeded those of the preceding, by more than 500 copies; making the total number distributed by this Auxiliary nearly 29,000. The Collection at the close of this truly interesting meeting was, I apprehend, unprecedented on any similar occasion, amounting to 104l.4s.4d.

Grateful Acceptance of the Scriptures by Spanish Refugees.

The Committee of the Bloomsbury and South-Pancras Auxiliary remark, in their Fourteenth Report—

The attention of your Committee has recently been directed to a very interesting description of persons, whose

misfortunes and sufferings have justly excited a considerable share of the public sympathy: they allude to the Spanish Refugees, a great number of whom are residing within the District of this Auxiliary Society, in Somers' Town. On being informed of the extreme distress to which they have unhappily been reduced, many of them individuals who filled stations of rank and authority in their own country, your Committee considered it to be very desirable to circulate the Word of God among them, as the best source of relief and consolation to which their minds could be directed: they accordingly felt happy, in placing at the disposal of a Clergyman, whose benevolent exertions to mitigate the distress of these unfortunate persons have been most praiseworthy, a supply of 50 copies of the Spanish Scriptures; and so quickly were these distributed, that the Committee, feeling the object to be one of considerable importance, did not hesitate to make an application for a further quantity of 50 copies to the Parent Committee.

Great Want of the Gaelic Scriptures.

We extract some particulars on this subject from the Society's last Report.

From the Inverness Auxiliary, a communication has been received, stating that it had been ascertained that there are more than 12,000 Families in the Highlands, who have not a single copy of any part of the Sacred Scriptures: many of them are too poor to pay any part of the price of copies, and most of them can pay but very little: 250 Gaelic Bibles and 500 Testaments have been sent to this Auxiliary; and, as communications are making to ascertain the best means of further remedying their deplorable wants, 3000 more Gaelic Bibles have been appropriated for this purpose together with 1000 Testaments.

The Inverness Society for the Education of the Poor in the Highlands, which will share in the above grant, has forwarded one of its Reports, from which the following interesting extracts are taken.

—In the western parts of Inverness and Ross, all the Scriptures found existing are in the proportion of ONE copy of the Bible for every EIGHT persons above the age of EIGHT years; and, in the other parts of the Highlands and Islands, including Orkney and Shetland, where reading is very general, only ONE copy for every THREE persons.

One-fourth part of all the families in these districts, or 100,000 persons, are still wholly without Bibles; and there are in this number several thousand families in which there are persons who can read the Scriptures.

—Now, from the youthful scholar to the aged parent, may be seen minds under the sanctifying efficacy of the spirit of the Gospel; and, so far as the influence of the School is extended and Bibles have been circulated, a system of religious devotion is making a rapid establishment in the farm-houses and cottages: and, among those who have been thus subordinated to the practical lessons of the Gospel, habits of industry, sobriety, and decency, are daily becoming more visible. I, therefore, look forward to no distant period, when, by the Divine Blessing and the aid of your Society, this sequestered spot of the Western Highlands will produce as pious and orderly people, as those are who live in more favoured parts of Scotland.

—I beg leave to express my warmest gratitude to you and the Directors, for the welcome grant of a few Gaelic Bibles and Testaments, which many of my poor parishioners will accept with the most grateful thanks. It has often distressed me, that, when they came, earnestly beseeching me to get them Gaelic Bibles, it was not in my power to grant their request. I shall endeavour to give you as correct an account as possible of the state of the parish, in the different particulars of your Letter:—the population is 2381: the number of Gaelic Bibles in the parish may, I think, as far as I have been able to ascertain the fact, be about 30, and of Testaments 45: the number of English Bibles and Testaments is double that quantity: the number of persons in the parish who can read Gaelic may be about 660, above the age of eight years.

John Campbell, Esq. the Secretary of the Gaelic-School Society in Edinburgh, having attended a Meeting of your Committee, and stated that the extended operations of that Institution occasion increasing demands for the Gaelic Scriptures, 3500 Testaments were voted, and a request on the part of that Society to purchase 2000 Bibles was readily acceded to. A Minister in Perthshire, having also addressed your Committee with a similar statement, 150 Gaelic Bibles and Testaments were voted to him. The Rev. Dr. Campbell, Secretary to the Society in Scotland for propagating Christian Knowledge, having requested, on its behalf, some copies of the Gaelic Scriptures, 500 Bibles have been presented for the use of Schools under the patronage of that Institution.

Rapidly-Increased Demand for the Scriptures in Ireland.

The gratifying information which follows is extracted from a Letter addressed to the Society by one of

the Secretaries of the London Hibernian-Society.

I am directed by the Committee of the London Hibernian-Society respectfully to apply to the Committee of the British and Foreign Bible Society, and solicit a renewal of that bounty which has already been so frequently bestowed.

The demand for Bibles and Testaments of various kinds, but more especially for Bibles, has recently been so great, that, although 1000 Bibles and 13,139 Testaments had been received at the London Hibernian-Society's Depository in Dublin since the commencement of April last, there did not remain in the Depository in the beginning of August a single Bible; and the stock of Testaments is reduced so low, that, without a fresh supply, it will very soon be entirely exhausted.

This increasing demand for Bibles is not merely a natural consequence of the progress of Scriptural Education, and the result of the active and beneficial labours of the Scripture Readers employed by this and other Societies, but has, more especially, been excited by the recent discussions on religious subjects which have taken place in Ireland. The frequent reference made by the different disputants to the Old Testament as well as the New has stimulated multitudes to inquire for the Whole Word of God: and the Society is informed, that, on occasion of the late discussion in the North of Ireland, the Scholars in some of the Schools were in the habit of borrowing, night after night, every Bible in the School; in order that the Children, their Parents, and Friends, might compare one passage of Scripture with another. Such Bibles were invariably returned on the following morning... The Inspectors and Scripture Readers, in their progress through their respective districts, are incessantly applied to for Bibles, and especially by Roman Catholics: one Inspector was applied to on the morning of Sunday, August 12th, by five Roman Catholics for Bibles; but he had not one either to give or lend.

The Committee of the London Hibernian-Society have instructed me to state these particulars to your Committee more fully than might at first appear necessary, in order that the magnitude of their wants may be more clearly known. The London Hibernian-Society has, at this time, above Five Hundred Day Schools, exclusive of Sunday and

Adult Schools; and the Committee cannot possibly comply with the suggestions of their friends, suggestions of which they entirely approve, unless your Committee will kindly supply a large grant. They cannot hope to supply the existing demand, to confer the usual rewards on deserving Scholars and introduce the Bible among the Young Men and the Senior Scholars, unless your Committee can supply them with about 5000 Bibles and 20,000 Testaments. The Committee feel, in making this application, that they are asking largely: but they are emboldened from the past liberality of the British and Foreign Bible Society to state their case plainly; and they are deeply impressed with the importance of improving the present moment, when, from various causes, a spirit of Religious Inquiry appears to prevail more widely in the Sister Country than at any former period.

HIBERNIAN BIBLE SOCIETY.

Enlarged Exertions of the Society.

A BRIEF view of the Society's proceedings in the year ending March 31, 1826, was given at pp. 407, 408 of our last Number: the following extracts of a communication from that Society, addressed to the British and Foreign Bible Society, and dated on the 16th of July, will shew the enlarged scale on which its exertions were carried on in the year ending March 31, 1827.

By the liberal grant received from your Society in the year 1825, our Committee were enabled to increase the assistance extended by grants to Auxiliary Institutions; and to hold out the offer of aid, wherever an Auxiliary or Branch Society or Bible Association should be formed, upon the plan approved by this Society: they also directed their efforts toward the southern parts of Ireland; where they had hitherto been prevented, by the limited state of their funds, from prosecuting the great object of the Society. The result of these measures has been most encouraging. During the year ending the 31st of March last, besides several new Societies mentioned in the Annual Report for 1826, One Hundred and Twenty-nine Auxiliary Institutions were established, many of them in most destitute districts; and the issue of the Sacred Scriptures amounted to

40,058 copies, being an increase, above the issues of the preceding year, of above 4700 Bibles and Testaments.

This extension of the Society's operations having taken place chiefly in the Province of Munster, and in other destitute parts of the country, was attended with a considerable diminution of the Society's funds, as a much larger proportion of the issues than usual was necessarily gratuitous. The total amount of grants made by our Committee last year, as stated in the Report, was as follows—Bibles, 6215; Testaments, 8142; total, 14,357 copies: value, £268/8s.4d.

Of the first Quarter of the Society's present year, it is said—

During the Quarter ending 30th of June last, the proceedings have, through the Divine Blessing, continued to be most satisfactory. Within that period, Thirty-three Branch Societies, and Three Ladies' Bible Associations, were formed; and there were issued from our Depository 10,550 copies of the Holy Scriptures. But our Society, although the funds are improving, must soon limit their operations, unless their Depository be replenished; as the Grants during the last Quarter have amounted to 2436 Bibles and 4212 Testaments; total, 6648 copies; value, 793/15s. 1d. The Committee of the Hibernian Bible Society therefore feel, that, in the present state of this country, when the minds of the people are in so extraordinary a manner directed to the Sacred Scriptures, they should not be fulfilling their duty, if they did not accept your kindly proffered aid; and they have directed this application to be made accordingly.

The Committee add—

Upon a review of the present state and prospects of our Society, the desire for the Sacred Scriptures which so remarkably prevails, and the new channels which are every day opening to facilitate their circulation, there is abundant cause to thank God and to take courage. We are now given to see, as it were, the fruits of the labour for many years past bestowed upon this country. May God grant that it may prove to be the first-fruits of an abundant harvest! The steady advancement which the cause of our Society is making in the country will be abundantly evident, by a comparison of the issues of the last four years; the average annual issue for several years, preceding 1824 having

been about 23,000 copies. They are as follows—

	Copies.
Issued in year ending Mar. 31, 1824—	21,873.
Ditto..... ditto	1825—27,067.
Ditto..... ditto	1826—35,324.
Ditto..... ditto	1827—40,058.

And the issue of the first quarter of this year affords ground to hope that the circulation, unless restricted by want of books, will be much further increased. It is also a pleasing fact, that, within the last fifteen months, above 120 Clergymen of the Established Church have given their active co-operation, in connexion with new Auxiliary Institutions, in carrying forward the Society's operations.

The Secretary, in a Letter of the 30th of August to the Committee of the British and Foreign Bible Society, gives the following particulars of still-continued enlargement:—

The Letter of your Assistant Secretary of the 21st inst. having been submitted to the Committee of the Hibernian Bible Society, communicating the gratifying intelligence, that 23,150 copies of the Holy Scriptures had been voted by your Committee, I am instructed to express their most grateful acknowledgments. The number of our Auxiliaries and Associations, and the demand for the Holy Scriptures, are still rapidly increasing. Since the 30th June last, Twenty-six new Bible Institutions have been formed; making, in the whole, since March 1826, an increase of ONE HUNDRED AND NINETY-ONE Associations and Branches. The issues from our Depository since the last Annual Meeting have more than doubled the issues of the same period in the preceding year.

The lovers of truth and the friends of Ireland have much reason for devout gratitude to God: the progress and influence of His Holy Word, while promoting the spiritual welfare and moral habits of our people, will most powerfully tend to the tranquillity and union of the Empire.

CHURCH MISSIONARY SOCIETY.

REPORT OF THE DEPUTATION TO THE BASLE MISSIONARY INSTITUTION.

THE visit of the Senior and Assistant Secretaries, as a Deputation to the Conductors of the Missionary Society and Institution at Basle, was noticed at pp. 301, 343, and

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400. The objects of their visit, with the result of their inquiries, will appear from the following abstract of a Report laid by them before the Committee: a few matters of detail only are omitted.

With thankfulness to God for the numerous instances of His providential mercy, the Deputation report to the Committee the result of their journey to the Continent, and of the inquiries which they made into the matters referred to them in their Instructions.

The general result of the visit, as it regards the various points on which this Committee directed inquiries to be made, was, in the judgment of the Deputation, highly satisfactory.

In laying before the Committee the information which they collected, the Deputation deem it best to do so as nearly as may be in the words in which it was communicated to them.

Regulations & Discipline of the Institution.

With reference to the Laws which regulate the admission of Students into the Basle Institution, great caution and strictness appear to be employed. When a Young Man desires to be received as a Missionary, he is directed by the Committee either to apply to an Auxiliary Society, if one be near him; or to some friends in his neighbourhood in whom the Committee confide; and he is required to place himself under their care and inspection for a year, or, if requisite, for two years. When the Candidate comes to the Institution, he spends some weeks there; and sees the Committee, collectively and individually; and he is not received unless approved by every Member. No one is admitted into the Institution who is under a matrimonial engagement, or whose Parents are opposed to his going out as a Missionary.

The Probationer's first year is called the Elementary Year. After he has resided in the Institution during that period, he undergoes another examination, in order to decide whether he shall be admitted to a second year's probation: the decision is grounded on the judgment of the four Teachers; and, for an admission into the second year, the Student must have their full approbation. The second year he is a Probationer more immediately with respect to his capacity to acquire Languages: this year is called the Philological Year. After having finished the second year he is

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admitted as a Scholar; but, in order to this admission he must have the unanimous approbation of the Committee and Teachers: from this period, a course of three years commences, which are called the Theological Years. During the whole period of residence in the Institution, a Student is at liberty to leave it, and the Committee retain the power of dismissal.

The Institution is advantageously situated, in a retired and elevated street, near the walls of the town; and the accommodations furnished for the Students appear to combine comfort with economy.

There are four Teachers connected with the Institution; who are Ministers of the Lutheran Church: these are, the Rev. Theophilus Blumhardt, the Inspector; the Rev. Luke Burckhardt, the Rev. Augustus Steer, and the Rev. Mr. Vayhinger. Besides these, there is a Layman, Mr. Burchlen, on the establishment of the Institution, who is more immediately charged with the temporal concerns and general business of the Society. Mr. Blumhardt himself directs the Theological Studies, in which department he is assisted by Mr. Burckhardt: Mr. Steer directs the studies in Hebrew and Greek; and Mr. Vayhinger in the Classics. The Students have also the benefit of having the Basle University freely open to them.

With respect to Discipline, the system is rather one of principles than of regulations. The great principle is, that the heart must be constrained by the love of Christ, freely and cheerfully to devote all to Him; and that each should regard himself as not his own, but Christ's: every Student is expected to be under the influence of this holy law of evangelical love and freedom. Under this view, each Student is allowed the largest practicable sphere of Christian Liberty: he is informed—"Your state here is a state of trial: the gift which Christ has given you is Christian Liberty; and, of this, you are expected to make a right use; and we shall judge, by your use of it, how far the law of Christ has power over your heart and life." Their conduct is, in consequence, very much left to themselves. There are no rewards nor punishments. There are two leading views, which it is designed should regulate each Student—one, the conviction that he is to render himself worthy to be prepared for the service of God as a

Missionary—the other, that, if expelled, his expulsion will have been brought about by his own misconduct.

With regard to inferior arrangements, the whole body of the Students is divided into Five Yearly Classes. Each class selects one of themselves, who is Senior for the week; and another, who is Servant of the class: so that there are five Seniors and five Servants: the Senior of one week is Servant for the next. The Seniors are the representatives of the Inspectors, in the midst of the Students. The Senior of the eldest class is Chairman, and the four other Seniors are his Assistants; and these form a sort of Court, responsible for all that is done in the Institution: if any violation of the rules be discovered, the Chairman takes cognisance of it in the first instance, giving information of the occurrence to the Inspector: if he cannot settle it, he calls in the aid of the other Seniors: if this is not effectual, the case is more formally brought before the Inspector, who usually communicates with the offender, through the Seniors; but, if necessary, sees the party himself: if this does not effect the desired object, the case is brought before the Weekly Conference of the Teachers; and, finally, if their remonstrance be of no avail, the matter is referred to the Committee, and then usually terminates in dismissal. Self-government and submission to the Seniors are pressed on the Students as primary duties in the Institution. This system has, in practice, been attended with very salutary effects; and it has been found necessary to bring few cases before the Committee for decision.

There is no prescribed rule relative to the Students' Private Devotions; but the practice of this duty is considered to be essential. If it were neglected, it would be observed by the individual's fellow-students, and reported to the Inspector; who would admonish the party on the subject. Neglect of this duty would be considered as indicating the absence of real religion, and the individual dismissed for its neglect. The Students rise at five o'clock, and each is expected to engage in private prayer before Family Worship, which is held at six o'clock. During different parts of the day, opportunities are afforded for private and social prayer, of which it is presumed that each avails himself; and each is expected to pray in private before he goes to rest.

There are several religious and social meetings among the Students, besides those for Family Worship. Each class meets separately, once or twice a week, to pray together and make acknowledgment of mutual offences. They also weekly meet the Inspector and each Teacher alternately, in four divisions; so that each class comes under the private inspection of Mr. Blumhardt and of each Teacher at least once a month. They have, further, every Saturday Evening, a Missionary Prayer-Meeting, composed of the Inspector, Teachers, Students, and pious Inhabitants of the Town.

The means employed for discovering character and habits are more indirect than direct: it is supposed that direct measures for that purpose are liable to lead to hypocrisy: by the freedom given, and the manner in which that freedom is used, a knowledge of the character is gained. The state of the Students in the Institution is considered, throughout, to be that of trial; and constant observation is made on their spirit and conduct. Various circumstances arise, from time to time, by means of which the temper and spirit are ascertained: their proceedings with regard to retired prayer, their conduct toward their brethren, the manner in which they attend to their studies, and their making a conscience of little things—these are employed as means of discovering their character. The general opinion of the body of the Students respecting an individual, is another criterion: an accuser of the Brethren is not admitted, nor are inquiries ever made of one Student what is the character of another: should a Student manifest a censorious spirit, no regard would be paid to his representations. The Inspector and Tutors live in the midst of the Students, and see and observe them continually.

The Students have opportunities of promoting the spiritual good of others, in the hours not devoted to study. The four Prisons of the Town are placed under their care, and eight of the Students are engaged every morning and evening in visiting them: it is stated that the prisoners have derived much benefit from these visits. Other Students superintend Sunday Schools. There is also a School of Young Persons who receive daily instruction from the Students. The sick poor of the town are also visited by them.

Regulations relative to the Marriage of Missionaries.

The opinion of the Bâle Committee, on the subject of the Marriage of Missionaries, does not appear to be materially different from that entertained by this Committee. They agree that it is against the Word of God to forbid to marry—that it may be laid down, as a general rule, that it would be advantageous that a Missionary should be a married man—and that the Wives of Missionaries, of a devoted character, would be eminently useful among the Heathen. They reason, however, thus:—

In this country, when a person has finished his studies and enters on the Ministry, the common rules of prudence restrain him from marrying immediately; and he must wait till he has obtained a suitable standing and settlement. An apprentice to an ordinary trade does not, when his time is expired, think of marriage, till he has established himself in business. So a Missionary, having finished his preparatory studies, is not more than a Missionary in preparation; and must give proof of his fitness for the office in the Heathen World: For this trial, three or four years are considered to be necessary.

They have been strengthened in this conviction, by reflecting on the various difficulties with which the Missionary has, at the onset, to contend—a foreign, perhaps insalubrious, climate—the acquisition of a new language—the perplexity of strange manners and customs; to add to which, the care of a Wife and Family would be greatly to increase his burdens. This subject is fully laid before the Student a year before it is intended that he should go out, and his judgment on this point ascertained. If, after prayer and consideration, he says, “I ought not to go unmarried;” this is not refused; but he is not employed as a Missionary: there are Stations in the German Colonies in Russia, where the Committee have the means of advantageously placing him with a Wife; and to one of these he is appointed.

The principle on which the Committee propose to act, is, to make trial of the individual for three or four years at his Station, before he marries.

A regulation connected with this subject is, that a sum equal to about Ten Guineas a-year is laid aside on account of each Missionary sent out, under the title of “Widows' Cash.” This fund is to be appropriated, in the first place, to defray the expences of a Missionary's return home to marry, at the expiration of four or five years, if he should desire

to do so; and, subsequently, to make provision for his widow and family.

The Committee act on the principle of not weakening the Christian constancy of the Students, by too much facility respecting marriage; and unreservedly apprise them of the sentiments which they entertain on the subject.

Expediency of placing English and German Missionaries in separate Fields of Labour.

On the subject of separate fields of labour for German Missionaries, it was conceived, that, though brotherly love would be manifested by the German and English Missionaries dwelling together, yet that, as there are national habits and manners peculiar to each, Missions would probably be carried on more efficiently, by establishing separate Stations for those of each country; and it is thought that the Lutheran Stations may be conducted in conformity with the simplicity of manners, wants, and habits of these Brethren.

It is the impression of the Basle Committee, founded on their experience so far as that has extended, that Germans do not require the same allowance as Englishmen. They propose to assign to their Missionaries a certain sum, varying in amount according to the country in which they labour, which is to be the maximum of their yearly expenses; and leave it to them individually, after trial of their wants, to take as much as they find needful, it being expected that the surplus should be put into the Missionary Purse. This plan is acted on in the Armenian Mission. The maximum is to be revised once in seven years.

It was suggested that the Missionaries assigned to the Church Missionary Society from Basle might be placed on this footing; or, if the same Salaries are given to them as to Englishmen, that they might be directed by the Basle Committee to apply the surplus to the objects of the Mission where they were stationed. The Committee were, on the whole, decidedly of opinion, that, considering the difference of national character, habits, and manners of the two bodies, it was highly desirable to have separate Stations for the Lutheran Missionaries employed by the Church Missionary Society—that their Missionaries should be placed at a distance from great cities, and in the midst of the Heathen Population—and that one point should be fixed as a centre, from which they might itinerate in the surrounding country.

It was admitted, that the experience of the Basle Committee was not at present sufficiently extensive, and that it referred to countries too different from those in which the Missions of this Society are established, to enable them to recommend to us the adoption of that scale of expense, which they have found commensurate with the wants of their own Missionaries.

Care to preserve the Institution from prevalent Errors.

The Deputation have now to enter on that important topic, which more immediately led to their visit to Basle. Their statements are founded on communications with Mr. Blumhardt and with the Basle Committee, and on conversations with other pious and respectable persons whom they met with in the course of their journey.

They were told, that the description of Neology given in the Rev. Hugh James Rose's Discourses on the "State of the Protestant Religion in Germany," is rather true of the condition of things some years ago, than at present. It was alleged, that, since the year 1815, there has been a considerable return to right sentiments; not only among the people, but also in the Universities and among the Clergy. Before that period, there was scarcely a University untainted by Neology. Some Universities, indeed, and many Clergymen, remained faithful; but Neology was the prevailing system. Now things are much improved; and a more Scriptural System begins to prevail. Formerly there was little or no opposition to the prevailing false and heretical opinions—now there is an earnest and extended opposition to them. The pious Ministers are yet the smaller party; but they are, through the blessing of God, growing in numbers and decision of character.

With regard to the Basle Institution, the Deputation were assured that the Committee have uniformly held the Neological System in abhorrence: they consider the Inspired Scriptures to be the only foundation of Christian Doctrine: all the instructions delivered in the Institution are founded on their Divine authority, and derived from their contents: every other foundation but Jesus Christ and Him crucified, as revealed in the Scriptures, they entirely disclaim. The subjects of study are eminently Scriptural—in the first year, the History of the Bible as introductory

to the study of the Scriptures—in the second year, the doctrine of Faith, as found in the Bible, without reference to any System of Theology or Philosophy. The Books employed in prosecution of this plan are, Warden's "System of Revealed Religion," and Storrs's "*Doctrinæ Christianæ Pars Theoretica*."

The Basle Committee have ever been in direct opposition to the principles of Neology: and it is believed that their influence has led some of the Foreign Universities to consider the advantages of adopting the course of a simple explanation of the Scriptures; and that a more evangelical plan of teaching Theology has, in consequence, been, in some instances, restored. The Institution is supported by those who are avowedly opposed to Neology; and if the least countenance were given to it, the confidence of the friends and supporters of the Institution would be withdrawn, and the Institution itself must fall. The Institution has always stood on the simple principle of faith in Jesus Christ and His Divine Word. In this principle, the Teachers, and all the Members of the Committee, without exception, cordially concur. Their great aim is, that the Students received into the Institution should be, themselves, real Christians; since no one can expect to labour with success for the conversion of others, if not himself under the influence of true religion.

Great circumspection is observed with reference to all Books introduced into the Institution, in order to exclude those which are tainted with erroneous opinions. The Committee rather use Theological Works of the beginning of the Eighteenth Century, for the purpose of the Institution, than those of a later date.

From the information communicated to the Deputation, it appears that Universalism is not the production of Neology: it existed before Neology, and had its origin among the Pietists: it would be considered ridiculous in Germany to ascribe Universalism to Neologians. It arose out of an extravagant idea of the superabundant merit of the death of Christ, and of the love of God to mankind; whence it has been inferred, that, at the end of the world, all will be saved.

The Inspector and Teachers of the Institution are fully convinced, that the opinions condemned in the Instructions to the Deputation, Neology and Uni-

versalism, are not only absurd and extravagant, but antisciptural, and opposed to the clearest testimonies of God's Word. They have always taught, that all who have sinned without Law shall perish without Law—that all who have sinned under the Law shall be judged by it—that only those who believe in Christ shall have everlasting life—that the punishments of the condemned are everlasting—that God will judge every one according to his work—and that the servant who knew the will of God and did it not will suffer double punishment—that all mankind by nature are in a perishing condition; those with the Revealed Law, and those without it—that there is no salvation but in the merits of Christ; and that faith in Him is the only means of being saved—and that, consequently, all the world, Heathen and Christian, lie in a state of condemnation, without faith in Christ—that there may be a difference between the punishment of those who have not and of those who have heard the Gospel; but that, the nature of this difference not being revealed, we are not permitted to explain it.

It appeared, on investigation, that the opinions on Universalism, which the Church Missionary Committee had discovered that one of the Students from Basle had imbibed, were infused into his mind in the following manner:—an Advertisement had been published in the Circulars of the Basle German Missionary Society, requesting from friends of the Institution presents of books for the Library: a great number of books were, in consequence, sent to the Institution; and, among them, some contained this error: a copy of one of these was sent by the Author to the individual referred to, and to some other Students, without the knowledge of the Teachers. The representations made by the Church Missionary Committee led to the discovery of the circumstance: immediately on its being discovered, the books were destroyed; and a regulation was adopted, forbidding any Student to buy or receive any book, without inserting the title of the book and his own name in a Register now kept at the Institution for that purpose. This Register is given every week to the Inspector and to each Teacher. If the character of the book is unknown, it is delivered to the Teachers for their perusal, and the Student is not permitted to read it until it

receive their approbation. Thus every book read by or in possession of the Students is under the complete inspection of the Teachers. It is believed that no Student now in the Institution is infected with this error. If it should be embraced by any one, it could not now be long hidden from the Teachers; and, if such a case occurred, and the Student did not wholly abandon the error, he would be dismissed from the Institution.

The Committee strongly expressed their satisfaction at the visit of the Deputation; and deeply lamented that any one of their Students should have adopted an unscriptural opinion. The Deputation assured the Committee of their entire satisfaction at the explanations which had been given; and expressed their hope that the intercourse which they had had with the Committee and the Institution would tend to a closer union and warmer affection between the two Societies, in carrying forward their common work and glorifying their Heavenly Master.

The Deputation cannot refrain from recording their gratification and delight at the simplicity, piety, and zeal which they observed in the whole of the individuals connected with the Bible Institution.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

Epsom—Sept. 23: Sermons, morning and afternoon, by the Junior Secretary: Coll. 32*l.* 1*s.* 6*d.*

Shropshire—Sept. 23: Sermons, by the Senior Secretary, morning and evening at Madeley, and afternoon at Stockton—Sept. 24: Meeting at the Tontine Inn, Iron Bridge, for forming the Madeley Branch; W. Anstice, Esq. Chn. Collections at Sermons and Meeting, 58*l.* 13*s.* 1*d.*—Sept. 25: Ann. Meeting, at Shrewsbury, of the County Association; W. Cludde, Esq. President, Chn.; attended by the Bishop of Lichfield and Coventry, Patron: Col. 28*l.* 6*s.* 8*d.*—Sept. 26: Meeting of Collectors at Ellesmere—Sept. 27: First Ann. Meeting at Whitchurch; Rev. John Murray, Chn. Col. 13*l.* 10*s.* 5*d.* Assistance was rendered by Rev. E. Burn and Rev. John Davies, at Madeley and Shrewsbury.

Wrexham—Sept. 26: Ann. Meeting; Rev. G. Cunliffe, Vicar, Chn. Col. 7*l.* 8*s.* 10*d.*

Cheltenham—Sept. 28: Third Ann. Meeting, in the Montpellier Rotunda, more fully attended than usual; Rev. Francis Close, Perpetual Curate, Chn. Col. 53*l.*

Southampton—Sept. 30: Sermons, by the Senior Secretary, at Holy Rood Church: Coll. 27*l.* 4*s.* 5*d.*—Oct. 1: First Ann. Meeting of South-Hants Association; Rt. Hon. Sir. G. H. Rose, Bart. M.P. Pres., Chn. Col. 10*l.* 7*s.* 2*d.*

Pinner (Middlesex)—Sept. 30: Sermons, morning and afternoon, by the Junior Secretary—Oct. 1: Ann. Meeting; Rev. J. B. Burnett, Chn. Collections, 13*l.* 8*s.*

Bushey—Sept. 30: Sermon, in the evening, by the Junior Secretary: Col. 4*l.* 4*s.* 6*d.*

St. Stephen, Coleman Street—Sept. 30: Sermon, by Rev. Daniel Wilson: Col. 42*l.* 11*s.* 7*d.*—Oct. 11: Meeting, in the Vestry, for the Formation of an Association; Rev. Josiah Pratt, Vicar, Chn. Subscriptions and Benefactions, 43*l.* 0*s.* 6*d.*

Chatteris—Oct. 4: Third Ann. Meeting; Rev. Dr. Chatfield, Vicar, Chn.—Oct. 5: Sermon, by Professor Scholefield, in the evening, at Bluntisham (Bedfordshire)—Oct. 7: Sermons, at Chatteris, by Professor Scholefield. Collections, including a Sale of Work, 47*l.* 12*s.*

Norfolk & Norwich—Oct. 4: Ann. Meeting at Cromer; T. F. Buxton, Esq. M.P. Chn.—Oct. 7: Sermons, in Norwich, at St. Gregory's by Rev. John Perowne, and at St. Laurence's by Rev. E. Sidney—Oct. 8: Sermon, by Rev. T. D. Atkinson, at St. Edmund's, Norwich—Oct. 9: Ann. Meeting of the County Association, at Norwich; T. F. Buxton, Esq. M.P. Chn. An Evening Meeting of the Labouring Class; Rev. Mr. Barnes, Chn.—Oct. 10: Sermon, at St. Laurence's, by the Senior Secretary. Collections, with Benefactions, 154*l.* 18*s.* 3*d.*: of this amount, the sum of 52*l.* was contributed at the Meeting at Cromer.

Acton—Oct. 11: Annual Meeting of the Branch Association; Rev. John Bickersteth, Vicar, Chn. Col. 1*l.* 2*s.*

South-Bucks—Oct. 14: Sermons, at High Wycombe, morning and afternoon, by the Senior Secretary: Coll. 17*l.* 16*s.* 7*d.*—Oct. 15: Meeting at Marlow for forming a Branch Association; Rt. Hon. Lord Gambier in the Chair: Col. 50*l.* 0*s.* 6*d.* Rev. T. T. Coxwell, Vicar, President. Rev. E. Neale, Treasurer. Rev. H. C. Ridley and Rev. T. Griffiths, Secretaries.

Berkshire—Oct. 14: Sermons; by Rev. J. N. Pearson, at Taplow and Bisham; and at Maidenhead, in the evening, by the Senior Secretary: Coll. 40*l.* 6*s.* 9*d.*—Oct. 15: Meeting, at Maidenhead, for forming a Branch Association; Rev. Edward Neale, Chn. Col. 24*l.* 10*s.* C. Sawyer, Esq. President. Rev. James Knolles, Rev. E. Neale, Jasper Atkinson, Esq. and John Weyland, Esq. Vice-Presidents. Rev. Eardley Childers and Rev. G. Welford, Secretaries. A Ladies' Association was formed in the evening.

RELIGIOUS TRACT SOCIETY.

TWENTY-FOURTH REPORT.

Progress of the Society.

NOTWITHSTANDING the pressure of the times, the sales of the Publications of the Society have exceeded, by nearly One Thousand Pounds, those of the preceding year: the contributions from Auxiliaries have also increased nearly Four Hundred Pounds; and although your Institution has been deprived of some of its supporters, yet upward of One Hundred new Subscribers have been obtained. This increase of funds has been the more important, as the applications to the Society for assistance far

exceed the means at the disposal of your Committee.

Issues of Publications.

The Issues of the Society, during the past year, exceed those of any preceding year, both in number and value. The Publications issued from your Depository have amounted to Eight Millions, Two Hundred and Seventy-two Thousand, Four Hundred and Eight. To these must be added, the Tracts produced by the grants of Paper and Money to Foreign Stations, which may be estimated at One Million Eight Hundred Thousand; making the Total of direct issues from your Society exceed TEN MILLIONS, without attempting to calculate the Additional Numbers printed by your Foreign Auxiliary Institutions, from funds raised immediately by themselves.

It is added, in a Note—

Should these numbers appear different from those of any former Reports, the Committee would state, that they have discovered some unintentional errors in the calculations of the years 1824 and 1825. They regret that they are unable to ascertain the precise amount of these errors: but they do not affect the total number stated to HAVE BEEN ISSUED FROM YOUR DEPOSITORY, which exceeds NINETY MILLIONS; and the arrangements now adopted, they are satisfied, will prevent the recurrence of similar errors.

It is remarked—

The Committee, when reporting the extent of general circulation, refer with much satisfaction to the unexampled efforts of a private Gentleman in Devonshire, in the distribution of Religious Publications: during the past year he has purchased Six Hundred and Fifty Thousand Two Hundred Hand-bills, and Ninety-one Thousand Two Hundred Tracts; making a total of Seven Hundred and Forty-one Thousand Four Hundred of your Publications: they trust that his efforts will be crowned with much success, and his example generally imitated.

The following notices occur of the gratuitous distribution of the Society's Publications:—

To Ireland, 53,000—to Mariners, 21,000—in the Courts and Alleys, Prisons, Hospitals, and Workhouses of the Metropolis, 40,900—at the Fairs in and near London, 132,700—to Sabbath Breakers, 10,400—at Executions at

Newgate, 15,000—at the Funeral of the Duke of York, 76,900—to Students at Academies, 12,000.

Circulation of Tracts in Ireland.

In reference to the distribution of the Society's Publications in Ireland it is said—

The attention of the Committee has been naturally directed to this portion of our own country, which, at the present time, possesses peculiar claims to their attention: they have received numerous applications for your Publications; and they have had the happiness of attending to them all, as far as their funds permitted: no one has been sent empty away.

At no former period have more encouraging accounts been received from Ireland. Not only has there been a great spirit of inquiry created, but many have been led to feel the necessity of repentance toward God and faith in our Lord Jesus Christ. There appears to be a general determination, on the part of the Irish Peasantry, to examine for themselves the great truths which relate to the soul—to God—and eternity. One of the Agents of the Irish Evangelical Society states an encouraging fact: he had been interrupted by a Roman Catholic, while preaching to a large congregation: he says—

After the confusion had ceased, I spoke further to the Congregation; and concluded with offering some Tracts to any of my Roman-Catholic Friends who might be disposed to read them. The expression of eagerness with which the proffered boon was accepted loses in description; while the constant claim of the applicants on every side, with hands lifted up, was, "Oh, Sir, I am a Roman Catholic! please give me a Tract." I was frequently obliged to hide them for some time, to stop the agitation which the eagerness to procure Religious Tracts had excited. I could not supply one out of every ten applicants.

The Committee felt that these exertions ought not to be impeded by the want of liberal supplies of Scriptural Publications; and that, at the present time, it would be almost criminal to be parsimonious in their grants to Ireland. They were satisfied, that to withhold more than was meet would only tend to poverty; and, trusting that the friends of Ireland will come forward to the help of the Society, the Committee have directed the Rev. R. Pope, the Rev. W. Urwick, and other friends, to draw upon them for ONE HUNDRED THOUSAND Publications, to be circulated in those dis-

tracts where a spirit of inquiry has been excited.

New Publications.

These are as follows—

General Tracts, 14—Occasional Series, 6—Hawkers', 5—Hand-Bills, 34—Broad Sheets, 5—Children's Books, 8—Short Stories, 1—18mo. Series, 5—12mo. Series, 2—Select Sermons, 12—Cottage Sermons, 12—Sea Sermons, 12—Tract Magazine, 12—Child's Companion, 12—Days of Queen Mary, 10—History of the Church of Christ, 12—Christian Biography, 4—for Auxiliaries, 3—Foreign Tracts, 10.

Necessity for New Publications.

The Committee are persuaded that the increase of the Society's operations has, under the Divine Blessing, resulted from the additions which have been made to its Catalogue of late years. They, however, feel that still greater efforts must be made: the increase of readers during the last few years has rendered additional exertions necessary to supply them with appropriate religious works, adapted to their circumstances. The publishers of Mechanical and Scientific Works have found it to their interest to bring out their instructive volumes in weekly numbers; and, in the same way, many books of a questionable or immoral description have issued from the press. The children of this world have here proved themselves to be wiser, in their generation, than the children of light: surely Christians may learn a lesson of increased energy and activity from the men of the world. The very same reasons, that sanctioned the establishment of the Religious-Tract Society, twenty-seven years ago, now enforce the importance of increasing the size and number of its publications. Small Tracts have excited a taste for larger; and the friends of this Society and their country will rejoice in the extension of those means, which are adapted to make men wise unto salvation, through faith which is in Christ Jesus.

Necessity for Increased Aid.

The Committee, therefore, without deputing their responsibility to others, as to the contents of their works, felt it absolutely necessary to obtain efficient and constant aid in the publishing department: they, however, continue their personal examination and superintendence of the New Publications. In addition to the preparation and correct-

ing of your New Publications, there is the renewal of the Stereotype Plates of nearly One Hundred Works annually, and the superintendence of new editions of those which are not stereotyped: these require nearly the same attention as New Publications. It must be evident, that the weekly attendance of the Committee, and the hours devoted by them in private, could not possibly discharge the whole of these important duties: your Committee have, therefore, engaged the undivided attention of Mr. Lloyd; a Gentleman well qualified for the work, who has long been most active in the cause of Education, and whose Publications have been so generally acceptable to the friends of the young.

Notices respecting different Series.

The *History of the Church of Christ previous to the Reformation* continues to receive the increasing countenance of the public; and the sales are more extensive than the Committee had ventured to anticipate: the Numbers already published are now collected into Two Volumes. When the Committee remember the apprehensions expressed by some of their friends respecting the publication of this work, they cannot but rejoice that those apprehensions have been removed; and they trust that this work will be a lasting benefit to the Church of Christ.

The new Monthly Tracts entitled *Christian Biography*, the Committee hope will be found a useful addition to their Publications: they supply profitable reading in Christian Families, and form a pleasing and constant reward to the Children in Sunday and other Schools. According to the announcement of the Committee, the Lives of genuine Christians, of different denominations and various stations in life, will be selected; whose Biography will exhibit the practical influence of the holy principles which they professed.

The *Select and Cottage Sermons* have had a considerable circulation, particularly the latter; upward of One Hundred and Fifteen Thousand having been circulated during the year. The Author of "Village Sermons" has engaged to continue his labours, until he shall have completed Twenty-four of these useful Discourses for the Society.

The *Sea Sermons* have also been presented to your Society by the same kind and venerable friend: they contain Twelve short and plain Discourses,

which are sold either separately or in one volume. These valuable Sermons are admirably adapted for Seamen: the Committee trust that their friends on the coast, or connected with shipping, will present a copy to every vessel that leaves the British Coast.

Scientific Tracts—Your Committee have not been able to make satisfactory arrangements for the publication of Tracts on Scientific Subjects connected with Religious Principles; but the matter is still under consideration.

Religious Circulating-Library.

The Committee, finding that the Society's Catalogue contained a sufficient number of Publications when arranged in a suitable manner to form a Religious Circulating-Library, directed their attention to that subject: and they are happy to state, that the number of volumes, bound and half-bound, amounts at present to SEVENTY-FOUR; and that they are enabled to furnish this complete set to their Subscribers for FOUR GUINEAS—to Non-Subscribers, 5*l.* 5*s.* A Box, with lock and key, to hold the Library, is also kept for sale, price 8*s.*

The Committee trust that this Set of their Publications will be found peculiarly useful for Village, Kitchen, Mechanics', and Sunday-School Circulating-Libraries, as well as for private use. They have prepared a few Rules and Hints, calculated to facilitate the establishment of Religious Circulating-Libraries.

Circulation of Tracts by Loan.

There is another subject to which the Committee think it necessary to direct the attention of the supporters of this Institution: they refer to the circulation of Tracts on Loan. They feel that they should not discharge their duty, if they did not strongly urge those, who have never tried this plan, to commence it; and those who have, to persevere. Wherever it has been tried with perseverance, it has rewarded the efforts of the labourer: many have been brought to the sanctuary, where they have felt the power of religion: the neglected child has been led to the Sunday School for instruction; and the hoary-headed sinner pointed, in the eleventh hour, to the Lord Jesus Christ. In several districts, the Bible was very little regarded before the introduction of the Loan System; but the Tracts have induced many to subscribe for that invaluable

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treasure. The Committee trust, that the fear of opposition will not prevent the commencement of this interesting work. It has been stated by an important Society in London, whose agents regularly visit Eleven Thousand Three Hundred and Twenty Families, containing not less than from Fifty to Sixty Thousand Individuals, that

—the difficulties of this work are ideal; as the Tracts are usually received with cheerfulness, and frequently with the expression of lively gratitude: and not a few instances have occurred, in which a spirit of indifference has, after two or three visits, given place to expressions of deep interest and sincere thankfulness.

The Committee therefore trust, that the friends of religion in every place, but particularly those residing in large manufacturing districts, will consider the importance of this plan: one of its chief excellencies is, that it presents employment to every member of the household of faith.

Foreign Operations.

The present Report records the encouraging evidence, that "portions of the Scriptures and Tracts have had something to do in the conversion of almost every individual who has joined the Christian Church in India." The Committee, therefore, confidently hope, that this branch of the Society's operations will receive the increased support of all their friends. China—India—Spanish America—France—the Islands of the Mediterranean—Turkey—Syria—Palestine—Arabia, present the most powerful claims on the Christian Church. Hitherto, little comparatively has been done for many of these places; and, notwithstanding the efforts which have been made, the world presents almost a moral wilderness. Our encouragement to persevere in its cultivation arises from the promises of Jehovah, which, like Himself, are unchangeable—the same yesterday, to-day, and for ever. His Word will not return unto Him void; and when the Spirit shall be poured out from on high, a great moral and spiritual renovation shall follow—*Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree.* Then the seed which has been scattered by the Christian Church shall appear to have been incorruptible; and every wilderness will be like Eden, and every desert like the Garden of the Lord.

The chief particulars of the Foreign Operations will be found, as

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usual, under the heads of the respective places.

BRITISH & FOREIGN SCHOOL SOCIETY.
TWENTY-SECOND REPORT.

State and Progress of the Central Schools.
 NEARLY 100 Children are now waiting for admission. Since the establishment of these Schools, there have been received 16,643 Boys and 8109 Girls; making a total of 24,662 Children, who have not only acquired the rudiments of General Knowledge, but have also obtained a correct acquaintance with the History, Doctrines, and Precepts of Holy Writ, from the Sacred Volume itself: for this is the crowning glory of your Institution—it supplies an Education exclusively Scriptural.

In the Training Department, 31 Masters and 23 Mistresses have been instructed during the year: among them were several Missionaries; who have learned the System, with a view to promote the Establishment of Schools in South Africa and the East. Twenty-nine Schools have been supplied with permanent Instructors, and many others with temporary assistance.

Of the Girls' School the Ladies' Committee state—

They have the satisfaction of declaring as their unanimous opinion, that, at no former period, has the School appeared in better discipline or in a more prosperous state than at present. For the general improvement of the children, your Committee can refer to the numerous Visitors, who, from time to time, have inspected the School, and have expressed their approbation in the most favourable terms. The knowledge of the Holy Scriptures, which the children have exhibited in their public or more private examinations, and the readiness of their replies to questions thereon, continue to afford satisfactory evidence of their acquaintance with the leading principles and precepts of the Christian Religion.

Since the last Report, 217 Girls have been admitted into the School; making, with those formerly reported, a total of 8109. The School is constantly full; and, at the present time, 40 children are waiting for admission.

Advantages of Weekly Payments from Parents.

In reference to the plan, adopted (see pp. 196, 197 of our Number

for April) at the latter end of last year, of requiring small Weekly Payments for each Scholar, the Committee remark—

Your Committee were induced to adopt this plan, partly from a consideration of the low state of the funds of the Society, and partly from a conviction that the operation of the Pay-System is highly beneficial; as it gives the poor a more direct interest in the education of their children, induces them to value it more, ensures greater punctuality of attendance, and cherishes that just independence of feeling which it is so desirable that the lower classes should possess. The information which they are continually receiving from Schools in various parts of the country confirms these views: and they are happy to state, that their own experience is in full accordance with that of their fellow-labourers in the other places; for the Central Schools, so far from being injured by the new measure, have been actually better attended since its adoption than before—a sufficient proof of the estimation in which the poor themselves hold the instruction of their children.

Proceedings of the Temporary Agent.

Captain Bromley, who was appointed your Agent for one year, has travelled extensively in furtherance of the plans and operations of the Society. Your Committee have reason to believe that considerable good has resulted from his exertions: several Corresponding Committees and Auxiliary Societies have been formed—interesting information has been collected—some New Schools have been established—and the attention of many has been more seriously directed to the Education of the Poor. Your Committee would much rejoice, if the Funds of the Society would enable them to appoint a permanent Travelling Agent. A warm-hearted, serious, prudent man, thus employed, would render essential service to the Institution. Your Committee will not despair of being able, through your benevolence, to make such an appointment.

Extent of the Society's Labours and Influence.

After detailing the Foreign Operations of the Society, which will be noticed in their proper place, the Committee thus close their Report:—

Having thus briefly narrated the history of Scriptural Education on the

British System during the past year, both at home and abroad, the Committee deem it not improbable that some may be disposed to ask, how far the British and Foreign School Society is connected with these operations, and to what extent its funds are employed in carrying them on.

In reply, they beg to state, that it is the privilege of the Managers of this Institution to co-operate with the friends of Universal Education in all parts of the world, by correspondence, advice, and recommendation—by training Masters and Mistresses, both for foreign and domestic service, and often at considerable expense—by supporting the Central Schools, Borough Road, where the System is preserved in its purity, as models for others—by preparing and publishing suitable Lessons, in reading, spelling, and arithmetic; and especially the Scripture Lessons, which have been translated and printed in the French, Italian, Russian, Spanish, Portuguese, and Modern-Greek Languages—by keeping a Depository of all articles used in Schools on the Lancasterian System—by occasional Grants of sums of money or of lessons and school apparatus—and, in some extraordinary cases, by sending qualified Teachers, at the expense of the Society, to important stations abroad, where they are still labouring with zeal and efficiency: besides the usual and unavoidable expenditure connected with every benevolent Institution. These are our channels of exertion; and, by them, the streams of useful knowledge have been conveyed to many countries, and caused tens of thousands to sing for joy.

If, again, it be inquired, "What good has been effected by these means?" your Committee would say—Thirty years ago there was not a Lancasterian School—the British system was then unborn: since that period, several millions of children, in different parts of the world, have acquired an elementary education in a more expeditious and accurate manner than was ever before known: they have been introduced to the pleasures of general knowledge, and have been subjected to wholesome discipline and subordination: from the Holy Scriptures they have learned their duties to God and man; and the mind of the Most High, on those important points which are intimately connected with their present and everlasting well-being. Who

can tell what effects have been produced?—what crimes prevented?—what evil habits subdued?—what virtues formed?—what piety nurtured and cherished? Numerous facts have already come to the knowledge of the Society, illustrative of the happy tendencies, in a moral and religious point of view, of early Scriptural Education, and pregnant with encouragement to all who are engaged in forwarding so excellent a design. But the full results of our efforts will not, cannot be disclosed till the Day when *the secrets of the heart shall be manifested*.

Grateful for past success, and animated by the prospect that is now before us, let us persevere in this high and noble enterprise. Our object is identified with the object of Christianity itself: the means for accomplishing it are, at once, simple and effective; and have stood the test of long experience. But the fruit and the blessing must come from above: and never may it be forgotten by the friends of this Society, that those who rely on the wisdom of their plans, the fitness of their measures, or the amplitude of their resources, must expect discouragement, shame, and defeat; but if we go forth in humble reliance on Him who hath said that His Word shall not return to Him void, seeking His constant guidance, and depending on His faithfulness and strength, our ultimate success is sure. We may know little of that success in the present state of being: but there will come a period, when the active servants of the Most High shall see the full extent of their usefulness. Then, they who sowed in tears, shall reap in joy. Then will they exchange toil for rest, and combat for victory: while they will ascribe all the glory to Him, who disposed their hearts to His service, and crowned their labours with His blessing.

SUNDAY-SCHOOL UNION.

WE have noticed, for several years, the Anniversaries of this Society; and shall hereafter call the attention of our Readers to its proceedings.

Origin and Progress of the Society.

The first Sunday School was formed by the benevolent Mr. Robert Raikes, of Gloucester, in or about the year 1780; as Mr. Raikes, in a very interesting Letter on the

origin of these Schools, printed in the Gentleman's Magazine for 1784 and written in Nov. 1783, states that it was then about three years since he first entered on the plan.

From this beginning, Sunday Schools gradually extended, till, in September 1785, was formed, in London, the "Society for the Support and Encouragement of Sunday Schools." By the assistance of this Society the plan was brought into wider operation.

Much, however, was still wanting to give full effect to the System; and it was the object of the Sunday-School Union, formed in July 1803, to supply this deficiency. Much information will be found on this subject in a "Sketch of the Life of Robert Raikes, Esq. and of the History of Sunday Schools," a little volume compiled by Mr. W. F. Lloyd.

From Papers circulated by the Society, and from its last Report, we shall extract some particulars.

During the first twenty-three years of the existence of Sunday Schools, the Teachers pursued their benevolent employment in detached situations, with different plans of instruction; but it was found that zeal, thus private and retired, often languished: improvements in education could be only partially known and adopted; and intelligence, which might animate wavering exertion, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of a Sunday-School Union, by which Teachers from different Schools might assemble to encourage and assist one another in their important engagements. In London, the Teachers and active Supporters of Sunday Schools, of different Denominations, felt the necessity of such a Society; and, in 1803, they agreed to form the SUNDAY-SCHOOL UNION, for promoting mutual communication and combined exertion. The beneficial effects of this Christian Union and Co-operation were soon experienced; and the cause of Sunday Schools, from this era, became more successful and extensive: in 1810, Nottingham and Hampshire followed the example of the Metropolis, and formed Sunday-School

Unions: many other Counties, Cities, and large Towns, soon pursued a similar plan; so that, at present, about Seventy of these Societies have been organized, which have diffused the means of instruction to a great extent in many parts of Great Britain, and have been productive of innumerable benefits, wherever they have been instituted.

The following Returns are specimens of the beneficial effect of Unions in extending Sunday-Schools:—

Nottingham Sunday-School Union, in 1810,	Scholars reported, 4,834	Scholars reported, in 1827, 23,299
Hampshire . . . do.	1810, 1,743	ditto, 7,300
Sheffield . . . do.	1813, 3,186	ditto, 13,932
Bath do.	1813, 864	ditto, 6,169
Incr. in Four Unions,	37,073	
	<u>47,700</u>	<u>47,700</u>

Summary of Sunday Schools.

The following is a Summary of the Returns received by the Committee—

	Schls.	Teachers.	Scholars.
Four London Auxiliaries, Country Unions for Great Britain	430	5,755	62,379
Total in G. Britain	6167	63,067	676,811
Sunday School Society for Ireland	1945	14,404	163,484
Hibernian Society	251		9,576
Tot. in G. Brit. & Ireland,	8793	83,226	912,250
Total in 1826	8499	73,940	868,245
Increase	294	9,286	44,005

In reference to the United States it is said in the Report—

The last Report of the American Sunday-School-Union states that there are in connection with that Society 400 Auxiliaries, 2133 Schools, 19,298 Teachers, and 135,074 Scholars.

Their Auxiliaries report 468 Teachers and 532 Scholars as having become hopefully pious since the last Anniversary.

Issues of Books.

Spelling-Books and Lessons	243,584
Books of Prayer	6,104
Hymn Books	73,710
Catechisms	161,756
School Requisites	122,091
Reward and other Books	183,587
Bibles and Testaments	507
Total	791,339
Last Year	758,039
Increase	<u>33,300</u>

In the last Report appears the following

Caution relative to Books.

The Committee have examined a

great number of Books during the past year: by far the largest part have been condemned as unsuitable for Sunday Schools, and various valuable works have been added to the Society's Catalogue. While so many Books with specious titles are published, the Committee recommend their fellow-labourers to use additional caution; and to avail themselves of the selection which the Committee have made with a particular reference to the character and circumstances of Sunday Scholars.

Wide Field of Labour on the Continent.

The Society's operations are not circumscribed by place or country. An immense field is open to its view. The Committee would mention the Continent of Europe as requiring much greater, and indeed their very best exertions, in favour of Sunday Schools: not to name the difficulties which arise from the general diffusion of Infidelity, active and useful Agents are also wanting in almost every one of its kingdoms and provinces: the generous spirit, which actuates the labours of Sunday-School Teachers in the British Isles, is elsewhere, America excepted, but comparatively little known, and the benefits of Sunday-School Instruction are still less appreciated; yet, at Hamburg, and in some of the southern parts of France, some voluntary and self-denying efforts have been made, and to these the Committee have readily granted assistance and encouragement.

Europe is, nevertheless, an almost uncultivated field; though there exist indications of a better spirit, and symptoms of an improving disposition to promote the best interests of society. The Sunday-School Union have been ready, at all hazards, to embrace every opportunity of advancing that instruction which they believe best calculated to meliorate the condition of mankind, and to draw down the blessing of Heaven on the inhabitants of the earth. To Prussia, relying on that aid which has seldom failed to attend a good cause, and trusting that the Sunday-School System, once established in any principal kingdom on the Continent, would not fail to be imitated by its neighbours, the Committee proffered a benefit to the amount of Fifty Pounds. Greece, once exalted in the scale of nations, but now depressed below the common level of the civilized world, claims especially the utmost exercise of Sunday-School Philanthropy: convinced of the necessity of extending the arm of benevolence to

this struggling and interesting but comparatively-unenlightened people, the Committee have voted various sums, and have pledged themselves to greater exertions.

When the pious and philanthropic spirit of the memorable *RAIKES* first promulgated his Sunday-School Scheme, it was encumbered with the payment of teachers, and also the discharge of rents: unhappily, the expense of rent, and other expenses also, now hang as a heavy burden, chiefly on the Sunday-School Teachers, notwithstanding their own spontaneous and benevolent services. But, were the fact considered, that from this origin, even at the present hour, not less than ONE MILLION OF CHILDREN are now instructed in Sunday Schools within the British Isles, and that the Christian Efforts of EIGHTY THOUSAND GRATUITOUS TEACHERS are now devoted to the service of their fellow-immortals, the most insensible mind would scarcely despair of a similar progress of religious instruction in Greece, or in any other part of the world, were the same means adopted, aided by the improved experience of the Christian World.

The "Sunday-School Teacher's Magazine, and Journal of Education," is a Monthly Work connected with the Society. It has reached its CXIVth Number.

Continent.

France.

Striking Contrast between the Educated and Uneducated Portions of France.

ON the opening of the Normal Course of Geometry and Mechanics at the Conservatory of Arts and Trades in Paris, in November, an Address was delivered by M. Charles Dupin, in which he alleged a series of remarkable facts, in proof of the superiority of the instructed portion of the country to that which remains in comparative ignorance. The Northern part of France he calls "Enlightened France:" it comprehends 32 Departments, and has a population of 13,000,000; out of whom it sends 740,846 pupils to school; that is, one pupil to 17½ inhabitants. Southern, or as M. Dupin denominates it "Unenlightened France," consists of 54 De-

partments, with a population of 18,000,000; sending to school 375,831 pupils, or one pupil to 48 inhabitants. The comparison which he draws between these two portions of France is very striking.

In the North of France, notwithstanding the rigor of the climate, which entirely prevents the cultivation of olives, capers, oranges, and lemons, and scarcely allows the growth of Indian-corn and the mulberry-tree in some of the Departments; which deprives Normandy, Picardy, Artois, French Flanders, and Ardennes of the culture of the vine; notwithstanding this absence of natural riches, the mass of the people in the North, having more instruction, activity, and industry, obtain from the soil a revenue sufficient to pay 127,634,765 francs land-tax on 18,692,191 hectares*; whilst the Fifty-four Departments of the South pay only 125,412,969 land-tax on a superficies of 34,841,235 hectares. Thus, for each million of hectares the Public Treasury receives from—
Enlightened France, 6,820,000 fr. land-tax.
Unenlightened France, 3,599,700 ditto

The superiority of the public revenues furnished by the enlightened part of France is particularly observable in the Tax for Licences, which is calculated on the same scale throughout the kingdom. The Thirty-two Departments of the North pay into the Public Treasury for Licences 15,274,456 francs; and the Fifty-four Departments of the South pay only 9,623,133 francs: so that, owing to the superior industry produced by a widespread of knowledge, a million of Frenchmen in the North bring into the Public Treasury for Licences 1,174,958 francs; while a million of Frenchmen in the South pay only 534,652 francs for Licences.

If we sum up these taxes, it will appear that a million of hectares pays as follows:—

In the North.	In the South.
Land-tax 6,820,000 francs.	3,590,700 francs.
Licences 817,000	276,216
<u>7,637,000</u>	<u>3,875,916</u>

That is to say, a million of hectares in the North pays exactly twice as much as a million of hectares in the South. Now, the North of France sends 740,846 children to school, and the South 375,831, or about half as many as the North.

We will now endeavour to point out certain indications of the relative progress of the Arts in these two great divisions of France. I have examined the List of Patents from July 1, 1791, to July 1, 1825; and from this it appears, that the Thirty-two Departments of Enlightened France have obtained 1689 Patents; and the Fifty-four Departments of Unenlightened France, 413 Patents.

The Colleges of Paris have afforded me another means of forming a comparison. The University annually bestows on all the Colleges of Paris and Versailles an immense number of prizes, second prizes, and accessits. In the University Almanack are printed the names of the Pupils rewarded, and the places of their birth. I commenced by taking away all the Pupils born in Paris, so as not to give any undue advantage to the Northern Departments. I then reckoned separately—1. All the Pupils from the Thirty-one Departments of the North, leaving out the Seine; 2. All the Pupils from the Fifty-four Departments of the South: and the following was the striking result—

Pupils rewarded from the Thirty-one Northern Departments, 107.

Pupils rewarded from the Fifty-four Southern Departments, 36.

But another fact has appeared to me still more remarkable. The 143 rewards consisted of 37 prizes and 106 accessits: now of the 37 prizes granted by the University to the children from the Departments, 33 were obtained by the children from the North, and 4 by the children from the South.

The Polytechnic School, which is noted for the equity of its regulations, requires that the Pupils, who offer themselves from all parts of France as candidates for admission, should have already acquired a considerable stock of mathematical and literary information. I have examined the Lists of Pupils admitted during thirteen consecutive years; and have found, that, of 1933 Pupils admitted, 1233 were sent from the Thirty-two Departments of the North, and 700 from the Fifty-four Departments of the South.

The Academy of Sciences, which, it is universally acknowledged, chooses its Members with impartiality from the learned throughout the kingdom, offers a result still more favourable to the North. Of the 65 Members composing the Academy, 48 are from the Thirty-two Northern Departments, and 17 only from the Fifty-four Southern Departments.

* An hectare is a superficial measure, containing 100 ares. An are is rather less than four English perches.

I have reserved, as a last mode of comparison, the rewards granted by Government at the periodical Exhibitions of the Products of National Industry. At the Exhibition of 1819, the rewards were in the following proportion—

32 North. Depart.	54 South. Depart.
Gold medals 63	26
Silver medals 136	45
Bronze medals 94	36
293	107

The Exhibition of 1823 presented results not less striking.

Thus, in whatever point of view we regard the two portions of France, whether with respect to their Agriculture or their Commerce; at whatever period of life we observe the population of the North and that of the South—in tender Infancy, at College, at the Polytechnic School, at the Academy of Sciences, in the invention of improvements in the Arts, and in the National Rewards bestowed on industry—everywhere we find an analogous, and almost always a proportionate difference. To men capable of comparing effects with causes, this constant uniformity of results, this pervading superiority in favour of that part of the kingdom where Instruction has been the most spread, will demonstrate clearly the advantage of this Instruction in promoting trade, arts, and sciences, as well as private and public opulence.

PARIS BIBLE SOCIETY.

From a Report made to the Society by the Female Branch, we extract the following instances of its beneficial influence on the people in various parts of France. The account of the labours and death of the young Madame Falle will stir up many, we trust, to redouble their zeal in the Heavenly Cause: she was only twenty years of age when she departed to her rest.

Facts illustrative of the Beneficial Influence of the Society.

At Leme, and in the Churches dependent on it, the happy results of the study of the Scripture are visibly increasing every day. Madame Colany writes—

It is especially to this study, that we may attribute the reformation of manners here; which are at present as pure and modest, as they were formerly depraved and corrupted.

To this study, we may also trace the resignation of the poor peasants, who, by the stagnation of work, are plunged into the deepest distress: during two years, they have borne this trial without murmuring; for, in reading the Bible, they have learnt that all things proceed from the Eternal.

It is truly affecting to see those poor peasants, notwithstanding their misery, drawing consolation from the Sacred Book, where they find that Jesus Christ became poor for their sakes, that through His poverty they might be rich—to see them, also, bringing their humble but willing offerings to the Bible Society; expressing, at the same time, their lively regrets at not being able to give more.

A poor lying-in-woman received a gift of twenty sous from one of her relations, to help her in her confinement; but she insisted on its being employed to pay her subscription in arrears to the Bible Society: "For," added she, "that will give me more pleasure; and the Saviour, who has deigned to bring me through the pangs of child-birth, will also support my weakness by His strength."

A Letter lately received from Bourdeaux contains the following particulars—

In nine months we have obtained for the Bible Society a considerable sum, by adding to it more than a hundred annual subscribers or benefactors, and about 500 subscribers on the lists of the collectresses.

Above all, the Holy Scriptures have been distributed; and are at present in the hands of a great number of families, who had hitherto been unprovided with them.

You request some instances in proof of the moral influence of our Bible Society, but this is almost like desiring the fruits ere the tree is planted: the following, however, is one of the facts which have come to our knowledge—

A servant unable to read, but who, living with a pious family, has felt the power of God's Word in domestic worship, subscribed for a Bible: for the purpose of having it read to her, by her better-instructed friends, when they came to see her; and also, that the heirs of her honest savings might find something of intrinsic value in what she left to them.

We know, likewise, that, in numerous families who have had the Bible, it is regularly read every evening, when the cessation of labour re-unites the parents and the children.

The Auxiliary Bible Society at St. Jean du Gard received, in the space of eight months, 571 francs, and distributed 20 Bibles and 70 New Testaments.

A poor old woman, whose only employment was knitting stockings, determined to subscribe four francs per annum: she said—

For every pair of stockings which I make, I shall put four sous into a particular box for the Society: if there be more than what I give this year, so much the better; should there be less, I will make up the remainder.

We have recently received from Montpellier the account given of the labours of the Female Committee formed there

since last year, from which we here furnish an extract:—

If we have not been able to give much extension to our Society, we are at least assured that Providence has blessed our primary efforts. The total amount of receipts for the year terminating the 28th Feb. is 1000 francs, and we have distributed 92 Bibles and 42 New Testaments.

We have sometimes been led to think from this distribution, that several of those, who seemed hitherto to have but little occupied themselves with the Sacred Word, begin to feel that it is the true power of God for the salvation of their souls. We remark, also, that in most families whose children receive instruction at our schools, these very children, returned beneath the paternal roof, nourish in their turn their parents with the True Bread of Life. There are but few of these families who do not employ a part of their evenings in holy meditation, and domestic worship begins to be re-established.

A little Girl, three years old, who attends our Sunday Schools, and teaches her Mother to read, gives her in the evening the explanation which she has herself received. It is a method, which, in some families, has served to infuse religious ideas into those who were far from possessing them.

It would be impossible to explain the feeling experienced by those who superintend the Schools, in beholding children seize with facility the explanation of Scriptural Truth suited to their age; and evincing, by their answers, at what an early period God has revealed Himself to their infant minds; the efficacy of such truth appears imprinted on their faces, which express contentment, when they bring a few pence gained by their good conduct, or a part of their New-year's Gifts; and when they receive some Tracts, which they hasten joyously to exhibit and read to their parents.

Successful Labours and Happy Death of Madame Falle.

Last year we had the satisfaction to announce the formation of a Female Bible Society at Calmont; and to insert in our Report, a Letter from Madame Falle, whose laudable zeal and attention had succeeded in establishing it.

This young and pious Lady furnished us at that time with several new details, respecting the happy results already obtained by the Society; an extract of which we take the liberty of mentioning here: she writes—

Our Sunday School, thanks to the Almighty! is in a flourishing condition: many of our children have already made the most astonishing progress: so much so, that they, in their turn, instruct their parents.

We have also formed two Associations in our Schools—that of Boys intended for Missions, and that of Girls for the service of the Bible Society. The good effects of these Schools are already evident; of which the children's fondness for the Bible, and orderly

conduct, furnish indubitable proofs. When walking in the fields, it is by no means uncommon to meet with groupes of children seated on the grass, attentively listening to a Chapter of the Bible or a Religious Tract, read by the oldest and most instructed of them. I see them, every day, pass beneath my windows, leading their flocks to feed, with Bibles under their arms, like young Students. Instead of profane songs, our fields now resound with Hymns and Holy Psalms. Lo! what God has been pleased to perform, by feeble instruments!

May the Saviour of Mankind bless you, Madam, and all those who aid you in the good work which you have undertaken! May He advance His reign in our dear country, which seems to be making rapid strides in the way of happiness and glory!—not of an ephemeral glory, like that of earthly monarchs; but of a glory ineffable, which will be eternally enjoyed by those who have purified their robes in the blood of the Lamb.

You will share, Gentlemen, the emotion excited in us by the above Letter, on recollecting that it was immediately followed by the premature death of Madame Falle; or, as Christians, we should rather say by her departure for the true country, the Haven and Heaven where her sanctified spirit becomes every day more refined and exalted. Her last moments afforded a new manifestation of that faith, which shone with so pure a lustre during her fair but fleeting course. Our Correspondent from Toulouse says—

Madame Falle has done incalculable good at Calmont. She was a Dorcas, blessed by the poor and the orphan; yet, not satisfied with feeding the hungry and clothing the naked, she burnt with the desire to penetrate and fill their souls with the words of Eternal Life. Every day she assembled at her dwelling, women of all ages, to make them learn some portion of the Bible; which she afterward expounded to them with peculiar suavity and simplicity. With the Bible in her hand, she frequently proceeded to the Girls' School, to say, in the Name of our Saviour, *Suffer little children to come unto me, and forbid them not.* It was with the Bible in her hand that she went to console the afflicted, and to exhort them to possess their souls in patience. It was with the Bible in her hand that she loved to visit the couch of the dying, and to fix their hopes on the Lamb of God which taketh away the sin of the world.

In the course of such pious labours was Madame Falle attacked with a painful illness; during which she exhibited an example of the most admirable patience and resignation. In the midst of her sufferings, a placid smile beamed constantly on her features. It might have been said, that her faith was already changed into sight, and her hope into reality. M. Falle, having asked her in

what disposition she found her soul, she replied—

I wish to live, if it be God's pleasure; and I wish it only to perform His will: but if He require otherwise, I am content to die!

Her life was fast ebbing away—her affectionate and afflicted husband was speaking to her of Christ—when this truly pious Woman resigned her soul into the hands of Him who had redeemed it with His blood.

Switzerland.

GERMAN MISSIONARY SOCIETY.

Students and Missionaries connected with the Basle Seminary.

At pp. 605, 606 of our last Volume, some account was given of the state of the Seminary; and much information has been added, on the same subject, at pp. 57—62 of the present Number. We subjoin a report relative to the last year's Students, and to the Missionaries who have been sent forth from the Seminary.

During the past year, there have been from Thirty to Thirty-five Students in the Seminary: divided into different classes, they have been preparing for the sacred office of Missionaries. As Five of our beloved Brethren have been, during the year, called to preach the Gospel in several parts of the Heathen World, our Committee have selected, from among the candidates for admission into the Seminary, Eight other Students, in order to fill up the preparatory classes: they will enter in the course of the year, and will complete the number of Thirty-eight Students. The persons engaged in Instruction and in the service of the House are ten: the inmates of the Institution are, therefore, Forty-eight in number.

Forty-one Missionaries have already left our Seminary. Of these, six in former years, and four according to intelligence received in the course of the last year, have quitted the field of conflict to enter into the rest of their Lord: the four last-mentioned are, J. Maisch, deceased at Calcutta—G. Albrecht, at Serampore—D. Boerlin, at Neusatz, in the Crimea—and F. Bormeister, in the Island of Bouru, in the Indian Archipelago. To the remaining Thirty-one have been added Five of our Brethren, who were sent forth in the course of the past year; so that the number of absent Brethren connected with our Institution

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is Thirty-six; of these, Eighteen are married. They are placed as follows:—2 in the Molucca Isles—2 in Bengal—3 on the Coast of Coromandel—5 in Egypt—4 in Armenia—1 in Georgia, at Grusie—3 in the vicinity of Caucasus—6 in Bessarabia—1 in the Crimea—2 in Western Africa—6 on their way to different destinations—and 1, the beloved Brother Jetter, returned to his country for the re-establishment of his health. Of this number, nine are in the service of our Missionary Society.

The whole Family which the Lord has united to our Institution consists, according to this statement, of Forty-eight persons in the Seminary and Fifty-four elsewhere, forming One Hundred and Two Members, who commend themselves to the paternal remembrances and fervent prayers of the servants of the Lord.

Germany.

Professor Tholuck on the State and Prospects of the Jews.

MR. ROBINSON, an American Gentleman, late Instructor in the Theological Seminary at Andover, in Massachusetts, transmitted to his friends in America the following view of the condition and prospects of the Jews, communicated to him, when at Berlin, by Professor Tholuck.

1. Since the time of Napoleon, who shewed himself very favourable to the Jewish Nation, they enjoy, in most parts of Germany, equal rights with Christians. They are only excluded from situations in life where the influence of a Jew would be visibly pernicious; particularly the office of Magistrates, and of Professors in Academies.

2. Their Employment in Germany is almost universally that of dealers in clothes, watches, jewels, &c. Some few are tradesmen; but very few indeed. A number of young people are teachers of the children—teachers of the Talmud. Some few of the educated class have entered the army as Jews: there are 200 in the Prussian Army. Some are physicians and dentists.

3. As to their Attachment to the Law, among the educated class in Germany there is almost none; or merely an outward attachment: the middle and lower classes are still attached to it, although much less so than those of Poland.

3 P

4. As to indications of a Moral Revolution, there is first to be mentioned the Reformed Party among the Jews, which has sprung up almost in every province of Germany: they have built Synagogues in Berlin, Koenigsberg, Carlsruhe, Hamburg, Wiesbaden, and several other places: in Prussia, the King has shut their Synagogues and prohibited their Service; from a view that such an innovation might tend to prevent those who were disgusted with their old mode of worship, from abandoning completely Judaism: I question very much whether this fear is well grounded: I think that, with us, the Reformed Party of the Jews have kept alive a spark of warm-hearted religion; although I would not make this assertion of the whole of them, for there can be no doubt that many of them are Deists. Another indication of a Moral Revolution is, their studying zealously the New Testament, in several parts of Poland: the Missionaries often meet such as will repeat long passages from the New Testament by heart: in general, they are willing to listen to the truth: in one place, they all agreed to allow the Missionary to preach in their Synagogue: afterward they continued to assemble every Sabbath in the house of the Missionary, to hear him expound the Scriptures, till their Jewish Preacher accused them of infidelity to the Grand Rabbi at Posen, who threatened them with excommunication*. Moreover, in almost all the German Towns, Jewish Children are educated in Christian Schools; and, in some, they learn the Catechism, in common with Christian Children: the Missionaries have frequently found Jewish Children better instructed in the Catechism than Christian Children: when the Missionaries preach in the Churches, there are always Jews present.

5. The best way of rendering Temporal Assistance to Jews, and a plan which might be decidedly adopted, is to afford to them the means of learning a trade. The institution of Count von der Recke has done much good in that respect: the friends at Berlin have, of late, followed the same plan.

6. The Proselytes are mostly such as have been Jewish Students or Tamul Teachers: in the first case, they lose all support from their relatives: in the

latter, they lose their employment. Such as were dealers lose, for the most part, their mercantile connexion among the Jews.

7. The Proselytes, in general, seem little qualified to become Missionaries among their Nation. On the one hand it has been observed, that even the worthiest of them are exposed to temptations, particularly to pride—on the other, the Jews themselves are inclined to despise them. In Berlin, however, there are several Proselytes who exert a most beneficial influence on their converted brethren: one of them has continued for three years to instruct candidates for baptism: he particularly is an instance of sound conversion: he has something of the energy and ardour of Luther.

8. The Return to their Land the German Jews do not expect; but the Polish Jews do. The German Jews, at least the more educated part of them, have rather spiritual ideas of the Messiah.

Mr. Robinson adds some remarks, from which we extract the following, in reference to the sixth head:—

The Proselyte, and in general those who cast off Judaism, lose the confidence of the Jews: but, so far as I can learn, they stand on precisely the same footing as other members of society, in other respects; and are admitted to offices—if not to civil offices, at least to literary stations. Professor Neander, of Berlin, who stands at the head of living Ecclesiastical Historians in Germany, is by birth a Jew; and two of the Professors at Goettingen are also Jews, who have renounced Judaism without embracing Vital Christianity. By being cut off from their previous occupations among their own people, Converted Jews may, at first, be thrown occasionally into straits; but I cannot learn that they suffer any thing from special neglect or contempt on the part of the public at large. In general, the Unconverted Jews seem to live entirely unnoticed; though, in Goettingen, I saw some soldiers jeering a couple of Polish Jews, as they passed along the street in their peculiar costume. In Leipzig, where there are many, nothing of the kind seemed usual.

EDUCATION SOCIETIES.

FROM the Twenty-second Report of the British and Foreign School

* See p. 167 of the present Volume.—*Editors.*

Society, and its Appendix, we collect the following view of the

State and Progress of Education.
FRANCE.

There are now in France between 500 and 600 Schools on the System of Mutual Instruction: the Reports from the Provinces are generally of a favourable kind, and the Schools in Paris are said to be prosperous.

Your Committee have also received the gratifying information, that there is a prospect of introducing the System into Egypt, through the medium of a number of Youths, who have been placed under the direction of M. Jomard, the Secretary of the Society at Paris. These Youths have been confided to his care by the Governor of Egypt, in order to be instructed in European Arts and Sciences.

The Committee of the Society for Elementary Instruction state—

In examining the ingenious chart of M. Dupin, we find that those parts of France, where the people have received the greatest assistance in forming Primary Schools, are generally those in which the country is best improved, where industry displays its greatest activity and obtains the greatest success, where happiness is more abundant, and where good morals are more general. It is worthy of remark, that, in 43 Departments, comprising those where instruction has made the smallest progress, and in which the Schools only provide for 177,420 Scholars, the number of illegitimate children, compared with the adults, is considerably greater than in 43 other Departments, where instruction is more extended, and where 885,589 children are taught.

It is with profound regret, that, out of Thirty-one Millions Six-hundred Thousand inhabitants of France, we find from Fifteen to Sixteen Millions who can neither read nor write. Four Millions Five-hundred Thousand children out of Six Millions, that is to say, precisely three-fourths of those who are of age to be admitted into the Schools, are deprived of every kind of education.

It is true this deplorable want is very unequally felt. In some Departments of the north and the east, the number of children who attend the Schools may be one-tenth of the population; while, in others, it is not more than the two-hundred-and-twenty-ninth part. This deplorable neglect, which might be supposed only to apply to a barbarous country, is to be found in the heart of France. Our fruitful and smiling provinces of the South, which, during the darkness of the middle ages, preserved for a long time and rekindled first among us those sparks of sacred fire, are now most backward in knowledge.

Thirteen Millions of inhabitants in the north send to our Schools 740,846 Scholars, while Eighteen Millions in the south send

only 375,931 to the Schools. Wherefore are these extraordinary contrasts found in the same country, under the same institutions? Poverty is the principal cause to which this moral deprivation is ascribed. In offering to this Meeting the means of sensibly reducing the expense of instruction by the improved System, you present the natural remedy for privation which afflicts so heavily a great portion of France. With the same sum which is annually devoted to the support of about Twenty-seven Thousand existing Schools, we could, on the New System, educate double the number; and, as the time required to attend the Schools will be only half that required under the Old System, it follows, that, with half the expense, the benefits of Education may be extended fourfold; whereas the children which these Schools now receive, compose generally one-fourth only of the number which ought to be admitted.

If in this Report we have a source of regret respecting the actual state of the Schools on the improved system, it must not be dissembled, that, for some years, the number has been progressively diminished. Is it possible, that, where there is so much to do in the new formation of Schools, we have seen a multitude of the establishments fall? It is but too true; but we will decline the melancholy details.

SWITZERLAND.

In Switzerland the System has been introduced with happy effects. At Geneva, Fribourg, Lausanne, and other places, Schools have been established, and are reported to be prosperous.

NETHERLANDS.

In the Kingdom of the Netherlands, education enjoys royal favour. The Model Schools at Brussels are reported to be successful and well attended. Societies for the promotion of Elementary Instruction have been formed in the Provinces of Luxemburg, Namur, and Liege: the two latter are chiefly occupied in the publication and distribution of cheap School Books in the French Language. Infant Schools are about to be established at Brussels, and the King has encouraged the attempt by a liberal donation.

GERMANY AND PRUSSIA.

The accounts of the progress of Popular Education, in the greater part of Germany, are of the most gratifying nature. In the Prussian Dominions especially, the greatest efforts are made, both on the part of the government and by private individuals and communities, to extend the benefits of early instruction, and to prevent any class of society from being excluded from them. In most of the large towns the Schools have, within these few years, been re-

organised and the number increased; and since the King has placed considerable sums at the disposal of Committees, selected and appointed by the communities themselves, a public spirit has been excited, and a general interest called forth which promises the best results. By the exertions of Dr. Friedlander, the authorities of the city of Koenigsburg have granted a building for a School-Room; and a young man, who has for some time conducted a benevolent institution with credit and satisfaction, is to be sent to your Central School, for the purpose of being instructed in the System.

Some of the smaller States of Germany follow the example of Prussia; and have, of late, much enlarged and improved the establishments for the education of Schoolmasters, and rendered the situation of this useful and meritorious class of men more comfortable, by increasing their salaries, and making a provision for their widows and families. The advantages of the British System are more generally acknowledged than formerly; and it is, in many Schools at least, partially adopted, and daily gains ground. At Weimar the suggestions given some years ago, by your Foreign Secretary, during a visit to that part of the Continent, have given rise to an experiment on a scale of considerable extent; which appears to prove highly satisfactory, and a long account of which has lately been published. But the most gratifying part of the information is perhaps this, that, in all these Schools, the instruction may be strictly called religious; that the Holy Scriptures are daily read, and the formation of pious habits in the youthful mind is considered as the primary object of education.

It is sincerely to be lamented, that, in some districts of Germany, especially in the Dominion of Austria, a very different spirit actuates the ruling powers; but it would be unjust not to notice the liberality with which some of the Catholic States, and especially the Government of the Kingdom of Bavaria, promote the cause of Universal Education: that Government vies with the most enlightened of its neighbours, in supporting and encouraging every judicious effort to disseminate knowledge; and raise even the lowest of its subjects, by the improvement of the schools in the towns and villages.

DENMARK.

In no country has the British System

made such rapid progress as in Denmark. At the last Annual Meeting it was stated, that, 600 Schools were then organized, and that it was expected the number would soon amount to 1000: your Committee are now able to report, that, at the commencement of the present year, the system of Mutual Instruction had been introduced into 1515 Schools, and that 492 more were preparing to adopt it in the spring, which will make a total of upward of 2000 Schools, probably containing 100,000 Scholars. This brilliant success is, doubtless, chiefly owing to the effective patronage of the King; whose enlightened views and active zeal your Committee have frequently mentioned with gratitude and joy. His Majesty's support is more worthy of approbation, as it is connected with no compulsory measures whatever; but it is solely expressed by recommendation, encouragement, and benevolent aid. In many of the Schools the System is applied, not only to the elementary branches of learning, but also to Linear Drawing, Music, Gymnastics, and the Latin and French Languages.

SWEDEN.

Education in Sweden is proceeding with no lingering steps; and is warmly patronized by the King, whose generous views are zealously seconded by the Council of State. The Swedish Education Society report for 1826—

The King, who continues to patronize the Society, has granted the use of a public building, for a period of 15 years, where a Central School is to be established; and has, at the same time, assigned the teachers' salaries out of the Public Means. Sixty-six individuals have studied the System, during the last twelve months, in the Schools of the Society at Stockholm; and have got certificates as to their ability to teach it in the provinces. In the whole kingdom of Sweden there are at present 110 Schools on the System of Mutual Instruction, in which 7728 children are educated; and 32 New Schools are organizing. This number does not, however, include the various Learned Schools, where the Bell-Lancasterian System has been introduced; the great and decided advantages of which are more and more acknowledged and highly appreciated.

RUSSIA.

The Schools instituted at Petersburg for Foreign Children are thriving, and afford education to 300 Boys and 200 Girls: among these children are the offspring of Germans, English, Flemish, Swedes, and Jews. The Lancasterian Institution under Mr. Heard's care,

which is also patronized by His Imperial Majesty and supported by Government, is believed to be in a satisfactory state.

ITALY.

The Schools established in Italy and Sicily, though struggling with difficulties incident to their situation, enjoy considerable prosperity. The Societies at Naples and Florence were proceeding successfully, at the date of the last intelligence, in their benevolent career.

RELIGIOUS-TRACT SOCIETIES.

Their State and Progress.

THE Twenty-eighth Report of the Religious-Tract Society furnishes the following notices.

FRANCE AND SWITZERLAND.

The Committee have continued to avail themselves of the labours of Dr. Malan, and have published, at Paris, several Tracts which have had an extensive circulation. From the report of the friend at Paris who has superintended this branch of the Society's Publications, it appears, that, during the last twelve months, 59,356 copies of the Fourteen Tracts published under his superintendence have been printed: statements had been received of the great usefulness of these publications.

The Paris Tract-Society continues to circulate its Publications: the Fourth Annual Report states, that, during the past year, 127,386 Tracts had been distributed; which makes the total amount of distribution, from the commencement of the Society, 390,025.

The grants to France, and connected with the circulation of your Publications in that country and Switzerland, have called for the appropriation of nearly 300*l*.

The Rev. L. Burkhardt, of Bâle, remarks—

We have very few RELIGIOUS Tracts suitable for CHILDREN: most of those that are lately published containing only reflections and exhortations, not narratives and facts, or, if so, such extraordinary occurrences and anecdotes as are not likely to apply themselves to the mind of the child: the style, also, is often either too high or too childish. It is the more desirable that some good and Christian Religious Tracts might be transplanted upon German Ground, as there exists an overflowing quantity of Children's Books which contain only novels: or, when they intend to instruct in religion and morality, they do it in such a way that little can be the good, and great may be the harm which they do; their principles being grounded upon a merely-natural theology, and their morality upon self-interest and human prudence.

NETHERLANDS.

The Netherlands Society continues its operations: the Secretary has transmitted specimens of its recent Publications: he remarks—

Several of the Tracts forwarded relate to the dismal circumstances into which our country was thrown by Inundations; some others, to abuses and to customs peculiar to the Low Countries: a few are addressed exclusively to prisoners, and have already proved very useful: the remainder are of a more general tendency; and all of them recommend the religion of a Crucified Saviour as the only means of salvation, with the reading of the Holy Scriptures and a respect for all religious institutions, and more especially point out the proper use of the Sabbath-Day, which is still so little attended to here and elsewhere, to the great detriment of religion. A series of Tracts is now in forwardness, to promote, excite, and facilitate, as much as possible, Domestic Worship, which is, as yet, but little practised among the lower classes of society.

GERMANY.

Wuertemberg—The Society, from 1812 to 1826, gratuitously circulated, with few exceptions, 287,150 Tracts.

Darmstadt—The Committee have been favoured with a Report of the circulation of Tracts and Books, for which the sum of 100*l* was voted: Dr. Leander Von Ess states—

With the aid of your grant I have put into circulation 4000 copies of "An Appeal to the Catholic Clergy, to give and expound the Sacred Scriptures to the Laity"—5000 copies of Henhofer's "Confession of Faith"—nearly 1000 small Books of Prayer, and other small Tracts—and a Tract on "Confidence in God Rewarded."

These Publications have been circulated far and wide; and, by the blessing of God, have produced much good. The "Appeal to the Catholic Clergy" has, more particularly, served to remove many obstinate prejudices, and in preparing the way for the circulation of the Bible among Catholics: many Catholic Clergymen, who were formerly the strongest opponents to the dissemination of the Sacred Scriptures, have been gained over by it, and have become zealous promoters of the Bible: it has tended to strengthen the laity in the truth, and to confirm them in their full right of reading the Scriptures: this pamphlet has also been translated into Dutch, and produces great benefit in Holland: I am at present in treaty with a publisher in Silesia, for printing a translation of it in Polish, and it will give me great pleasure if this can be accomplished: the Religious-Tract Society has promoted, by the grant, a wider circulation of this little work. The other Tracts, and in particular the small Prayer Books, have done much good: the latter have superseded many other Catholic Prayer-Books, which were full of superstitious absurdities. There is a great want of Books of Devotion, properly revised

and drawn up, conformably with the pure doctrines of the Gospel, among the Catholics; and the desire after them is very great: I would cheerfully draw up a Book of Prayers for the use of the people, but other avocations completely engross the little time that I can spare from my regular duties.

Hamburg—During the year, 119,410 Tracts have been printed, and 93,767 have been distributed.

Bremen—Since 1825, upwards of 25,000 Tracts have been distributed.

Several interesting Letters have been received during the year, from different Correspondents in Germany, who have been actively engaged in the circulation of your Works. A Female Correspondent, who has circulated many Religious Tracts in German, has been greatly encouraged in her works of charity. In forwarding a donation, she says—

The Germans manifest extreme interest about a Tract: as soon as they have received one, they open it, begin to read, and appear quite absorbed: in one or two instances, I have seen their countenances lighted up with pleasure. Those, who have received them, speak of them to others; and we have frequent, I might almost say daily, applications for them: many who come, offer to pay for them, not having an idea of their being freely given. I believe they have been a great means of inducing some poor children to come to us on a Sunday for a little instruction; and those, who are aware of the general profanation of the Sabbath on the Continent, will esteem this no light benefit: we gave a few; and promised some to others, if they came on the following Sunday. I think scarcely a Sunday passes, but several of the children, when about to return home, linger a little behind, and, half-ashamed and fearful, ask for a book, either for their father, or grandfather, or cousin, or some one who has not yet received one. A poor orphan lad came, not long ago, to our house, and was thankful for some food and a very trifling relief: we gave him two or three Tracts: some days since he returned; and we found, that, to his great sorrow, his books had been stolen from him: he had placed them at night by his bed-side; and he rose an hour earlier than usual in order to read, but his treasure was gone! He particularly regretted the loss of one Tract, in which was the history of a poor boy who heard a Sermon, on the words, *The Son of man hath not where to lay his head*.

During our former residence on the Continent, not having German Tracts, we had some texts of Scripture printed; the texts and applications being arranged for the days of the month and week. We one day entered a cottage, and saw an old shepherd, who had received one of these little Tracts: he was past ninety years of age, and appeared to have done with this world. With an energetic voice and beaming eyes, he repeated the words (which it appears had first reached him through the medium of the Tract),

Therefore are they before the throne of God, and serve him day and night in his temple, &c. His soul really thirsted after the heavenly things presented to his view. He had learned most of his Tracts by heart. The love of his Redeemer seemed to have taken entire possession of his heart: he daily awaited the blessedness of eternity.

POLAND.

The Rev. Messrs. Becker and M'Caul, of Warsaw, have reported the distribution of the past grants: they inform the Committee, that, from these grants and from private individuals, they had received, since October 1825, German, French, and Polish Tracts, amounting to 18,637: a considerable part have been distributed: your Correspondents remark—

We have reason to believe that the Tracts have not been circulated in vain; especially as those, which arrived in November last year, came at a time when a great many Germans bring their produce of tobacco to Warsaw, among whom a great number were distributed and taken to different places. Many Tracts also have been distributed by our brother Missionaries, Wendt and Hoff, on their journeys among the Germans and Jews in the country, and still more by German Schoolmasters, so that many have reached the humble cottages of the poor.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

Journey of Rev. H. D. Leves to Roumelia and Bulgaria.

THE Reader will find, in the following Journal, various particulars, highly interesting at this crisis of Greek Affairs, relative to the State of Christians in that part of the Turkish Dominions which borders on Constantinople to the north-west.

I left Pera on the 10th of November 1826, taking the direct road to Adrianople.

At the Greek Village of *Bavados*, 10 hours or about 30 miles distant from Constantinople, where I passed the first night, I had a good deal of conversation with the priests of the village, the master of the khan, and some other individuals, on the object of our Society. I found the visit of Mr. Barker here, in 1825, remembered; and I distributed a few New Testaments, which were received with gratitude, informing them where such books might be obtained in Constantinople.

The next day I proceeded to *Sellvria*, where I called on the Greek Bishop; to whom I am to send a few Greek Testaments, as soon as I receive a fresh supply, which I daily expect, either from London or Malta.

After passing two hours at this town, I rode

forward, through a continued rain of seven hours, to *Chiorlu*. From Selivria the road leaves the coast, and turns inland; and you enter upon the wide plains of Thrace, naturally fertile in many parts, but almost wholly uncultivated, and extending, with but few interruptions, to the neighbourhood of Adrianople. I called upon the Bishop of Chiorlu, a suffragan of the Archbishop of Heraclea, to whom I had a Letter, but he was from home: I, therefore, left for him two or three New Testaments, with a letter on my part.

My next day's journey was to *Bourgas*, 30 miles distant from Chiorlu, over a continuation of the Thracian Plains; with no town on the route except that of *Caristirai*, inhabited by Turks. *Bourgas* lies agreeably in a valley, and is adorned by a handsome mosque: it contains about 300 Greek Families. I sent for the Greek Schoolmaster, with whom I had much conversation, and left with him specimens of our Greek Testaments for sale: he promised to collect the names of those persons who wished to be supplied with them. I have since placed him in communication with Mr. Schnell, of Adrianople.

Baba Eskisi, four hours or twelve miles distant from Bourgas, is inhabited by Turks, with the exception of about 50 Greek Families, who till lately had no priest residing among them, or place of worship. At present they have a small house fitted up as a chapel, and two priests, one of whom I called to the khan at which I alighted, and gave him a Modern-Greek Testament. I was much pleased with the simple and heartfelt expression which he used—"It is, indeed, a GREAT benefit which has been conferred upon our Church by the translation of this Book." I gave him another New Testament to be presented in my name to the priest of the neighbouring village of *Alepli*, about an hour distant, and containing about 150 families and a church: recommending him to encourage the reading of the Scriptures among his flock, and to excite his brother priest to do the same.

Havsa, a small town, six hours from Baba Eskisi, has only about 30 Greek Families, who are without church or priest; and, what is rare in the province of Roumelia, speak no language but the Turkish. I found here, as masters of a khan, two Albanians (individuals of which active and enterprising nation are often found in similar situations throughout Roumelia), who had heard of the stir produced in Adrianople by Mr. Wolff's visit, and thought the circulation of the Scriptures had been stopped. I told them that this was not the case; and, my own little stock of New Testaments being exhausted, directed them to apply to Mr. Schnell for a copy, which they promised they would when they went to Adrianople.

Leaving Havsa on the morning of the 14th of November, our road led us over an uncultivated range of high land for three hours, when the rich plain of *Adrianople*, watered by the river Maritza, and the city crowned by its mosques, among which rises conspicuous the noble one of Sultan Selim, broke on our view. Traversing the plain, and entering the city, I rode directly to the house of our Con-

sul, Mr. Duvelus, by whom, and Mrs. Duveluz, I was hospitably received and kindly entertained, both on this occasion and on the two subsequent ones on which I returned to this city. I shall not enter into details concerning Adrianople, which you have before heard from Mr. Barker. I found here our books freely exposed for sale in the bazaars, by persons employed by Mr. Schnell, whom I frequently saw and conversed with on the measures to be pursued for furthering our object. I was much pleased, on paying a visit to the Hellenic School, to find a considerable number of our Ancient and Modern Greek Testaments employed as school-books: a whole class were using them. The Master said that there was at first great opposition made to their introduction as school-books; many of the Greeks having such a superstitious reverence for the exterior of the Gospel, that they esteemed it a sort of sacrilege for it to be put into the hands of children, by whom it was subject to be soiled, inked, or torn: it required considerable patience and exertion in the friends of this measure, the chief of whom was Dr. Stephano, to carry their point; reason has, however, triumphed over prejudice; and I hope that, this being the chief school of the diocese, its example will in time be followed by others.

On the 17th I left Adrianople for Ternovo; but was obliged to return thither on the 20th, from the affairs connected with the Jews, of which I gave you a detail in my last. This matter being arranged, I again left Adrianople on the 22d, and the next evening reached *Iamboli* for the second time.

About seven miles short of Iamboli, we passed through the Bulgarian Village of *Fondoukhi*, the residence of the head of the family which anciently occupied the throne of the khans of the Crimea. When the Turks conquered that country, they transported the reigning family into their own dominions, and settled them in this and some other surrounding villages, which they gave them as an appanage: all the males of this family still bear the title of Sultans; and it is said that a compact was made, when they resigned the throne of the Crimea to the Ottoman Monarch, that if ever the race of the latter should fail, one of the former family should succeed to the throne of Constantinople. Iamboli is a town consisting of about 2000 houses, half Turkish and the other half Bulgarian; with a few families of Jews. I found at the khan an Albanian Doctor, who had come hither to vaccinate the children of Iamboli. He said he had vaccinated about 100 at this town, and 1000 at Selimnia, where he is established: before his arrival at Selimnia, three or four years ago, the practice of vaccination was scarcely known.

On the morning of the 24th I reached *Selimnia*, 12 miles distant from Iamboli. This is a very considerable place, deserving almost the name of a city; and is most picturesquely situated in the recess of a plain, at the very foot of the Balcan Mountains, which rise abruptly and magnificently above it. It contains about 5000 houses, the majority of which are said to be Bulgarian; and

is famous for its manufacture of coarse wollen cloths and rifle gun-barrels, which are much esteemed throughout Turkey. One of the largest Fairs of Roumelia is annually held here in the month of May, to which merchants of every description and from all quarters resort: a good many copies of our Greek Testaments were sold here at the last Fair; and care will be taken to have supplies brought hither on all future occasions. The Christian Population have no church within the city: they possessed one some years ago, which was burnt down; and the Turks have never allowed them to rebuild it: an attempt was once made, but the Turkish Mob came tumultuously, and pulled down what had been built. They have, however, a church in each of the two faubourgs adjoining the city; and the poor Christians still assemble for Divine Service in a miserable cabin standing in the old church-yard, which I went to visit. I made the acquaintance of the respectable family of Kyriaki Exarchos, the agent of the Bishop of Adrianople, to whom I brought Letters: his son Nicolaus, who has studied at Bucharest and speaks French, is the master of the Hellenic School, and is a sensible good man: he has from 15 to 20 scholars. There is also a Roman School, in which there are about 150 boys. A small case of Greek New-Testaments had just reached Nicolaus, which, at his desire, expressed through a friend at Adrianople, I had previously forwarded to him: he wished to have them for circulation among those inhabitants of Selimnia who understand Greek; and, at other times as well as during the Fair, he promised me to exert himself to further our good work.

By a strange anomaly, though the language of the people of this place is Bulgarian, all the instruction which they receive is in Greek. In the Church, they hear a language they do not understand; and in the School, they read books which they do not understand. Those who learn to write, in their ordinary concerns write the Bulgarian Language with Greek Characters. The consequence of this system is, that a few individuals are induced to learn Romaic, whilst the great majority derive no benefit whatever from the instruction which they receive. It appears that the Greeks (the Bulgarian Bishops being always Greeks, named by the Patriarch and Synod of Constantinople) have laboured to introduce the use of their own language as much as possible among this nation; and in all the country to the south of the Balcan, (and after quitting Adrianople the whole Christian Population is Bulgarian,) the custom of reading the Service in Greek almost universally prevails; and wherever schools are established, the Greek Language alone is taught. On the other side of the Balcan, however, that is to say, in Bulgaria Proper, the Church Service is read in the Ancient Slavonian (the mother of the Bulgarian Dialect), everywhere except at Ternovo, the metropolis, where the custom of reading it in Greek has been also introduced: Slavonian Books are also read in the schools. The Modern Bulgarian is, however,

so far changed from the mother tongue, that the people can understand little or nothing of what they hear in church; and numbers of the priests, from want of education, are much in the same circumstances with the people. When, in addition to this, it is considered that the Bulgarians have scarcely any books in their spoken language, it will appear absolutely impossible that they should be any thing but what they are—extremely ignorant: all the individuals of this nation who acquire any tincture of learning, and they are very few, are necessarily obliged to seek it through the medium of another language. A small beginning is, at present, being made to the cultivation of the Bulgarian Tongue, in which two elementary works have lately been published—the one a Spelling Book, to which is appended a treatise on Arithmetic, and a few particulars of Natural History; and the other an abridged History of the Old and New Testament—both translated from the Greek. The language has not yet been reduced to rules, and a Grammar and Lexicon are still desiderata. The above works have been executed by Bulgarians, who have left their country, and obtained some education in Wallachia or Germany; and the few schoolmasters resident in Bulgaria who have any reputation for learning have enjoyed this advantage. The hand of the Turks weighs heavy upon this people, interesting and estimable in many respects: but light will, I trust, soon break in upon them; and this, it is evident, can only be effectually diffused by the cultivation of their spoken tongue. But I shall have occasion to allude to this subject again, when speaking of Ternovo.

On the 25th of November I left Selimnia, and crossed the *Balcan*; which presented magnificent mountain and forest scenery, rendered the more interesting by a storm which we encountered on the summit, and which, on clearing away, exhibited all the sublime varieties incident to such a scene. The smiling hilly region into which, after seven hours' travelling, we descended on the other side of the mountain, with its valleys laid out in pasture-land, regularly fenced, and its hamlets and scattered farm-houses, (a thing which I never remember to have seen before in Turkey,) brought to my mind vivid and most agreeable recollections of the peculiar charms and beauties of my dear native country. The first part of this district is wholly inhabited by Turks, for whose agricultural industry the face of the country speaks well; and, not being able to reach a Bulgarian Village before sunset, we were obliged to accept the hospitality of a Turkish one. On arriving in a Bulgarian Village, the house of one of the peasants is allotted to the traveller; and before an ample fire, and with the simple wholesome fare which the industrious zeal of the honest Bulgarian housewife rarely fails in a short time to set before him, he never finds himself, in a journey through Turkey, in such comfortable quarters: but in a Turkish Village, where the natural pride of the Turkish Character, equally with the seclusion in which their

males live, forbids the admission of the traveller into their houses, he has no other resource but the room or rooms set apart in every village for the reception of strangers, and which it may be supposed are not attractive. On no other occasion, however, was I under the necessity of accepting this sort of accommodation; and I was very glad of the opportunity which this system of domestication for the night, in the families of the Bulgarian Peasantry, gave me of observing their manners and customs on both sides of the Balcan. They appeared to me to be a simple, hospitable, industrious, honest people; and, under all their oppressions, which, since the Greek Revolution, have been doubled in their measure, cheerful at least, if not contented. Their little cabins, plastered and floored with mud, are generally clean and orderly; and their women decent, notable, and industrious. I shall always remember, with pleasure, and a sort of gratitude, some of the evenings which I passed by the firesides of this poor people. But to return.

Passing through a varied, and in general cultivated and well-peopled country, on the afternoon of the 26th I reached *Ternovo*. This ancient capital of Bulgaria is singularly built on the two sides of a deep ravine, through which a river flows; and is surrounded, as it were, by rocks and precipices. It is computed to contain 5000 houses, of which 800 only are Bulgarian. Alighting at a khan, I sent a note to Hilarion, announcing my arrival; who immediately despatched one of his attendants to invite me to come and pass the night at his residence: he gave me a cordial welcome; and on that evening and the following day, we had full opportunity of talking over the subjects which mutually interested us. I have already mentioned, in my Letter to Mr. Platt, that I found him occupied in the revision of the Prophetic Books of the Old Testament; as well as what passed on the subject of his Translation of the New Testament, now printing in London.

I forgot to mention in its place, that the Archbishop of Adrianople, feeling the necessity of a translation of the New Testament into Bulgarian, and wishing to be a co-operator in our good work, had commissioned two priests at Selimnia to commence this labour: one of my objects, in visiting Selimnia, was to ascertain what progress had been made in this translation; but I found, that, from a feeling of the incompetency of these individuals to execute it well, and also from hearing that the Archbishop of Ternovo was employed in a similar undertaking, it had not been carried beyond a portion of the first Gospel. All these simultaneous movements shew, however, the importance and necessity of the thing being done.

On the 28th of November, I left Ternovo to return to Adrianople. I took, in my return, another and the more usual route; halting for the first night at *Cabrova*, a large Bulgarian Town at the foot of the Balcan, famous for its manufacture of hardware: it was, a few years ago, a very rich and flourishing commercial town; but has been greatly im-

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perished, in common with most parts of Turkey, since the period of the Greek Revolution: I was detained here a day by bad weather, which rendered the Balcan impassable; but was enabled the next day to cross it in comfort, and fully to enjoy its beauties. At the foot of the southern side of the mountain lies the Bulgarian Village of *Shipka*; and, two hours beyond, the town of *Kesanlik*. In this beautiful district is manufactured the otto of roses, so well known and much esteemed; and extensive gardens of roses are cultivated for this purpose. I passed the night of the 30th at *Eski Zagora*, a considerable town six hours beyond *Kesanlik*, both of which are inhabited by a population of Turks and Bulgarians pretty equally divided: at *Eski Zagora* there are, however, some Jews: arriving after sunset at *Eski Zagora*, I could induce no one to shew me the house of the Archimandrite; to whom I had a Letter from Hilarion, desiring him to lodge me for the night; this town, as well as *Kesanlik*, being in his diocese: such is the fear and suspicion which reign in these countries; and here, more particularly, they have fears of any communication with an European since the misfortune of the poor Greek, which has now been so generously remedied by the exertions of friends in England: I was thus prevented from seeing him, and obliged to pass the night at the post-house. Two days more brought me again, by the way of *Mustapha Pasha*, to *Adrianople*.

Provided with Letters from some Greek Friends at Adrianople, I finally left this city on the 3d of December; and, passing the night at the village of *Hazkeri*, where the few Christian Inhabitants speak Turkish and a little corrupted Greek and are very illiterate, arrived at the "Forty Churches" the next morning. *Kirk Killesi* is a flourishing town, agreeably situated in a rich plain, at no great distance from the range of mountains, which, branching off from the grand chain of the Balcan or Hæmus, take a southerly direction parallel to the coast of the Black Sea; and extend, though in a diminished form, to the shore of the Bosphorus. It contains a considerable population of Turks, and about 1500 families of Greeks. Although inhabited by so large a number of Christians, and bearing the singular name of the "Forty Churches," it is remarkable that it has no church, nor is there any historical account or probable tradition that it ever had one.

Where no church has from ancient times existed, the Turks make a rule, from which they rarely or never depart, not to allow a new one to be built; and, although the inhabitants of *Kirk Killesi* have repeatedly, and upon so strong a plea of necessity, strove to obtain this permission, they have never yet been able to succeed. Even the repair of an old church has been at all times, since the Turkish Conquest, a matter of great difficulty; and the permission only to be obtained by the payment of large sums of money: nor in any part of Turkey can a nail be driven, a pane of glass mended, or a tile replaced in the roof of a church, or any building attached to it, without leave procured from the Turkish Au-

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thorities, under penalty of a heavy fine ; and, since the period of the Greek Revolution, no permission of this kind has been given at all. The Greeks, indeed, do venture to make these small repairs by stealth, otherwise their old churches would long ago have crumbled to pieces ; and, from zeal to their religion, brave the danger of discovery, and the consequences which always result from it. As a proof of the strictness with which these laws are enforced, I may cite the case of a poor priest at Galata ; who, dwelling within the precincts of a church, had his little apartment whitewashed : the Aga shortly after came to pay him a visit—suspecting, probably, that it might be a profitable one to him—and, applying his finger to the wall, from which the newly-applied white readily came off, taxed the poor man with his crime : not being able to deny it, he was obliged to expiate it by the payment of several hundred piastres. But to return from this digression, which I fear may be accounted tiresome, though it may be pardoned perhaps as characteristic of the state of the Christians in Turkey.

On my arrival at Kirk Killesi, I proceeded to a khan, the court-yard of which I found filled by a crowd of boys : I thought I must have hit upon the Public School of the town ; but was undeceived by seeing some Turks seated in the open veranda of the inn, before whom the boys were arranged in order : they were assembled to have their names inscribed for the payment of the haratch, from which none are exempted who have passed six or seven years of age : they were divided into three classes, the elder boys being taxed at a higher rate than the younger. I was not allowed to remain long at the inn, the Greek to whom I had a Letter obliging me to come and take up my quarters at his house. I here made the acquaintance of some of the principal Greeks of the place ; among others, of the Master of the Hellenic School, a native of Sozopolis on the Black Sea, who had received his education at the ill-fated seminary of Haivali, and who is one of the most intelligent and capable men of this class whom I have met with in Turkey : I went with him to see his school, consisting of from 40 to 50 scholars ; and was much gratified with his mode of teaching, and the intelligence shewn by his scholars : among the lower classes of his school he has introduced the System of Mutual Instruction as practised among ourselves ; and the advantage derived from it, in the rapid progress made by the boys, was universally acknowledged : I indeed witnessed its well-known effect, in the order, attention, and animation of the boys : he has an usher, who assists him in the superintendence of this part of his school ; so that he is enabled to give the larger part of his time to the personal instruction of his upper classes. There is, I believe, but one other school in Turkey regularly carried on upon this plan. There is at Kirk Killesi also a large Roman School, the Master of which has been persuaded by the Hellenic Master so far to employ the System of Mutual Instruction, as to form his boys into regular classes, and to appoint to each a boy-monitor. He has also

begun to introduce the use of Modern-Greek Books into his school. The Master of the Hellenic School at Kirk Killesi willingly engaged to exert himself in the circulation of the Scriptures in this town and in the neighbouring Greek Villages, of which there are many, and some of considerable size ; as for instance Samacove, eight hours distant, situated in the mountains, where iron mines are worked, and the Turks have a foundry of cannon-balls—Skepastò, six hours distant, with 300 houses—Viza, nine hours distant, a town and seat of a Bishop, where there are 250 Greek families—and Scopo and Yena, of which I shall have occasion afterward to speak : about two years ago he had 10 copies of the Greek Testament forwarded to him from Adrianople, which he disposed of : I immediately wrote to Mr. Schnell to send him 30 copies more, 10 of which I made a present of to his school, and I have no doubt they will be used as a class-book ; and the remaining 20 he is to sell : he can, henceforward, be readily supplied in the same manner from Adrianople.

On the morning of the 6th December, I took leave of my good friends of Kirk Killesi, and proceeded to Scopo, three hours distant. This is a small town, of about 500 houses, almost all Greek ; and has an active population, who are in better circumstances than ordinary. It has a church, and an Hellenic School. I informed the schoolmaster and some others of the inhabitants, that they would be supplied with New Testaments from Kirk Killesi ; although I found that some copies had already, from different quarters, reached this place : indeed, the edition published by our Society is now pretty generally known ; and I trust will be more so still.

From Scopo I passed on to Yena, two hours further ; where I spent the night, in the house of the Tehourbadgi, or Greek Superintendent of the village ; to whom I gave a New Testament, and he promised to take charge of any that might be sent him for sale. Yena was formerly a considerable town, but now exhibits marks of the greatest misery and decay : the Tehourbadgi told me, that, about 100 years ago, it contained 1600 houses ; and that he himself, in his youth, remembered 400, which have now dwindled to 150, and all these old and falling to ruin. It has three churches ; but a school, which they till lately maintained, is now given up, from want of means to support it. The taxes which they have to pay, under various forms, are beyond their means ; and to this is added, the misfortune of their village being so situated as to be a convenient place for Turks in their journeys to lodge at : this is a source of great oppression, as the inhabitants have to provide food as well as lodging for the persons quartered upon them ; and each family may have, on an average, 40 or 50 konaks, as they are termed, annually. What has contributed to the decay of Yena is the state of anarchy in which the whole district, and indeed a large part of Roumelia was, until within a very few years past : armed bands of robbers used to traverse the country ; whose chiefs, when

united, could muster several thousand men, and were in the habit of assaulting, plundering, and burning any village which had not strength to resist them: every place was obliged to have its little fortification, remains of which in various parts appear, among others at Scopò and Yena; and, on one occasion, both these places were attacked and plundered, and the greater part of the houses burnt. Scopò has risen from its ruins; but, at Yena, there only remain the habitations which were spared by the fire. The present Sultan has succeeded in exterminating these bands, which, for a long time, set at defiance the force of the Government; and, at present, all the woods throughout Roumelia are perfectly safe.

I had thought of taking another route to Constantinople, by the way of Viza; but the swelling of the rivers, by the rains that had fallen, obliged me to turn into the beaten road; and on the 7th I reached *Chiorlu*, and on the 8th *Selivria*. On an eminence, midway between Chiorlu and Selivria, I passed the melancholy spectacle of a man impaled—a frightful instance of the severity of Turkish Justice: this wretched man was a Turk, who, in this very place, had, about twenty days before, robbed a Bulgarian Peasant of his horse and money: being traced and discovered, he was brought before the Pacha of Adrianople, who sentenced him to be impaled on the spot where the offence was committed. A short time ago, such a public and ignominious execution of a Mussulman, for the mere robbery of a Rayah, would not have been ventured on by the Government; but, since the dissolution of the Janissaries, the Turks are kept under with a strong hand, and are now quite as rigorously controlled as the Christian Subjects of the Porte.

Leaving Selivria on the 9th of December, I passed through the village of *Bavados* (where, on leaving Constantinople, I had passed my first night) without halting. Shortly after, however, I overtook a Greek on horseback, belonging to this village, with whom I entered into conversation: without knowing who I was, he began to recount to me the particulars of my late visit to that place, and that I had given away some Greek Testaments; regretting extremely that he had not been fortunate enough to obtain one, as he had a Son, whom he described with paternal fondness as the most promising boy of the Village School, for whose instruction he earnestly desired such a book. Happily I had one New Testament left of the fresh supply with which I had provided myself on leaving Adrianople; and I made him truly happy by letting him have it. I exhorted him to shew it to all his friends at the Greek Village of Calicratia, to which he was going; and at his own village of *Bavados*, to publish that similar books were to be had at our magazine at Galata, and to encourage them to send for copies by the boats which continually come from these two villages to Constantinople; and he cheerfully promised that he would.

On the evening of this day I had the happiness to rejoin my family, after just a

month's absence, and to find them all in perfect health.

Archbishop Hilarion on the Value to the Greek Church of a Modern-Greek Translation of the Scriptures.

Hilarion, the able and learned Translator, under the patronage of the British and Foreign Bible Society, of the Sacred Scriptures into Modern Greek, who is now promoted to be Archbishop of Ternova, the ancient capital of Bulgaria, has addressed a Letter to the Patriarch of Constantinople on the subject of his Version: from this Letter we extract some passages, in which the Archbishop places in a strong light the value of such a Version to his Church and Nation.

The Holy Apostles, dispersing themselves through every part of the world, taught every nation in its own dialect; and the Holy Evangelists, foreseeing, by the grace which was in them, that some men would spring up, who would be deceivers and not preachers, and would make use of the Unwritten Tradition as an organ for corrupting the Truth of the Gospel, handed down, in writing, to us the things which they saw with their own eyes and heard with their own ears. St. Matthew, as the teacher of those of the circumcision, wrote his Gospel in the Hebrew Tongue; and by whom it was translated into the Greek, is uncertain: St. Luke and St. John wrote in the Greek; and St. Mark, as some assert, first wrote in the Latin, under the direction of Peter, the chief of the Apostles, and afterward in the Arabic: that is to say, they wrote in the four most ancient and common languages; and, from them, both the Sacred Gospels and the Acts and Epistles of the Apostles were translated into the other dialects.

The Sacred Books of the Old Testament were first translated from the Hebrew into the Greek by the Seventy, under Ptolemy Philadelphus, 230 years before the birth of Christ: and afterward, about the end of the fourth century, they were again translated with the most anxious care of the Western Church from the Hebrew into the Latin, by men accurately skilled in the Hebrew and Latin Tongues; which translation was called the *Vulgate*—that is to say, the Common Translation. From the

Greek they were afterward translated into the Arabic, Persian, and Sclavonian ; and, from the Latin, into the other dialects of Europe. The translation of the Seventy was used by the Eastern Church, and that of the Vulgate by the Western.

But, as the art of printing was yet unknown, the transcription of the Versions was a most laborious task ; and, on this account, the instruction contained in the Holy Scriptures was again frequently delivered through the channel of Unwritten Tradition : and, while those of a stable mind and right judgment religiously received the instruction delivered to them, cultivated it, and maintained it pure and uncorrupted, those, who were of a vicious life and seducers, or who were infected with superstition, moulded into a new form and corrupted the tradition—the one perverting the truth, that they might graft thereupon their impious conceits ; the others, from a zeal without knowledge, heaping on additions, in order thereby to magnify the honour of the Faith. By these men were forged the multitude of false books, particularly of Gospels under different names, to the number of nearly fifty, which were full of irrational and monstrous stories.

It is manifest, therefore, that, by the Unwritten Tradition, both various schisms have been generated in the Church and opinions hostile to piety in the minds of men. But if even, in the present times, we examine the nations of a part of the world concerning the faith, we shall discover infinite abuses in their ideas about religion, and the greater number of these diametrically opposite to the truth of the Gospel. Now all these things are the offspring of the Unwritten Tradition, which, being perverted by superstition exalting itself against God and adulterated by ignorance, becomes the parent of frightful monsters. It being then demonstrated that Unwritten Tradition is the parent of monstrous conceits, and that Accurate Translations have maintained, and are able to maintain, unchanged, the doctrinal and moral notions of Scripture, why should a translation of the Holy Scriptures into our Modern Dialect be prevented ? It is well known, that, in like manner as our spoken tongue is the daughter of the Hellenic, the French and the Italian are the daughters of the Latin ; but if our Common Language be compared with

the Hellenic, and these two with the Latin, it will be perceived that they are but the spurious offspring of the Latin, while our Common Dialect is the legitimate daughter of the Hellenic. How then shall a translation not succeed in our Modern Tongue, which is almost the same with the Hellenic ? And since it may succeed, why is the Successful Translation not to be received, while the pernicious Unwritten Tradition is still allowed ?

The state of the Priesthood of our Nation is well known : namely—that some of them, as well from a stupid insensibility to the value of these Holy Books as from a want of them, have never read the Sacred Scriptures ; and if others have perused a few fragments of them, from the difficulty of the language they have not understood what they have read. When, therefore, such Priests as these are asked by Christians concerning some Doctrine, or some Ecclesiastical Ordinance, or some point of Christian Morality, what will their answer be ? Certainly nothing else, but what each man has heard from his father, and he again from his grandfather : and it might be bearable, if they delivered the thing as they received it ; but, either through forgetfulness, or ignorance, or senseless superstition, they put it into a shape still more fabulous, and wholly removed from the truth ; and then they utter it, as an oracle delivered by God ; while the unfortunate Christian, thinking that his doubts have been resolved, receives with simplicity this abominable counsel, and goes away worse than he came ; the unhappy man not suspecting that he is receiving into his bosom, not brass instead of gold, but destroying fire in the place of light.

In my Visitation Journey through Bulgaria, I have witnessed ceremonial observances of Christians. I have observed religious opinions, of which some very nearly approach the Greek Heterodoxy ; and others are among those against which both Local and General Synods have been formerly assembled : and the worst of all is, that they have been so strongly impressed on the imagination of the people, that there is the greatest difficulty in removing them. For the Bulgarians do not propose their doubts to their Priests, but to their Confessors ; who are travelling Monks, sent out from the Monasteries of Mount Athos : and since they consider this Mountain, alone,

to be the sacred object of veneration for the Christian World, according as they have been taught, they receive, as divine injunctions, whatsoever those who come from thence may tell them : but there come from thence men not learned in the science of theology, but accurately skilled in the art of making money. When, however, the Sacred Books are laid open and rendered comprehensible to all, then both the Priest will know what answer he ought to make to the inquiries of Christians, and they themselves, reading the instructions inspired by God in their own tongue, will be able themselves to resolve their doubts, and will walk uprightly.

CHURCH MISSIONARY SOCIETY.

Cruel Oppression of the Jewish Converts at Constantinople.

We noticed at p. 448 the extension of the imprisonment of the two Jewish Converts to three years : Mr. Hartley thus speaks on this afflicting subject—

No language can describe the boundless injustice which they are made to suffer. Their sentence was confinement for six months ; but now, when that term is expired, and their release is in consequence demanded, the Turk who has charge of them informs us, that he has received subsequent orders to prolong their imprisonment for three years ! I have not the shadow of a hope that they will ever emerge from the walls of their prison. I wish I could say that the Converts were prepared to endure such an accumulation of trials. Hitherto, both of them have suffered all with a constancy which is truly surprising ; but I own that I am not sanguine enough to hope, that men so young in Christian Knowledge and Experience, so utterly debarred from all the means of Christian Instruction and from the benefit of Christian Society, and so constantly exposed to temptation the most powerful, will be able to support this tremendous blow. Death would be a light trial, in comparison of continual, heavy, and hopeless sufferings.

Men, who enjoy all the rights, the privileges, and the comforts of England, can form no conception of the weight of misery which crushes the human race in these unhappy countries. My heart is sick with the habitual instances of flagrant injustice which pass within my

observation. Do not imagine that the sufferings of the two Converts are a solitary example.

These affecting representations will ensure, we trust, to these oppressed Christians many prayers to God in their behalf.

Hopeful Prospects in Turkey, in the midst of Difficulties.

Mr. Hartley, after stating a flagrant act of injustice perpetrated against a Lady, by the machinations of Romanists, because she had forsaken their Church, thus proceeds—

Thus do we see Popery and Mahomedanism united against the progress of the Truth, just as, in the case of our suffering brethren, Judaism and the Religion of the Korān are beheld in the same unnatural harmony. In this manner, foes the most hostile become friends and brothers, like Herod and Pontius Pilate, in order that they may tyrannize over the human race, and destroy their present and eternal happiness.

With regard to Missionary Prospects in the Turkish Empire, it must be acknowledged, that, at the present moment, a dark cloud rests upon them. As soon as an individual takes a single step in obedience to the dictates of his conscience, at once the most violent opposition is awakened : on the other hand, the disposition of multitudes, is, I have every reason to believe, the most friendly to the truth : the subjects seem willing to believe in Christ, but their Governors are determined to prevent them. Preparatory measures, may be, therefore, for the present, most advisable. Much has been done, and much may still be done, to diffuse information on the subject of genuine Christianity ; and, hereafter, the results may be most extensive.

I sometimes draw a comparison between the state of Christianity in Turkey at the present day, and the condition of our ancestors in the reign of Henry VIII. At that time, by means of the introduction of the Scriptures and other Books from Holland, the errors of Popery were greatly discovered, and the knowledge of true religion considerably advanced. And yet the religion then imparted could prevail but in few instances against the power of persecution : a great number, the majority, if I recollect right, of those who embraced the Reformation,

abjured their faith, when they were brought to the test of martyrdom. But, such were the wonderful effects which followed from the separation of those days, that, as soon as Edward VI. mounted the throne, almost the whole nation embraced the Reformation. In the same manner, I conceive, the truth may make such extensive progress in the Turkish Empire, that hereafter it may completely triumph when Providence shall give a favourable opportunity: or even should such an opportunity be denied, why should we deem it impossible, that, by Divine Assistance, it may burst its bonds and prevail against Turkish Opposition; as it did, in the first ages, against Pagan Persecution? With hopes of this kind, I rejoice to see so many persons mentally convinced of the errors of the Greek and Romish Churches, even though at present we may be doubtful of their being capable of forsaking all for the sake of Christ: and in this circumstance our friends in England may rejoice as an undoubted fact: there are many persons in Constantinople, who not only reject all doctrines not contained in the Scriptures, but who also join me in prayer, and receive with attention religious instruction.

With regard to the Lady before spoken of, on whom the resentment of the Roman Catholics falls, I regret to say, that, though she has left the Church of Rome, I do not feel confident, either from her former character or present dispositions, that she has decidedly devoted herself to the service of Christ. Hence we have not acknowledged her as received among us; but I frequently visit her, and labour to be useful to her by advice and conversation.

Among many individuals who afford hopes, is another Roman-Catholic Lady, who, during a severe illness, from which she is not yet entirely recovered, three times refused to receive the offices of the Romish Priests; even though they were backed by the instances of her husband, and accompanied on their part by threats that she should be buried without any to attend her except the common street-porters. I am also much pleased with a young Pole, who has abandoned the Romish Communion; and who is so devoted to his New Testament, that he never can suffer it to be absent from his person. I could also tell you of a Gentleman connected with one of the Roman-Catholic Embassies here, who re-

quested books of me lately; and assured me, that it was interest alone, which kept him in the Romish Church. In short, in spite of all opposition, light is certainly extending itself; and, ere long, even in Turkey, we shall find it verified, "Great is the Truth, and it will prevail!"

Men's minds are, at present, agitated with political anticipations: our countrymen are uneasy; not knowing what may be the issue of the negotiations now pending: the Turks are elated with their successes at Athens. The other day I witnessed a melancholy sight: at the gate of the Seraglio, I saw a considerable number of human ears, probably 150, displayed as a trophy of war, and trampled under foot by the insulting multitudes.

Notice of some promising Jews.

Mr. Hartley writes—

You may easily conceive that the Jews are afraid to visit me. One, however, lately met me by appointment; and informed me, that, for seven years, he had believed in Jesus of Nazareth: he has fled to Bucharest, with the hope of obtaining baptism: I wrote a Letter to Pastor Klockner, of the Lutheran Church there, requesting him to pay him the requisite attention, I have also had the pleasure of becoming acquainted with two Polish Jews, who wish to be baptized: with one of them I have had much intercourse: he studies the Scriptures with attention, and manifests many very hopeful dispositions: the other Jew wishes to go to England for baptism: the first, also, is very desirous of visiting England, but he has not pecuniary means: he is of a very respectable family, and would have abundance of worldly enjoyment were he to return to his Jewish Friends; but he says he would rather submit to a menial employment in England, and have an opportunity of learning the truth, than have any advantages which the world can offer: though he is not a man of learning, he speaks eight languages—has much simplicity of character—and might, if found faithful, become very useful to his countrymen.

Mr. Hartley's removal to Smyrna.

This subject also was noticed at p. 448: Mr. Hartley writes, on the 12th of June (not on the 12th of July, as there stated by mistake)—

I have now to inform you of a resolution which I have lately taken, in harmony with the advice of my valued friends, Mr. Leeces and Mr. Brewer,

and under the sanction of Mr. Canning our Ambassador. About a month ago, Mr. Arundell, Chaplain at Smyrna, made a proposal to me to take his duties for six months, in order that he might accompany Mrs. Arundell to England: she is in great danger of losing the sight of one eye: though the case certainly was a very urgent one, I did not feel at liberty to forsake my duties at Constantinople; and, for this reason, declined the proposal. A more recent review, however, of the extreme hostility which is manifested to Missionary Proceedings in this capital, and a sense of the importance of not provoking opposition at a time when our efforts are little more than the struggles of infancy, combined with a conviction of the very great advantage which I may hereafter derive from fulfilling for a short period the duties of English Chaplain at Smyrna, have determined me to accept the offer. Both Mr. Leves and myself are under no small apprehensions, that all the labours both of Missionary and Bible Societies may be soon terminated in the Turkish Empire. The Turks regard with the utmost jealousy all interference with their subjects; and we have strong reasons to believe, that the Jews and Roman Catholics are leaving no means untried to check our proceedings. Under these circumstances, and for many other reasons which I cannot now detail, I feel it to be of the utmost consequence, that all precipitate measures should be avoided; and am in hopes that my leaving Constantinople for a short time will be a beneficial proceeding. At Smyrna I shall enjoy much more liberty for Missionary Efforts; and I hope to be rather assisted than impeded in this my chief object, by paying some attention to the spiritual wants of my countrymen. Mr. Arundell states, that I may preach in Greek, in the Chapel of the Dutch Consulate. The only circumstance which still is remaining to complete this plan, is the concurrence of Mr. Werry, the Consul at Smyrna; which, after Mr. Canning's approbation of it, there is no reason to think will be withheld.

AMERICAN BOARD OF MISSIONS

General View of the Mission at Beyrout.

THE arrival at Beyrout, in February, of several Missionaries of the Church Missionary Society was stated at p. 330. They have transmitted the

following remarks on the state of the American Mission:—

It has pleased God so to bless the labours of the Brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—he that is born after the flesh, persecutes him that is born after the Spirit. The Greeks, in general, receive the Missionaries well: but the Greek Patriarch of Beyrout fulminates against them; under the influence, it is supposed, of the Maronites and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excommunicates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a Young Convert; and has kept him in prison in the convent, now for more than a year: he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying! he assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor write. But when they smite Asaad on the right cheek, he turns to them the other also; and when they tell him that he has a devil and curse him, he blesses: when they interrogate him, he answers by a passage of Scripture, whether they promise or threaten.

The Mussulmans are tolerably quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100 lb. of soap of the manufacture of the Pacha, at three livres per lb., whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the

Missionaries and other Christians the name of "Biblicals;" a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their Schools, and does all in his power to engage all men to read the Scriptures.

The Missionaries here have formed a strong attachment to our Girgis. Poor Girgis is often in perplexity: he sees errors in the Church of Abyssinia; but he does not yet see them all, and he fears to reject entirely those which he does see, or rather he fears to deceive himself: but he continues to read the Scriptures, and declares that this is all that is necessary to him in the world. He says, also, that our religion is better than that of Abyssinia. I trust that the Lord will make him one of His children; and, if that may be, an instrument of salvation to his countrymen! On his suggestion, the Abyssinians wish to have an Armenian Bishop—who knows but that on his suggestion they may call for Evangelical Missionaries! The American Brethren think that they discern the hand of the Lord, in that at the very time when Girgis comes to seek an Armenian Bishop for his country, he is brought into intercourse with Priests and Bishops of that Church who have abandoned their superstitions.

India within the Ganges.

CHUNAR.

CHURCH MISSIONARY SOCIETY.

Visit of Archdeacon Corrie.

THE Archdeacon of Calcutta thus speaks of a late visit paid by him to Chunar:—

I passed Sunday, Sept. 20th, at Chunar; having arrived there on the Friday Evening before. The Alms-Houses built by Government, on the representation of the Church Missionary Society, which, from some cause, have not yet been assigned to the poor Native-Christian Widows, have, on a reference to Government, been placed under the care of the Church Missionary Committee at Chunar; which consists of some of the resident Gentlemen and the Society's two Missionaries.

The same Committee applied to me, officially, for aid from Government toward lighting and keeping clean the Church: I forwarded their application

for about 43 rupees per month, to pay the several servants necessary, and to find oil; and I greatly hope that the application will be favourably received. The small contributions which are made monthly, chiefly by the poorer classes of Europeans, will then be applied to the repairs of the Church. The Church begins to need considerable repairs; chiefly in consequence of a violent hurricane, which occurred shortly before the late Bishop's visit there; and the consequences of which were then slightly visible, but are now become serious.

The Congregation of Hindoostanee Worshipers is rather on the increase: the day I was there, upward of 200 attended, of whom at least 50 were unbaptized Natives. I conversed with some of the recent converts; who appear to be really sincere: among them, some are Natives of villages in the neighbourhood; who, at first, were greatly opposed by their relatives; but, retreating to Chunar, they continued to receive renewed strength and encouragement by attending on the Means of Grace. By repeating their visits home at intervals, they have, at length, overcome prejudice so far as to be heard with attention on the subject of their change; and, in one case, the convert (who is one of several Brothers, Brahmins, who are the principal cultivators in the village) has been acknowledged by his family, and allowed to resume his place among them.

These circumstances afford much encouragement to Mr. Bowley. They have made the subject of Christianity much talked of; and he finds himself more and more readily attended to by the people generally. He has purchased a house in the Bazaar; which he is fitting up like a School Room and Preaching House. The cost of the whole will be about 700 rupees, which Mr. Bowley has received from various friends in the neighbourhood.

Of those Natives who attend Christian Worship, one whole family have become Candidates for Baptism. The first of the family who became impressed with the subject of religion, was the eldest Son: about two years ago, he proposed himself for baptism; but his Father entreated Mr. Bowley to delay, and he also would consider whether he should not join with his Son. Mr. Bowley on this account recommended delay to the Son: he has continued steady, and the Father and Mother, and some other

members of the family, are now resolved to embrace Christianity.

Address of Archdeacon Corrie to Mr. J. Landeman.

This Address was delivered, on the 15th of December, at a Meeting held in the Church Missionary Library, Mirzapore, Calcutta, on occasion of Mr. Landeman's departure to assist the Rev. William Bowley, at Chunar. Mr. Landeman is an Indo-Briton, 29 years of age, educated in Calcutta, and well acquainted with Hindoostanee.

On the occasion of sending forth a Christian Brother to assist in the Work of Missions, it seems, as the case is by no means a common one, proper, and may be useful, to state some of the circumstances which have led to this measure.

The Committee of the Calcutta Auxiliary Church Missionary Society have been engaged, in succession to the Corresponding Committee, now about 18 years, in endeavouring to further the progress of Christian Knowledge in this part of India. During that time, much has been effected in establishing Stations in different parts of this Presidency: much money has been expended in the erection of Places for celebrating Divine Worship, and still more in providing suitable abodes for the residence of Missionaries: especially, a large sum has been expended on the now-extensive premises on which we are assembled.

In the prosecution of these plans, the Committee have been assisted by the Church Missionary Society from England to so great an extent, that they have become reluctant to call for any further increase of remittances from that quarter. In the mean time, God has vouchsafed His blessing on the plans of the Committee: many Natives have received the Truth in the love of it, by the instrumentality of the Society's Missionaries: not a few have passed into eternity, in the sure and certain hope of the resurrection to eternal life through Jesus Christ: at each of the different Stations of the Society, a few Natives have been attracted, by the joyful sound of the Gospel, to assemble for Christian Worship.

This success, however small, and compared with the surrounding multitudes it is confessedly small, has brought with it increased care to the Missionaries of Oct. 1827.

the Society; while the Natives around each Station, having become better acquainted with their labours, have become increasingly desirous of further information on the subjects which belong to their everlasting peace. Thus our Missionary Friends have daily increasing work on their hands at their respective homes, and daily increasing opportunities of making known the glad tidings of Salvation in the surrounding neighbourhoods; while the expenses which have been incurred in establishing their different Stations as already mentioned, and the heavy expenses attending the outfit and voyage of Missionaries from Europe, prevent the Auxiliary Committee from calling so urgently as the case requires, for further aid from the Mother Country.

Under the pressure of such circumstances, where can we so naturally look for relief, as to Christian Friends whose abode is in the midst of these scenes of Missionary Labour? They have less of personal sacrifice to make, in respect of separation from dear relatives and scenes of early life, than those have who leave their native shores to visit a foreign land: those, who are dear to them in the bonds of nature, are, generally speaking, near at hand; and a few days by post may bring tidings of their welfare, or a few days' or weeks' journey may bring them to the welcome embraces of their parents or kindred in the flesh. Those Christians, too, who have been brought up in this country have better opportunities of knowing the spiritual state of the Heathen, and the wretchedness, both moral and personal, into which their idolatrous system has plunged them, than Christians in Europe have. Might it not be expected, then, that persons thus situated should pity the Heathen, and readily give themselves to assist in removing their mental and moral degradation?

Thus it would surely be, were it not, as the Scriptures instruct us, that all men are alike by nature *dead in trespasses and sins*; and therefore insensible to their own spiritual wants, as well as to those of others around them. Mankind, under every climate and of whatever earthly connexion, need first themselves to be quickened from a death of sin to a life of righteousness, before they can truly seek the salvation of their fellow-creatures.

Yet many of all classes in this country have, of late years, been stirred up to

seek their own salvation. How is it, then, that so few have given themselves to seek the salvation of the Heathen? There has verily been something wrong among us all, in this matter. Ministers have not done right in overlooking in their Sermons the duty of seeking the salvation of the Heathen: in speaking of our neighbour, Ministers have too much confined their thoughts to those within the pale of the Christian Church; while Christians have too generally acted toward the Heathen like the Priest and the Levite toward the wounded Samaritan, or confined their labours too much to the supply of food and raiment to the Heathen around them.

But those times of indifference are passing away: at the different European Stations, a few are found who take an interest in the furtherance of the Gospel, and assist in supplying the means of doing so. A few also have been found, willing to assist in the work of instruction: among these, our friend Mr. Bowley is particularly distinguished; and now, the Friend on whose account we are assembled: and we earnestly hope that this number will increase; and that the example thus set will, in time, become extensively followed.

It is true that all are not qualified to become teachers, who may desire to impart knowledge; and much serious reflection on the nature of Missionary Work should be given before it be engaged in. We trust that our friend now present has given such reflection; and that you [addressing Mr. Landeman] are willing to do what you can in this work. I need scarcely say, on the present occasion, that your work is not that immediately of an Ordained Missionary. The administration of the Sacraments, and those offices which belong peculiarly to the Ministry, you will not engage in; but the Superintending of Schools, the Catechizing of Learners, the Reading of the Scriptures, and the imparting of Knowledge in every way which opportunity may afford to inquirers after Truth, is what is particularly expected from you. In these matters you will be guided at first by the experience and Christian counsel of the Rev. Mr. Bowley. He, from his long experience in Missionary Labours, and his activity and zeal in the cause of the Gospel, seems well qualified to lead on a beginner in this work of faith and labour of love; and the larger number of his Christian

Congregation, which renders frequent and much catechizing needful and practicable among them, as also the extensiveness of the field of Missionary Labour which he occupies, led to your being directed to proceed to Chunar.

May your entering in among that people be in *the fulness of the blessing of the Gospel of peace!* You will have much need to watch over your own spirit, lest any thing be suffered to hinder or turn you aside. Remember Him who *endured the contradiction of sinners against Himself, lest you become weary or faint in your mind.* Much reading of the Scriptures, much prayer for the teaching and guidance of the Holy Spirit, much self-denial and self-controul, will be required; that you may be able to meet the inquiries of the ignorant, and bear with the infirmities of the weak. Missionary Work, like the Christian Warfare, ends only with life: *there is no discharge in this war:* there is no period at which you can expect your labours to terminate on this side the grave. That night is approaching when no man can work any longer, and then the wicked cease from troubling and the weary will be at rest; and one moment's participation of the joy of our Lord will obliterate the memory of all the toils and sufferings which you may be called to, in the way to it.

Extracts from the Journals of the Rev. W. Bowley.

From Calcutta to Chunar.

Jan. 14, 1826.—To-day came to Jeypore, a pretty populous village, and found several that could read Hindee, who heard and accepted Tracts gladly. On being questioned respecting their Gooroo and the spiritual counsel which he had given, they said that they could not answer me, though notwithstanding they would not speak disrespectfully of their spiritual guide. Crowds followed us; and several asked, "Why do not preachers come amongst us?"

Feb. 2.—Came on to Dudpee, 20 miles; and this proved the best Missionary Day which we have had. At an arrack-shop, we got the son of the owner to read a Tract, which I explained: the man was so struck with the sublimity of the doctrines, that he offered me money; but, finding that they were given gratis, he seemed amazed at such generosity. On refusing his presents, he appeared alarmed, and in suspense whether he should keep the Tracts: he said he should derive no benefit, unless I accepted of something; but I desired him to reserve what he had to give for some indigent person who might be in need of the necessities of life, which reconciled him. In the afternoon, the people from the town gathered around me for books, among whom I distributed ten Tracts.

Feb. 5, 1826—Set out at day-break, and came to Johanabad, 16 miles. In the way stopped at a temple, and opened a conversation with the builder of it: at first, he appeared apprehensive of my object: when I questioned him as to who built it, he but half acknowledged it; and was told, that he, of course, thought it a work of merit, but upon serious consideration he would find it an act producing great evil, by leading people away from the Only True God and making them bow down to Idols, in fact he perpetuated idolatry and would be sinning when dead: he seemed impressed with the justness of what was said, and admired what he heard of the True God; and, afterward, thankfully accepted of a Hindoo Tract: so did another, which proved the last that I had. In the evening, at a temple, had a long dispute with a learned Devotee, a great crowd being present: the arguments were chiefly relative to the abstruse doctrines of the Vedant.

Feb. 7, To-day reached Noubulpore, where there is a rope suspension-bridge over the "Kurum Massha" (Destruction of Works): it was erected by a Native Prince as a work of merit, in order that people might cross this polluted stream without being defiled: he has an establishment of twelve men to keep it in repair.

At Chunar.

Feb. 17—This evening, for the first time, had public preaching in the Bazaar School: addressed the people, about 50 in number, from Matt. xxviii: though I went trembling and fearing toward the place, yet the scene was so encouraging that I feel thankful for this beginning—a day for which I have been longing for years: gave notice that there would be Hindoostanee Preaching here twice a-week.

March 1—For the last few days, two lads of the Persian School have been disputing with a Native Christian; and to-day came to me, wishing to know whether Christ was God; and how He, as God, could suffer: they also asked whether God could not forgive sinners without so much difficulty as is stated in the New Testament. They were told that it was not customary, in making purchases, to pay an infinitely greater price than the thing is worth; so we might suppose, that if salvation could have been obtained upon easier terms, the Son of God would not have suffered what he did for sinners: they were also told that every other system of religion could be proved to be of man's invention: gave them a Testament, and a copy of Sellon's Abridgment.

March 3—This evening, preached from Matt. viii. on the Leper: the crowd was very great. During the Service, a Pundit, a stranger, who has been here for the last four or five days, tried to interrupt me with questions; but was soon silenced by the people present, and desired to wait till the Service was ended. On being at leisure, I desired that all who had any thing to say would step forward; when the Pundit appeared, and asked "Who is Jesus Christ?" I replied, "The Creator and Preserver of the World, and unto whom we must render an account

of all our actions." He rejoined, "I do already know my God"—"From what source have you obtained this knowledge?" "From the Vedas"—"How do the Vedas describe Him? Do they not say that He is without parts, quality, &c.?" "The Vedas do not render one but several descriptions of Him."—"Yes: one Vedam directs you to the eastward, another to the westward, a third to the northward, and a fourth to the southward; and thus one contradicts the other: which of them are we to believe?" In reply, he said many things irrelevant to the point in hand, and strove to evade the question. He then said that he, as a Brahmin, was Rajah of the 18 Burmans: on being questioned respecting them, he betrayed his ignorance, and lowered himself and his cause. This man had previously given it out to the people, that he would attack me publicly in the Bazaar, and thereby expose me before the people.

March 4—Was told to-day, that the preaching in the Bazaar has caused a stir among the people.

April 7—This evening, several lads of the Persian School came and put the following questions: 1. "Is Christ the Word mentioned in the First Chapter of St. John?" 2. "Is He God?" 3. "Is He two or one person?" 4. "If Christ came to save sinners, why do not sinners become pure and perfectly free from all remains of sin?" 5. "Did not God create evil as well as good?" They seemed satisfied with the answers given. As the fourth is a question or objection, which I had never before heard started, I shall state my reply: they were told that the spirit of every believer was renewed, and the work of sanctification progressive during life and perfected at death; but carnal nature remained in its fleshly state till it should be purged in the grave. To confirm this, I spoke to them from Romans vii. and also from the Psalms.

April 9: Sunday—Mohun Dass returned from Allahabad, and related his proceedings there: he prayed twice a-day, though he could not avoid the gaze of others: he met with a Devotee, a reasonable man; and argued with and convinced him, and the man appears thoroughly changed. This man wrote me several Letters on the subject of the points in dispute; and his last communications confirmed what Mohun Dass has said of him: he is desirous of coming to Chunar.

April 10—A cloth-merchant, who had received a Tract or two, came, bringing with him a villager, a Brahmin; who became so captivated with hearing him read, that he would not leave him without obtaining the Tract. The man heard the Tract again at my quarters, and received that and another: on being ridiculed by the people, he replied, "They alone are beloved of God who serve Him." On sending round a paper for subscriptions for a Chapel and School in the Bazaar, it met with greater success than could have been expected. Blessed be God!

April 11—A sepoy from the Fort came for a Tract, and promised to bring many others to the preaching this evening. In

the afternoon, accompanied by several others, went to a Devotee's, who manifested a malignant spirit; but the strangers were more reasonable, and attended somewhat to reason. In the Bazaar many came, while I addressed them from Luke xiii. 6-9: distributed Tracts afterward.

April 12, 1826—A Hindoo Lad, about 15 years of age, came and said that his father locked him up last evening, and would not permit him to attend the preaching. This lad has been very attentive, and much attached to us since we commenced in the Bazaar: he remonstrated with his parents, by saying that he would not go to hell with them by adhering to idolatry.

April 13—To-day, Mr. Smith, from Benares, accompanied me to the Fair, at nine in the morning: we remained there till five: many accepted of Tracts and Single Gospels, and many heard us read; and a few learned men came to argue, particularly a learned Pandit, who accepted of a Tract and invited us to his village to argue: got several Mussulmans to read the Psalms respecting Christ.

April 14—The lad mentioned on the 12th came, and said that there was a punchyt (jury) of several of his relations held over him, accusing him for having become a Christian: he answered, that they did not know what the term meant—that one that devoted himself to God was a Christian. For this boldness, he was stripped of his goodly-coloured turban and other garments, so that he might be ashamed to come hither: his father had previously held out a bait to him, of squandering half his goods, provided he desisted from coming to us: he, however, found his way out; and came, clad in the dress of a Native Christian. In the evening, two of us preached in the Bazaar.

April 16: Sunday—An invalid sepoy came, and manifested deep convictions of sin, of the folly of other systems, and of the soundness of the Christian Religion. He greatly lamented that he was not introduced to me before. He said that he was a Mussulman, and an inquirer after truth; and that, having associated for several years with Cuvierites, he preferred their system of religion to that of the Korán, and had consequently attached himself to them and kept aloof from Mussulmans: but, having for some time heard the preaching in the Bazaar, he is clearly led to see that Cuvier also is in error, and that Satan has had a hand in forming his system: he plainly perceives that it is his indispensable duty to embrace the Religion of Jesus, and he is resolved to do it: though he regrets that he has lived to his age (55 years) without the knowledge of Him, yet he hopes that it is not too late, so as he does but now close with Christ. He now begged for a copy of the Gospel, which was granted him. All that the man said indicated his being under the influence of the Holy Spirit.

April 17—At the last Fair, a respectable man wishing for an opportunity of conversing on religious subjects, I went this evening to Turnbull's Gunge, nearly three miles distant: at a temple, the chief man of the village and a great crowd gathered round

to argue. Wishing to be informed of Christianity, I read a Tract, while, from time to time, they started objections: they put many questions. The people seem universally inclined to the atheistical doctrine of the soul of man being no other than the Supreme Spirit.

April 18—In the Bazaar, this evening, one man told me that the people seem alarmed, and deter others from coming; saying that they sin by so doing, and will lose caste. Satan, doubtless, begins to fear that his kingdom will not stand, if the people attend to the Ministry of Reconciliation. Oh that the Lord would resist him, and incline the hearts of the people to hear the word which makes for their everlasting peace!

June 10—A Native Christian returned from his village, about 40 miles distant, bringing with him a Devotee; who, though yet a young man, left his parents 15 years ago, and has been on pilgrimage ever since to the different places prescribed in the Shasters; but never found any system whereon he might build his happiness, and consequently did not become a disciple to any sect or party. Being an old acquaintance, the Native Christian, pitying his deplorable state, argued with him; and soon overcame all that he had to say in defence of the different systems. On hearing him read the Doctrines of Christianity from a Tract, and having a good deal of conversation, he agreed to follow the Christian to the place whence he had obtained the knowledge of these doctrines contained in it; telling him, at the same time, that he would leave the place if his mind was not satisfied with the system, that it was from God: the man laid aside his ascetic garb, and came hither clad like others: in the evening they attended the preaching in the Bazaar from John viii. 36: the Devotee acknowledged that he had never heard such things, nor had he a word to say against what he had heard.

June 12—To-day read, spoke, and prayed with the Devotee. An old inquirer after the truth, but whose mind now seems perfectly at rest as to Christianity being the only system of Divine Revelation, joined the Christians at Church on his knees; which he could never do before for fear of his neighbours. The Devotee also joins the Christians: he spoke as if his mind was made up: he had frequently thought whether he should for ever be left destitute of the truth, in search of which he had forsaken his friends. A young lad of the Persian School came, complaining bitterly of his father; who had torn his New Testament, merely because he made it his constant companion.

June 20—A Devotee came, with several others; and wished to hear something of Christianity: a Tract was read containing the fundamentals, which seemed to please him much. He said he had heard of Mohun Dass (a fellow-disciple) having embraced Christianity; which caused him to come and inquire. He accompanied me to the Bazaar in the evening, and heard the preaching: he seemed to approve of all that he had heard.

June 23, 1826—An old disciple, though not yet baptized, said that he sees, more and more, that baptism is indispensable—that it was our Lord's command, and the subject of His discourse with Nicodemus—that he has, therefore, no peace so long as he does not obey that as well as His other commands—that he sees his own insufficiency, and the need of such a Saviour as Christ—and that he anxiously looks out for an opportunity, when he may do it with the least inconvenience and offence: on hearing that his Son was expected here shortly, he rejoiced in hopes that he might join him; that thereby they might strengthen and countenance each other.

June 25—Nathaniel, the baptized Sepoy, said, that, while sitting in a groupe of Hindoos and Mussulmans the other day, he was suddenly accosted by one of the Mussulmans as to whose disciple he was—"I am Jesus Christ's disciple." Several exclaimed, "Fie! fie! Could you think of preferring Christ to Mahomed?" He replied, "What more can you make of Mahomed than a destroyer? whereas Christ was compassion itself!" A great deal more to the same effect passed. He had now a few simple and strong arguments put into his mouth; viz. to compare Christ and Mahomed, 1st. In their birth; 2d. In their life &c.; 3d. In their death; with Christ's Resurrection, &c. These would be sufficient to overturn all that the Mahomedans can bring forward in favour of their religion.

The Devotee, noticed on the 10th, continues steady and assiduous in learning and in all Christian Ordinances.

July 11—An Old Woman arrived here a few days since, to whom immense crowds of the female sex are rendering all the honour and pecuniary offerings which superstition and deceit can extort from them; merely because it is gone abroad, that she is under the influence of the Deity, and thereby produces milk from her forehead! She is cunning enough to keep within doors, secluded from investigation; and she makes her appearance occasionally, to gratify the spectators with a few drops of white liquid resembling milk from her forehead: this deceit is quite sufficient to draw thousands of these deluded creatures; who seem ready to believe every lie which the Father of Lies can invent to rivet them in their chains. Another impostor, a Devotee, was seen at Chunar a short time back; who pretended to draw water from a well without any cord, and to cause a lamp to burn by the application of water. These impostors prevail for a few days, till the cheat begins to be discovered; and then they are obliged to decamp to some other place: they, notwithstanding, generally get enough to subsist upon for several months; and have, besides, divine honours paid them.

July 12—Sent out a Native Christian, and another who is altogether devoted to the work, to visit the friends of the former, twelve miles distant: the man had not seen his relations since he became a Christian, now ten months: they took a sufficient number of Tracts for distribution. In their way to the

village, they visited two or three places, where they had long arguments with several persons: during the two days which they remained at the Christian's friends, they were engaged day and night, till they actually dropped off to rest. Even while getting their food, 15 or 20 persons continued about them, putting questions &c. To write all that passed while they were out would fill a good-sized volume: I shall, therefore, translate here only the conversation which took place in the first village to which they came.

They met, at this village, with two Pundits; who being asked whether they were learned men, replied in the affirmative. They were offered the Tracts entitled the "Fundamentals of Christianity" and "Sin no Trifle:" previous to accepting them, they desired to be acquainted with the subject of the Tracts: they were told that they contained the Way of Salvation: the Pundits instantly rejoined, "What! do neither the Four Vedas, nor the Six Shasters, nor the Eighteen Poorans declare the Way of Eternal Life, that you should distribute these works?" Answer—"Investigation will shew whether there be salvation in these books." The Pundits then said, "Many great Sages and Saints have investigated before us, and have established the truth among us." Having so said, they walked off abruptly. Being grieved at such conduct, the Christian and his companion repeated some appropriate lines from one of the Tracts; the purport of which is, "I entreat you all with joined hands" (the most humble posture) "credit what I say: Brethren! believe in Christ; so that you may obtain the boon of salvation, escape all the torments of hell, and for ever enjoy the felicity of heaven." These lines so affected the Pundits, that they invited our pilgrims to come and enter into conversation. Seating themselves in a shop, they repeated a passage, setting forth that Ram and Gunga descended upon earth to deliver the saints from injury; "and," said they, "these are the Saviours: the Vedas, Poorans, and Shasters all witness to these facts." They were questioned, then, as to what are the marks of a Saint: a Pundit replied, "To establish one's mind, renounce all things, and contemplate the name of Ramchunder—this is to be a Saint." Q. "Are there any now-a-days of this description, whose minds do not waver?" Ans. "I have heard of such, but have never seen them." The other Pundit said, "Why have you not seen such persons? to this day there are many sadhs and holy men." The first man that spoke, replied, "It is not an easy matter to prevent one's mind from wandering, nor do I believe any can keep the mind from launching forth into a thousand things; and even Maha Dea (the great god) was not able to keep his thoughts from roving." They were now told, "This being the case, how then can the sinner obtain salvation?" The Pundit answered, "True, we cannot save ourselves: but do you now say something about the Way of Salvation." They then commenced reading from the Tract, in verse, till they came to that part where it is written that "God so loved men that He laid

down His own life a ransom for them." The Pundit said, "What you say is very right; for God has been so gracious as to lay down His life a ransom for sinners." They were then told, "Herein is God's mercy revealed, that the Lord Himself died for sinners; but as to Ram, he made wars—he did nothing for us: on account of a woman, he slew so many persons, but saved none: and as to the Gunga, you see how many perish in it by drowning: if she were merciful, would any person perish in her? hence it appears, that the Gunga is only lifeless matter." The Pundit replied, "It is true, compassion cannot be proved to exist in her." They questioned—"In whom does compassion exist?" Ans. "Compassion is to be found in Esa Measeeh (Jesus Christ); for the Lord died for sinners, and took our sins upon Himself, and has made His righteousness over to us. On this Bestower of Salvation, even on the Lord Jesus Christ, let us exercise faith; so that we may obtain pardon and deliverance from sin." The Pundit then replied, "I have hitherto heard that those who *SERVE* God are to be saved, but never heard such a thing as that *SINNERS* are to be saved: explain yourself more fully." They then said, "When the first man became a sinner by his own works, then God revealed His mercy, took upon Himself our nature, fulfilled the Law for us, and suffered the penalty due to our transgression; and, in lieu of our sins, made over his righteousness to us. To believe in Him, and to pray to him, is our salvation. The Saviour's name is the Lord Jesus Christ." The Pundit seemed highly pleased, and gladly accepted the Tracts and returned home."

The foregoing conversation will give an idea how our friends spent their time, and of the conversations and arguments which took place. Many of the Brahmins and Devotees, who keep the people in gross darkness and lead them captive at their will, exclaimed, from time to time, in order to deter them from accepting the books, "There is a *CHARM* in these books! and whosoever either hears or reads them is sure to be overcome by them—to be a convert to their doctrines—and to be lost to the Hindoo Systems, which have prevailed from time immemorial!" Many of these people would not so much as hear, much less touch or accept them; and did all in their power to dissuade others from taking them. One shrewd fellow, seeing the Brahmin renouncing all manner of distinction and associating himself with the Christian in this work, exclaimed, with confidence, "This religion is spread! is spread! now nothing can hinder it!" On the fourth day, highly gratified with their visit, they returned. The friends of the Christian did all in their power to detain him, and entreated him to return and settle among them; but he said, he would do no such thing, unless they renounced idolatry and believed in Christ.

July 14—A person, who has for some time attended to all the duties of Christianity, and who has a very large family in a great measure independent of him, begged that I would contrive some method to baptize him, either privately here or publicly

elsewhere; as he was perfectly aware that he was violating a positive command of Christ, till he submitted to that ordinance: he attends to the duties of Christianity, yet he feels no peace; so long as he recollects that he is living in the breach of one command. He is not ashamed to join in all the Services of the Church, and in private devotion, and in acknowledging Christ to all around him. In the evening, on visiting him at his house, his Wife, who was a very great persecutor of him before, told me that she was instigated to it by her next-door neighbour, who desired her to take this method of withdrawing him from Christianity: she now expressed sorrow for it.

July 16: Sunday—In the evening, a Native Christian was detained in the Bazaar, by several shopkeepers, to read and explain what was contained in a Tract which they had obtained: he could not get away till near midnight.

July 17—An indigent Heathen Widow, with her two children, made her appearance before me, begging, with tears, that I would compassionate her and her children, by admitting them to the footstool of Christ: she has been in the habit of associating with Native Christians. She was admitted as a probationer; and was, with her children, put to learn the rudiments of Christianity.

July 18—Rains prevented preaching at the Bazaar for the last three times. This evening many sepoys attended, and received two Tracts which were offered them after the Discourse. A man was introduced to me as being under convictions of his sinful state: he said that he heard the Word some years back, and has felt no rest ever since; and that he was convinced that we Christians possessed the truth: but the poor man, notwithstanding, could not, it seems, bear the reproaches and taunts which he began to suffer for coming to me: in a few days he manifested a shyness for the truth, and eventually disappeared.

July 19—At the works carrying on at the Chapel in the Bazaar, I reasoned and spoke to several for about an hour: they could not gainsay, but promised to attend when the place is finished.

The Zemindar, a very respectable man, whom I ought to have introduced in my Journal of the 13th, came again to-day. Previous to that date he had received two Tracts; one, the "Fundamentals of Christianity," the other, "Sin no Trifle:" the first was the means of effecting such an alteration in his mind, that a complete revolution, at least in sentiments, took place; so that he became quite fascinated with it. Soon afterward, he came from across the river to the Native Christian mentioned on the 12th, and obtained a copy of St. Matthew's Gospel: this he read with so much attention and good effect, that, in the course of conversation, he frequently quoted passages from it: he admired the doctrines as worthy of God, contrary to those of the Hindoo Systems. He thought the Tract universally adapted to attract the Hindoos; being written precisely in their own style and idiom, and in verse

which all classes seek after : this Tract led him to inquire for more of our books ; in consequence of which he obtained the copy of St. Matthew's Gospel : he said that he perceived something, on every perusal of the Gospel, which did not strike him before : he had read several of the Hindoo Books of greatest note, but they tended rather to estrange him from God and to lead him to abandon himself to dissipation, as they impute all our actions to God Himself, and thus destroy our own responsibility : the light of reason shewed him the absurdity and evil tendency of such doctrines, and he therefore disregarded them : this was the cause of his perusing the Gospel with the greatest attention, if haply he might discover something similar in it also ; but this he has not been able to do : he therefore admired it, the more he read it. He said, that, in order to prevent him and others from reading our books, some of our enemies had slandered the Gospel ; and published it abroad that our books were adapted to lead people astray, and that we offered and gave large bribes to those who embraced Christianity : this I have frequently heard ; but this is an old method of Satan to keep his votaries from the truth. Seeing him so promising and worthy a person, I gave him a complete copy of the Hindoe New Testament : to-day he returned, bringing his Testament with him ; and though he received it only a week since, I found that he had read it through, and is going over it a second time. In the course of conversation, he asked the meaning of several passages in the Revelation. Another rich Zemindar in an adjoining village, being informed that he had received several books from me, desired him to bring them to him : he, however, did not think proper so to do ; alleging as his reason, that the man was a gross idolater, and has a number of Pundits about him, who would in all probability make a ridicule of the doctrines and speak evil of the books ; which, he thought, it would be a sin in him to suffer in his presence, and he might in consequence be irritated to resent it, with injury to himself and without benefit to them. I desired him, on his return, to send word whether they would like to see me : in that case, I would visit them.

July 20, 1826—After having had some conversation with an old Devotee, he followed a Native Christian toward the Church Premises : on seeing this, the shopkeepers in the Bazaar raised a hue and cry against it ; as if the man was being led to the stocks, or as if he were going to the gallows : the poor man, not having firmness to encounter this, slunk away and did not make his appearance.

July 23 : Sunday—To-day the Gentlemen composing the Deputation from the London Missionary Society attended Hindoostanee Service. It was truly animating to see those who have traversed the greater part of the globe in order to witness the progress of the Kingdom of Christ in Heathen Lands. Such visits cannot but prove of essential benefit to the Cause of Missions. Preached from John v. 16. Several unbaptised Hindoos for the

first time joined, with their turbans off, in the public Service of the Church.

July 24—The Native Christian and another visited the Zemindar on the opposite side of the river, at his own request. Every thing which they saw was gratifying : many of the Villagers attend to the instruction of the Headman, and have renounced the worship of the sun and other idols.

July 25—A snake-catcher, being stung by an immense cobra-capella, was brought to me nearly in a state of insensibility. The poison had operated too powerfully to be expelled : he died in about half-an-hour. The Natives, notwithstanding, thought that he would be restored to life : the next morning, they put the corpse in a boat, and took it down the river 16 miles, to Ramnagur ; to a Devotee, who pretended to possess power to restore such to life : they were, however, compelled to bring it back on the third day, in a state of putrefaction. It is notorious throughout the town, that this snake-catching Faker pretended to possess charms to prevent the effects of poison : a few hours previous to his death, he was invited to a shopkeeper's to catch a snake which was seen in an inner apartment : he went, it is said, with the snake which stung him folded round his waist ; but it appears, that, while seeking for an opportunity to disengage the creature without being discovered, in the course of the process the snake bit him close to his hip-bone : the poison began instantly to operate : he would not, however, for shame discover what had taken place ; but only complained of excessive heat, instantly went home, and did all that he could to counteract the poison, but without effect : it was then that he requested to be conveyed to the doctor's, and was brought to me : the people are become very suspicious of these men ; knowing that they are in the habit of letting loose snakes of their own, and pretending to catch those for which they were seeking.

July 27—A Brahmin residing in the town came to solicit for Tracts ; which a Devotee, who has taken up his abode in the hills, requested him to obtain for him.

July 29—The village Zemindar, from the opposite side of the river, came and told many pleasing things—such as having prevailed upon several of his people to renounce the worship of the sun, the river, &c. Being desirous of teaching some of the boys of his village, I gave him copies of the Nagree Spelling-Book, and exhorted him to do all the good that he could to his people ; seeing that he was the Father, the Shepherd, and the Light of the village, and that he would have to render an account for his opportunities of usefulness. Another person being present, he questioned him closely ; manifesting thereby, that there was not wanting an internal work of the Spirit : he spent about four hours in this manner.

Aug. 1—Our School Moonshee received a paper from the Cauzy of Chunar, containing some questions put to the Christians respecting the Sonship of Jesus Christ and the Trinity, chiefly quoted from the New Testament ; and which I was requested to

answer. I had heard that a similar document was presented, a fortnight ago, for the same purpose, to some of our friends at Benares. Finding that the writer was not prompted by captious motives, I have determined on furnishing an answer.

Aug. 3, 1826—After Hindoostanee Service this evening, a woman, just as she reached the outer gate of the Church-yard, swooned away. I administered several doses of eau-de-luce, diluted in greater quantities of water, when she gradually came to herself: she said that, during the Service, she had been bitten by something which she supposed to be a snake. In the night, she swooned several times; but the eau-de-luce being renewed as often, she was perfectly recovered in the morning. The snake must have been of the most poisonous kind; for though it was so small as to lead the woman to take no farther notice of it than if she had been bitten by a pismire and to continue in Church till the Service was over, yet during that time the poison had sufficient time to operate thus powerfully.

Aug. 18—Met a Christian Officer, who is a friend of Missions, and who accepted Tracts for distribution to the westward: he had an opportunity formerly of giving away one of our Hindee Tracts to a Rajah, who read it fluently and prized it much.

Aug. 24—The Zemindar of the village on the opposite bank of the river, mentioned frequently before, came and spent half the day, arguing and hearing a refutation of Mahomed read.

Aug. 25—It was truly gratifying to hear a respectable man say, that the Zemindar, above alluded to, was commonly spoken of in the Bazaar as having undergone a very great change of late, in consequence of having read a Tract some time ago—that a short time since, being at a great man's, who was a strenuous idolater, the Zemindar openly rebuked him for it—refuted the system—and defended the Christian Religion, as being the only true one in existence. All present were struck at this amazing change in the man's sentiments, and his undauntedness in thus openly avowing it. These testimonies, derived from our enemies, are not to be slighted.

Aug. 26—Two Officers, who are proceeding far up the country, came and spent the evening profitably. At their request, I gave to each of them a portion of the good things which I possessed, for distribution among the people in their respective spheres. Both of them could read Hindoostanee, and consequently promised to be useful to the Heathen. These solitary individuals, passing up with Christian principles and feelings will be like leaven put in the midst of meal, which will gradually work its way into the mass.

Aug. 27: Sunday—The two Gentlemen attended Hindoostanee Service, and seemed to understand it thoroughly. The last month or two the crowds have thinned very much in the Bazaar: the great enemy is at work to frighten people away from hearing the Word, lest the glorious light of the Gospel should shine into their hearts, and thereby cause them to seek for deliverance.

Sept. 3: Sunday—Administered the Communion to upward of 60 persons.

Sept. 7—Was informed of various grievous slanders, disseminated at Benares against our Native Christians at Chunar. If these calumnies were uttered within our hearing, they would return on the slanderers with confusion. This has strengthened my conviction of an evil which I have witnessed since settling here—I mean the culpable ignorance in which persons remain relative to religious affairs within their own neighbourhood, and often under their own eyes! Instances may be adduced of Gentlemen residing for ten years in a Missionary Station, and knowing no more, except perhaps the mere name of the Missionary residing at the Station, than a person thousands of miles distant. Hence arises the indispensable necessity of caution, in the friends of Missions both at home and abroad, in giving credit to every assertion, merely from the length of time which the person making it might have been in the country, or from his residing at the same place with Missionaries. The want of this caution has led so many to credit all that the Abbé Dubois has written on the subject of Missions, because he resided upward of thirty years as a Missionary (of a false system) in India; whereas every Protestant Missionary who has been at his post but a few years, can shew the erroneousness, at least, of the Abbé's assertions in favour of the Hindoos and against the work of Missionaries among them.

Sept. 16—This morning our beloved Archdeacon arrived; and, in the evening, visited our Bazaar Chapel, which is not yet finished.

Sept. 16: Sunday—The Venerable Archdeacon preached yesterday in English, both morning and evening; and, in the afternoon, attended our Hindoostanee Service. This morning he left us, and returned to Benares.

Visit to Buxar.

I also left Chunar late in the evening, and arrived at Benares at midnight. The river was at its utmost height; and the navigation at night rather dangerous, on account of the numerous stone temples and stairs being under the water.

Sept. 21—Left Benares yesterday, in company with the Archdeacon, for Buxar. Arrived to-day at Ghazeepoore, after my little boat had encountered some danger from the strong winds: Mr. Burkitt was very attentive to all present; and doubtless has his heart in the good work, as all his conversation and conduct indicated.

Sept. 24: Sunday—At six in the morning, at Buxar, the people assembled for Divine Service. I read the Prayers, and married and baptized some of the Europeans and their children; and the Archdeacon preached a most faithful Discourse. He has secured to the Mission here, a spot of ground whereon to build a Chapel and a School-Room. All the afternoon we were engaged in Hindoostanee Worship and at Kurrum Musseeh's. While returning from Service to my boat, a Brahmin Pundit, whom I had seen before, accosted me with—"Ram! Ram!"—knowing that we do not counte-

dance that system. Finding that I did not return the salutation in the same words, as is customary among the Hindoos, he repented them; when I asked him wherefore "Ram, Ram." He replied, "Because he is the Supreme Being." In reply, he was told that Ram's actions prove that he was a mere man, and no more than Prince of Ayodhya and a Hero, but no God. He tried to defend his point for a short time; but, finding it untenable, he said he had some immediate business that required his presence, and he must be gone: this caused a laugh among the people, who desired him to continue the contest; but he went away.

Sept. 25, 1826—In the morning, had Divine Service again with the Native Christians; and, after breakfast, our good Archdeacon, with his party, left us finally.

Sept. 26—Left Buxar, to return by water to Chunar. We found it very tedious, tracking up against a rapid current and a strong wind.

Oct. 3—Did every thing in my power to reach Chunar this evening, in order to be present at the Prayer Meeting, but to no avail. In the course of the day, came to Sydpore, a very populous village on the north bank of the river, wherein are splendid temples: it is 22 miles from Benares. Walked through it at mid-day: I was complimented by a Hindoo, who recognised me, and said that he had received a Tract from me at some village. I there read part of a new Tract, in poetry: which soon collected a great crowd, and a few accepted Tracts. They invariably manifested fear of reproach from their neighbours; for, on returning to my boat, a crowd came to me for books. On the banks of the river, at a salt warehouse, the people seated me: I read to them the Tract, "Sin no Trifle:" they accepted two or three copies of the Single Gospels and as many Tracts.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

Outrages of English and American Sailors.
THE outrages on the part of some American Sailors, noticed at p. 137 of the Survey, have been perpetrated by English Sailors also, and from the same criminal motive: it is stated by the Board—

During the last year, the Missionaries were kept in most trying circumstances, for a period of ten months, in consequence of the persecution of foreign visitors and residents; which persecution originated from hostility to the purifying influence of the Gospel. Mr. Bingham's life was once attempted, and often threatened; and the Mission Houses were in danger from violence. It is most painful and humiliating to add, that this disorderly state of things was promoted, instead of being checked, by some, who

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were bound by their official station, as well as by all the ties of humanity, of a common country, and of religion, to place themselves in the attitude of benefactors and friends: it may be hoped, indeed, that the manly and decided conduct of Captain Jones, of the Peacock, will operate, by way of example, to prevent similar outrages in future. But the fact, that the labours of our beloved Brethren were thus impeded, their benevolent plans interrupted, their strength exhausted, their retirement invaded, and their lives put in jeopardy, should induce their Brethren at home to sustain them cordially, promptly, and as long as they shall need co-operation and aid.

The Missionaries and their Accusers confronted.

The following statements by the Board will explain the allusion above made to Captain Jones.

At a meeting of the Missionaries, held, in October, at Kairua, on the Island of Hawaii, a Circular was prepared, intended to meet the principal allegations, which have of late been brought against that Mission, by such as are hostile to the Missionary Enterprise in general, or have misapprehended the nature and effects of the efforts made at the islands, though without formally stating the allegations: and the Letter is signed by men who hold themselves responsible for every word which they have written.

We subjoin the close of this Circular:—

From those Gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct: we do more—we challenge it.

We have here stated our whole Object, and also the Means which we use to obtain it. We know that the cold-hearted Misanthropist and the superstitious Heathen will be opposed to our Object, and will charge all the crimes and defects which still remain to the account of the Means used by us: but there are those around us, and who occasionally visit us from abroad, who can judge candidly: we request them to examine the above statements; and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

The Board add—

This Circular was printed at the Mission Press, and immediately distributed among the foreign residents and visitants

at the islands. At the close of the month, the Missionaries at Honoruru were informed, in a Letter signed by a number of the foreigners, that their challenge for investigation was accepted: accordingly the Missionary Packet was sent to different stations, and the Missionaries generally were assembled at Honoruru early in December. After some further correspondence, a Meeting was held on the 8th of December at the House of Boki, at which, besides the Signers of the Letters and the Missionaries, many others were present; among whom were Captain Jones, of the U. S. Sloop of War, Peacock, and several of his Officers.

Although the Missionaries declared, at this Meeting, their readiness to reply to any written charges, which should be supported by such testimony as would at all influence a candid mind, without requiring the testimony to be given under the responsibilities of an oath, no such charges were adduced, nor did any evidence appear against them.

A few weeks subsequently to this Meeting, and just before the sailing of the Peacock, Captain Jones, without solicitation, wrote to the Missionaries a Letter, in which he stated his full conviction, that, in case they had but a candid and fair hearing, the friends of Christianity and Civilization would find no just cause of dissatisfaction with the course which they were pursuing. Captain Jones had been at the islands nearly three months; and seems not to have declared his opinion of the character and influence of the Mission, until he had witnessed the result of the Meeting mentioned above, which was held about a month before the date of his Letter: during his whole stay, however, his deportment toward the Missionaries and others was kind and gentlemanly, and becoming the station which he occupied.

Evidence of the Forgery of a pretended Letter from Boki, printed in the Quarterly Review.

The Fifth Article in the Seventieth Number of the Quarterly Review is thus noticed in the Official Publication of the Board:—

A late number of the London Quarterly Review contained an article on the Sandwich Islands, in which great injustice was done to the American Missionaries, who are faithfully labouring on those islands. The article in question is a Review of a Work entitled "Voyage of his Majesty's Ship Blonde, in the years 1824—1825," prepared for the press by

Mrs. Graham, from the notes of the Rev. Mr. Bloxam, Chaplain of the Frigate.

The errors and misrepresentations of the Reviewer have led Mr. Stewart, lately a Missionary at those Islands, and who was there during the whole of the visit of the Blonde, to address Six Letters to the Corresponding Secretary; in which the more important of the unfriendly allegations in the Review are considered, and shewn to be founded in a misapprehension of facts; and, often, in a misapprehension so gross and unnecessary, as not to be excusable in those who write for the instruction of the public.

The article in question has also called forth a "Defence of the Missions in the Sandwich and other Islands, by the Rev. William Orme."

From Mr. Stewart's Letters we extract the following passage:—

It was, doubtless, thought by the author a most happy circumstance, that, just as the Review was about to appear, a Letter should arrive from the islands, confirming the allegations against the American Missionaries. This Letter is introduced in a Note, at the close of the Number; and is so important a document, that I will place before you the whole of it, as published by the editors, together with their introductory paragraph.

Since the preceding pages have been struck off, we have been favoured with the following literal copy of a Letter of Boki, (which we pledge ourselves to be genuine,) confirming what we have stated with regard to the conduct of the American Missionaries at the Sandwich Islands.

"*Island of Woahoo, Jan. 24, 1826.*

"Sir—I take this opportunity to send you these few lines, hopping the will find you in good health, as ples god the leve me at present. I am sorry to inform You that Mr. Pitt (Karaimakoo) has gon thro four opperashons since you sailed from here, but thank god he is now much better, and we ar in hops of his recovery, and I am verrey sorey to tell you that Mr. Bingham the head of the Misheneres is trieng evere thing in his pour to have the Law of this country in his own hands. all of us are verrey happy to have some pepel to instruct us in what is rite and good but he wants us to be intirly under his laws which will not do with the natives. I have don all in my pour to prevent it and I have don it as yet. There is Cahomano wishes the Misheneres to have the whol atority but I shall prevent it as long as I cane, for if the have ther will be nothing done in thes Ilands not even cultivation, for ther own use. I wish the pepel to reld and to rite and likewise to worke, but the Misheneres have got them night and day old and young so that ther is verrey little don her at present. The pepel in general ar verrey much dis-

certified at the Misheneres thinking they will have the laws in their own hands. Captain Charlton has not arrived from Otiety which makes me think something has happened to him. Mr. Bingham has gone so far as to tell the natives that neither King George nor Lord Biron has any regard for God, or any of the English chiefs, that they are all bad people but themselves, and that there is no Redemption for any of the heads of the English or American nations. God send you good health and a long life.

"Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill. (Signed) NA-BOKI."

I have called this Letter an important document; and I believe that you, Sir, upon examining it, in connexion with one or two facts in my possession, will be of the same opinion. The editor pledges himself that it is genuine: if it is meant by that term, that the Original Letter is the composition and writing of Boki, I do not hesitate on my part to pledge myself that it is **NOT GENUINE**; and, being thus at issue, I will present the evidence on which I stake the case.

The first proof which I would offer is in the spelling of the proper names—Woahoo, Karaimakoo, Cahomano, and Otiety. All these words are in constant and familiar use: they are words of the native language, which Boki has had occasion to spell a thousand times since he learned to write; and yet, not one of them is here spelled correctly, nor are the mistakes committed, in any instance, those into which a Native would fall. Every letter in their language has one sound only, and every letter is sounded: consequently, their errors in spelling are all the omission, and not substitution, of letters. These words, however, are spelled according to the orthography in use among foreigners. Boki would have written them thus—Oahu, Karaimoku, Kaahumanu, and Tahiti.

In the second place, the general spelling is such as no Native, writing in English, would have adopted. The peculiarity of the native orthography is not betrayed in a single instance; which, in the midst of so much bad spelling, is truly singular. One great difficulty in such a case would have been, in stringing consonants together without the intervention of a vowel: in his own language every consonant is invariably followed by a vowel; but, in this Letter, in many instances, vowels are omitted where they ought to have been introduced, and a row of consonants put together which no Native could pronounce; for instance, in the word "sumthing."

The third proof which I would present is the general style and idiom of the Letter. In these respects, it is exactly such a Letter as an illiterate Englishman or American would write; and commences with a sentence, which stands at the beginning of almost every vulgar Letter in the English Tongue: had the Letter been of Boki's own composition, this would not have been the fact: a national idiom would have been manifested, at least occasionally; but, from the beginning to the end, there is not a thought nor a phrase indicative of the Sandwich Islander.

But it is not necessary, Sir, to have recourse to the internal evidences of the production, to prove that Boki never wrote it. The point is, at once, settled by the fact, that Boki could not, at the time the Letter is dated, either speak, write, or understand English; nor can he at the present time. In all his intercourse with English and American Visitors, he is obliged to resort to an interpreter; and, even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him in an interview with Capt. Jones of the U. S. Ship Peacock, and wrongly interpreted by design. The Letter cannot be genuine, for, without a miracle, equal to the gift of tongues, he could not have written it.

If he did not write it—it is a forgery. If it is not the production of a Native, and it is impossible that it ever could have been—then it is the attempt of a Foreigner, ignorant of the genius and idiom of the language of the islanders, to write as he might suppose a Native, imperfectly acquainted with the English Language, would write. The manifest and only disguise of the whole piece is bad spelling: no man capable of writing at all, or who was ever taught to spell, could have fallen into the orthography exhibited. If it is an attempt at bad spelling, it is an attempt to deceive; and, if an attempt to deceive, it is a base forgery.

The following statement was made, at a Meeting, held at Boston in June—

Extraordinary efforts were made to procure something in writing from the Chiefs, which should go to convict the Missionaries of improper conduct: but, with a single exception, this artifice did not succeed. Boki, alone, could be prevailed on to give any such writing. All the

other Chiefs gave testimonials in favour of the Missionaries, in the fullest terms.

It was added in reference to the Letter of Boki—

It is believed that the SIGNATURE was appended by Boki himself; for he has since expressed regret, that he should have suffered such a writing to go out under his name.

Testimonials of Native Chiefs to the Missionaries.

In reference to the Letters of the other Chiefs just mentioned, the Board state—

When it was determined that there should be a Public Meeting of Inquiry at Honoruru, the Missionaries wrote to the principal Chiefs of the Islands, informing them of the expected Meeting; and requesting them to state in writing, in case they thought proper, their views and feelings with regard to the Mission, and particularly whether they perceived any faults in the Missionaries or their proceedings. With this request, there was a prompt and general compliance; and the Letters of the Chiefs, in their own hand-writing and in the native language, were carried to the Meeting, but not used, because it was not found to be necessary.

Several Chiefs also wrote Letters, commendatory of the Mission, to be brought by Mr. Loomis to this country, and made public on his arrival.

As the same inquiries were addressed to all the Chiefs, their Letters in reply would naturally have, as they in fact have, a mutual resemblance; provided the Chiefs all entertained similar views and feelings with regard to the Missionaries. There is no reason to believe that the Chiefs consulted with one another, to any great extent, before writing: in some cases, such consultation was impracticable.

Literal translations of a few of these Letters, made by Mr. Loomis, are here printed: the originals are among the documents belonging to the Board.

The writers of these Letters being generally known to our readers, it is unnecessary that much should now be said respecting them. Karaimoku, whose decease was stated in the last Number, long sustained an office of great political influence in the islands. Kaahumanu is now Regent. Kaikioeva is Governor of Tauai, and was once guardian to the Young King. Kinau was one of the Wives of Rihorihoro, and sustains a good

reputation for piety. Opiia, or, as she denominates herself, Namahana, was one of the Wives of Tamehameha.

From Karaimoku to Mr. Bingham.

Honoruru, Oahu, Oct. 28, 1826.—Love to you Mr. Bingham. This is my opinion concerning all of you Missionary Teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the "palapala," [instruction in reading, writing, &c.] we learned: when you gave us the Word of God, then we obeyed. Our females are sacred. We have learned the Word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated: it is on our account that you are blamed—it is not yourselves. Here is my mind with the Word of Jehovah. I have given my heart unto God, together with my body, and my soul. I have become one of the Church of Jesus Christ. Examine, ye Mr. Bingham and company, my sentiments, that ye may know; and if ye desire it, transmit my communication to the United States, to our Chief, [the President.] It is with yourselves to do it. Affection to our Chief in America—love to him.

KARAIMOKU.

From Kaahumanu to Mr. Loomis.

Kairua, Hawaii, Nov. 15, 1826.—Love to you Mr. Loomis, together with Mr. Chamberlain, and Mr. Ruggles, and Mrs. Loomis, and Mrs. Ruggles. I have affection for you, Mr. Loomis, on account of your having asked of me what are your [Missionaries'] faults. This is well. I now tell you truly, I know not what your faults are. One thing concerning you I do know—Of the Word of God, which ye have told us, my heart knows it is a very good thing. I now regard it—there am I. I shall not return back—there am I for ever. I know not a fault of you that can be mentioned; nor am I acquainted with any fault of Mr. Bingham, or of Mr. Bishop, or of Mr. Thurston, or of Mr. Whitney, or of Mr. Ely—of all of you not the least fault is known by me. It is your countrymen that make confusion here—men from America and England; and we also are censured by them. We shall not, however, turn back. But my opinion is that our fault is this—the people in general follow greatly after Jesus Christ. It is not on account of us [Chiefs and Missionaries] merely, that their hatred is excited: such is my opinion.

I say unto you, give my love to the President of the United States, and also to all Missionaries and all Brethren. Our love is there. Tell them all how my heart has been led into the wonderful works of Jehovah. Our hearts were led thither by the Spirit of God. There are we all. We and all our friends will not again turn back. The evil comes for us all; but we shall not be deceived by their attempts to ensnare: **THEIR**s is certainly the fault. We are sure of it.

ELIZABETH,

the Sister of you all. We are all the servants of Jesus Christ.

From Kaikioeva and his Wife to Mr. Loomis.

Waimea, [Tauai,] Nov. 13, 1826.—Love to

you, Mr. and Mrs. Loomis. We both feel affectionately toward you two, on account of your returning to America. These are the sentiments of us two for you both.

Tell the Directors of Missionaries our sentiments. We two know of no faults of any of you, which we are able to name—no, none at all.

We know nothing bad of our Teachers that we are able to exhibit—no, none at all.

The good is what we do know, even our salvation by God, our common Lord Jesus Christ. On that account we both have forsaken the evil, in which we formerly lived. Now we two are seeking a new life for us for the present time—the new kingdom of Jesus Christ, even everlasting life in the world of light.

Love to you all my brethren.

KAIKIOEVA, and
AMELIA KAIKIOEVA.

From Kinau to Mr. Bingham.

Honoruru, Dec. 8, 1826.—Love to you, Beloved Brethren. This is my sentiment concerning you. My mind admires the mercy of God in sending you, the company of Missionaries, that we might know the True God, even Jehovah. We do know the excellence of the Word of God. It is an exceedingly good Word; but we of mankind commit wickedness—disobey Thy Word and Thy Law. That is good, which is according to the voice of God's righteousness. In Him, indeed, the soul may rejoice on account of salvation. Where are you, the company of Missionaries? The Word of God is that which you have made known to us. I have not seen any faults in you, my parents: the child has not perceived the fault of the parents: this is the word of the parent to the child—goodness, salvation, righteousness. The Missionaries are my parents in this life, but the Father of my spirit is Jehovah and Jesus. Good is that which Missionaries have spoken to us. From God is their

word, which they have spoken to us, the disobedient of this earth. Good are the words of the Missionaries. From the voice of God are the instructions, which they have made known to the unenlightened of this land. Very just are the instructions of the Missionaries, in humbling their hearts, in keeping the love of Jesus. Great was the love of God, and the glory and power of Jehovah in giving them.

Turned are our minds to the instructions of the Missionaries—to the Word of God—to that which is right. We have perceived the goodness of their message—it is very excellent.

Where are you, my father Bingham? My thoughts are upon the Word which ye have made known, the mighty voice of Jehovah, and His preserving care over you and us sinners. Long-suffering has He been toward our trespasses against His Only Son Jesus, our Mediator. God knows of the justness of your instructions. Jehovah, our Father in heaven, has preserved you.

May we be saved by Jesus Christ.

KINAU KAMEHAMALU.

From Opiia to Mr. Loomis.

Honoruru, Nov. 16, 1826.—May you two, Mr. and Mrs. Loomis, be saved by Jesus Christ our Saviour to save. I have affection for you, who are about to return to America. Great is our love to you two. Tell the conductors of Missions, that we know of no faults of yours that we are able to mention. You, Teachers, are not to blame. You have not given the evil to us. You have not exhibited any thing to us that is bad. Good is what you have made known, even the Saviour our Lord Jesus Christ. Happy now are we, the company of dark minds, for we know what is the righteousness of Jesus. Here is the wickedness, from the sea [or foreign countries]. Their wind [or influence] is evil. It does not accord with our sentiments.

LYDIA NAMAHANA.

Recent Miscellaneous Intelligence.

EUROPE.

Religious Communications—In a work lately published in France is given the following estimate, said to be compiled from official documents, of the numbers which compose the respective Religious Communions of Europe, Jews excepted. The manner in which the subject is stated in reference to the United Kingdom, shews that this estimate can be taken, in most cases at least, only as a general approximation to fact:—

England & Wales: 6,000,000 Church of England; 6,000,000 Dissenters—*Scotland*: 1,500,000 Presbyterians; 500,000 Other Bodies—*Ireland*: 500,000 Church of England; 380,000 Dissenters; 5,500,000 Romanists—*France*: 30,855,000 Romanists; 659,000 Reformed; 280,000 Lutherans—*Spain*: 11,600,000 Romanists—*Portugal*: 3,175,000 Romanists—*Italy*: 20,210,000 Romanists—*Switzerland*: 1,167,000 Reformed; 580,000 Romanists—*Germanic Confederation*: 6,750,000 Protestants; 6,700,000 Romanists—*Netherlands*: 3,500,080 Romanists; 1,500,000 Protestants—*Denmark*: 1,700,000 Lutherans—*Sweden and Norway*: 3,550,000 Lutherans—*Prussia*: 6,000,000 Lutherans; 4,500,000 Romanists; 1,000,000 Reformed, &c.—*Austria*: 14,000,000 Romanists; 2,000,000 Protestants—*Hungary*: 4,200,000

Romanists; 3,616,000 Reformed, Lutherans, &c.—*Russia in Europe*: 39,000,000 Greek Church; 8,000,000 Romanists; 2,500,000 Protestants; 1,804,000 Mahomedans—*Turkey in Europe*: 7,600,000 Mahomedans; 2,500,000 Greek Church, &c.

TOTAL: Roman Catholics, 112,878,000—Protestants, 45,632,000—Greek Church, 41,500,000—Mahomedans, 9,304,000.

In a German Work it is stated that there are, in Germany, 2,720,500 Protestants living under Roman-Catholic Princes, and 5,580,200 Roman Catholics living under Protestant Princes.

UNITED KINGDOM.

Polar Expedition—Captain Parry arrived at the Admiralty on the 29th of September, from an unsuccessful attempt to reach the North Pole; either by water or on the ice, as circumstances might require. The *Hecla* sailed, from Deptford, on this expedition, on the 25th of March; with every preparation which the most enlightened and liberal zeal could supply. The party landed on the ice in 81 deg. 40 min.; but, instead of fixed and firm ice, they found it broken into such detached parts, that, after working, by the most

painful toll, under intense cold and frequent rains, as far as 82 deg. 45 min., they were compelled to give up the enterprise, and return to the ship: the labour was excessive, in dragging the boats over large patches of ice; and especially in places where the ice was so thin as not to bear the weight of the boats, and yet presented a constant interruption to their progress.

Captain Franklin and Dr. Richardson arrived also on the same day at the Admiralty.

Baptist Miss. Soc.—Mr. Yates and Mr. Statham, of the Calcutta Mission, left India, in December, on a visit home: Mr. Yates in the Mars, by way of the United States, and Mr. Statham in the Robarts. They have arrived in this country; but have a full intention, if it please God to restore their health, to return to India. Mr. Yates has left his family in Calcutta.

Brit. & For. Sch. Soc.—Mr. Jose A. Garcia, a native of Barcelona, well recommended to the Committee, having been instructed in the British System, sailed for Buenos Ayres on the 14th of August: his future services will be at the disposal of some benevolent English Gentlemen resident in that city.—The recent death of Constantine Sotiris, a Greek Youth, brought to England for education by Captain Blaquiére, has disappointed the hopes which had been formed respecting him: the following account of him has appeared:—

This interesting Youth was about 14 years of age: he was a Suliote, and possessed very bright abilities: he had acquired a sufficient knowledge of English to read and speak it with fluency—wrote a good English hand—and was advanced in arithmetic and the lower branches of mathematics, for which he had a great partiality. He was naturally of a hasty and impetuous temper; but care and education gradually softened his dispositions; and his illness, which was a pulmonary consumption, the tendency to which his medical attendant thought had been of a long duration, seemed marked by a good deal of religious sensibility: he loved to read the Bible, and learned to repeat many passages from it, as well as to recite several hymns, and was very careful to adhere to speaking the truth. The news of his father's death, who had fallen in battle, preyed much upon his spirits: he once said during his illness—"Oh, did I know that my father was in heaven, how glad I should be!" On being asked to what object he should like to direct his attention on returning home to his native country, he said, "To teach my people to be better, and to shew them what I have learnt in England."

Church Miss. Soc.—On Friday, the 12th of October, the *Annual Meeting of the Montgomeryshire Association* was held at Welshpool, the *Rt. Hon. C. W. W. Wynne*, President of the Association, in the Chair. The report of this Meeting did not reach us in time to be noticed in its appropriate place in this Number; but our Readers will agree with us in thinking, that, in the following observations, which fell from the Chairman in addressing the Meeting, a testimony is borne to Christian Missions, which, as coming from the President of the Board of Control, ought to have the widest and most speedy circulation throughout the country.

The Right Hon. Gentleman stated, that, in common with all sincere Christians, he had always felt impressed with the duty of giving

the blessings of Christianity to the Natives of Heathen Countries; and he candidly confessed, that, some years ago, influenced by the weight of important authorities who were opposed to the design under the idea that it would be attended with dangerous consequences, he had experienced doubts whether, in the strong disposition which he felt to favour such attempt, he might not be carried further than strict prudence would justify. Still, however, he had thought that the work ought not to be impeded: and he was most happy to acquaint the Meeting, that, from the official opportunities of understanding the progress of these designs which he derived from the situation that he had the honour to fill, he found that these apprehensions were without foundation; and he assured them, from the most authentic information, that the conduct of the Missionaries was highly praiseworthy.

The Right Hon. Gentleman spoke with deep and evident feeling of the part taken in this work by a personal friend of his own, whom he loved through life, and whose memory he should cherish to the latest hour of his earthly existence—he meant the late lamented Bishop Heber. When that distinguished Prelate was going out to India, he declared it should be his glory, so far as he could allow himself to glory in any thing, that he was the Chief Missionary from England.

The Right Hon. Gentleman felt that it was a matter of delicacy, to proceed properly in the execution of the work proposed: he deprecated the idea of putting a force upon the religious opinions of men; and considered that the most effectual method of preparing the Heathen for the favourable reception of Missionary Instruction was, by exhibiting to their view the fruits of the holy faith which they were called to embrace, in the lives of those who undertook the office of their conversion.

Adverting to the objection sometimes made against the possibility of success unless the aid of miracles should be vouchsafed, he demanded where it was that we were now considering that objection—in Britain, where the Gospel had been already successfully planted, without miraculous assistance! A people sunk in barbarism, under the influence of bigotted and interested Priests and Druids, had been persuaded to relinquish their superstitious rites and their horrid custom of sacrificing human victims, and to submit to the mild influence of Christianity!

He observed, that we ought to be governed in this work by a regard to our Duty, rather than by any other consideration, or any human calculations as to success. Some might plant, others might water; but God alone could give the increase. He remarked, however, that the recent success of our efforts had been highly satisfactory. When persons talked of sending Missions to India, it used to be objected, "What prospect have you of succeeding? Why do you not shew some conquests over the prejudices of the people in other places where the difficulties are less?" This objection had been answered: for, by a steady perseverance in the cause, whole

islands in the South Sea had abandoned their superstitions and received Christianity: the good seed had been sown: it had sprung up, and was now yielding an abundant harvest. He illustrated this argument by a reference to an interesting fact. The lamented Prelate to whom he had alluded, in the last Letter which he had ever received from him said, that he was then writing in the midst of a population of 40,000 Native Christians: these were the spiritual children of Schwartz, who laboured at first amidst great discouragements.

The Right Hon. Gentleman said, that, influenced by these views, he supported this Institution; and assured the Meeting, that, so far from difficulties being thrown in the way of Missionaries to India, none were prevented from proceeding thither—in fact, every facility was afforded.

On the 4th of October, at a Special Meeting of the Committee, Lieut.-Colonel Phipps in the Chair, the following Labourers were dismissed to their respective Stations: they are to act as Catechists and Schoolmasters—Mr. Thomas Heighway and Mr. Edmund Boston, to Sierra Leone; Mr. Ebenezer Collins, to Antigua; Mr. John Armstrong, to Essequibo; and Mr. Charles Carter, to Demerara. Mr. Collins sailed from Deal, on the 14th of October, in the Golden Spring, Captain Pritchard. Messrs. Armstrong and Carter embarked at Woolwich in the Lady Dunsmore, Captain Owen, on the 24th of October. The passage of the Catechists proceeding to Sierra Leone has been taken on board the St. Andrew, Captain Deiper: the Rev. W. K. Betts will accompany them on his return to his labours. Mrs. Kilham (see p. 400) proceeds in the same vessel.

SOUTH AFRICA.

London Miss. Soc.—Mr. and Mrs. Kayser (see p. 263) arrived at Cape Town, after a boisterous passage, on the 21st of June.

MEDITERRANEAN.

Brit. & For. Sch. Soc.—Mr. and Mrs. Dickson sailed, on the 24th of August, for the Ionian Islands. Mrs. Dickson's special object is the promotion of Female Education: her destination is the town of Argostoli, in the Island of Cefalonia, where she hopes to re-assemble the School, first collected by Mrs. Kennedy, but afterward dispersed for want of a Mistress: see that Lady's highly interesting Letter at pp. 323—326 of our last Volume. Of Mr. and Mrs. Dickson, the Committee state—

Mrs. Dickson has diligently applied herself to the acquiring of a knowledge of the British System, during several months' attendance at the Central School; and is considered by the Committee to be eminently qualified for the undertaking. Mr. Dickson has also studied the System, and is a no-less competent teacher: he will devote himself to the business of education: he has acquired a considerable knowledge of Modern Greek, being previously well acquainted with the Ancient: his wife also has made some progress in the language. They have taken with them a supply of school requisites, including Lessons printed by the Society in Modern Greek. They are furnished with Letters of Introduction to the Lord High Commissioner of the Ionian Islands and to the Resident Governor of Cefalonia; from whom the Committee have received the assurance of a most friendly disposition to co-operate with their views.

Church Miss. Soc.—The house at Malta, which has been occupied for the Society in La Valetta, had become too small for its increasing concourse: a cooler and less noisy house had,

indeed, long been desired. In the beginning of July, another was engaged for two years; which is large and commodious, very airy and cool, and situated in a quiet street: the Printing Establishment has two large rooms, and accommodation is afforded for all the Members of the Mission—The Rev. Dr. Korck and Mr. Kitto (p. 501) arrived at Malta on the 30th of July. Dr. Korck left on the 11th of August, to join Mr. Hartley, at Smyrna: see p. 486 of the present Number.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. John Steward has left the Western India Mission, and proceeded to Bengal, in order to supply Mr. Perowne's place at Burdwan.

London Miss. Soc.—Mrs. Paine, of Bellary, died in child-birth on the 24th of April: she had been but a short time (see p. 88) at the Station. The Rev. W. Beynon writes—

We had not the satisfaction of enjoying her company many months, but it was long enough to know her value. She was highly respected by us all, not only on account of her amiable disposition, but of her remarkable humility, her unaffected piety, and sincere devotion. We have lost a valuable member of the Mission.

The Rev. Adam Lillie (see p. 182) has been obliged to quit Belgaum, after a very short residence, on account of health. He embarked at Bombay, with Mrs. Lillie, on the 21st of June, in the Mangles, Captain Carr: they arrived, with an infant born on the passage, at Portsmouth on the 5th of October.

SPANISH AMERICA.

Brit. & For. Sch. Soc.—Mr. Henry Dunn, who had studied the British System at the Central School, and sailed in January for Honduras on his way to Guatemala, arrived at Belize on the 5th of March. It is intended to establish in New Guatemala, the capital of the State and a city of 40,000 inhabitants, a Model School, with a view to diffuse Education throughout the Republic. Messrs. Angas & Co., with their accustomed liberality, granted a free passage to Mr. and Mrs. Dunn. Mr. Dunn writes from Belize, on the 19th of March—

We have constant intercourse with Spanish Merchants, daily arriving from Guatemala; and find many opportunities of improvement in the language. From all that we can learn, the people are remarkably ignorant: the Government are very anxious to remedy so great an evil; and we have every reason to anticipate success. As soon as we feel ourselves able to converse fluently in Spanish, we shall proceed to Guatemala.

Mr. James Thomson, whose communications relative to Spanish America we have frequently quoted, has returned thither from his visit home; and has arrived safely, with Mrs. Thomson, at Mexico, the place of their destination.

WEST INDIES.

Church Miss. Soc.—The Society has lost two Labourers in Jamaica. Mrs. Taylor, of Salt Savannah, died on the 10th of August; and Mr. Thomas Jones, of Papine, on the 19th of that month.

UNITED STATES.

Board of Missions.—A reinforcement of the Mission at the Sandwich Islands was to sail from Boston about this time: it was to consist of several Ordained Missionaries, a Physician, and a Printer, all of them married; accompanied by some Natives, who had resided for a few years in America.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY

From August 21, to September 20, 1827.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Atherstone	23 8 0	458 19 8
Bentnick Chapel	154 7 8	4889 13 8
Berkshire	100 0 0	5501 1 4
Birmingham	124 10 0	859 9 7
Bodmin	6 3 6	184 1 5
Bristol	170 0 0	30681 1 7
Bucks, South, (Bledlow st. Drayton 4. 8. 6.)	175 12 10	3954 6 5
Camberwell, Peckham, Dulwich, and Brixton	19 12 0	811 9 11
Chelmsford & West Essex (Corringham)	6 15 6	401 5 8
East Lothian, N.B.	5 3 0	90 16 0
Faringdon	5 14 0	588 16 10
Glostershire (Camden st.)	111 0 0	9199 6 11
Guernsey	75 0 0	3744 13 5
Hampshire, South, (Romsey 3. 16. 6.)	57 16 6	2750 1 11
Hastings and Oare	71 12 0	886 9 8
Helston (Mawgan Branch)	4 10 1	862 19 10
Hereford, County and Town	16 0 0	4445 19 1
Hertfordshire	139 0 0	1109 0 9
Kent	180 0 0	6867 10 4
Kirkby Lonsdale	11 3 10	1064 3 10
Long Preston, Yorkshire	15 17 0	86 10 9
Lyme and its Vicinity	4 17 7	91 4 6
Northamptonshire (Burton 12. 14. 0; Laxton 7. 10. 0.)	20 4 0	5895 1 11
Oxfordshire, N. (Worton 4. 5. 7)	17 6 11	435 11 6
Pontefract	49 0 0	641 6 0
Poplar	7 9 6	15 10 6
Roche, Cornwall	7 10 4	93 18 0
St. Antholin's, Watling Street	3 14 6	694 6 7
Tamworth	104 0 0	3044 6 3
Wareham	31 4 9	31 4 9
Westbury	81 0 0	970 3 9
Yeovil	130 0 0	1847 3 8
Yoxall, Hamstall, &c.	47 9 0	985 1 6

COLLECTIONS.	Present. L. s. d.	Total. L. s. d.
Byard, Miss M.A., Moorfields	3 6 1	39 6 5
Lake, Rev. Edward, Worcester	11 1 4	287 16 7
Produce of a Hymn, "Heavenly Dew," set to music by a Lady	2 0 0	13 2 6
Sperling, Mrs. John, Reigate	8 16 0	30 5 6
Sylvester, Rev. T., Buckingham	3 0 0	3 0 0
Williams, Miss, Abergavenny	1 1 6	102 13 3

BENEFACTIONS.

Bradford, Mrs., by the Rev. Joseph Fenn, for the College at Cuttayah	50 0 0
C. J. L. R.	7 10 0
Woodruffe, Mrs., by D. Coates, Esq.	10 0 0

CONGREGATIONAL COLLECTIONS.

Cornwall, Collections in	92 13 8
Goring (Oxfordshire) by Rev. Joseph Fenn	10 0 0
Laxton (Northampton.) by Rev. J. Wilson	7 10 0

LEGACIES.

Mrs. Austin, late of Sevenoaks, by her Exec. M. Lambard, esq.	200 0 0
Legacy Duty	20 0 0
John Parker, Esq., late of Portsmouth, by his Executors, Mess. M. Parker & J. Robinson	60 0 0
Legacy Duty	6 0 0
	54 0 0

ALLEPIE SCHOOL FUND.

Kent, Misses, Wellington, Somersetshire	20 0 0
Pearson, William, Esq., Homerton, for Thomas Norton - First Year	5 0 0

INDIA-FEMALE EDUCATION FUND.

Brought from page 341	2004 17 11
Hertford Ladies' Association	16 10 8
Gardiner, R. B. Esq., Coombe Lodge, near Reading	10 0 0
York Association:—St. Michael-le-Belfry: Rev. Professor Parish	19 9 8
Ladies' Association	25 9 8

From September 21, to October 20, 1827.

ASSOCIATIONS.	L. s. d.	L. s. d.
Birmingham, (Ladies' Association 32. 7. 4)	75 14 0	8285 3 7
Burton-on-Trent	148 12 0	296 11 6
Bushey, Herts	18 0 0	36 11 0
Camberwell, Peckham, Dulwich, and Brixton	37 3 9	249 13 8
Camborne, Cornwall	8 14 0	68 18 3
Chichester & West-Sussex	100 0 0	1646 4 6
Clerkenwell (including Pentonville Ladies 23. 4. 4; and St. James's Ch. Br. 15. 19. 7)	80 0 0	2313 17 5
Colchester and East-Essex	320 0 0	5720 18 1
Devon and Exeter (Exeter Ladies 31. 5. 3)	65 0 0	7424 17 7
Epsom	10 18 4	470 4 8
Faringdon	90 18 6	618 15 4
Glostershire (Cheltenham)	87 10 0	5426 17 11
Guernsey	40 0 0	3784 12 5
Hampshire, South, (Portsmouth, &c.)	93 10 0	2773 11 11
Henley-on-Thames	8 10 0	567 11 2
Jersey	40 0 0	886 5 10
Kent (Blackheath 9. 12. 5; Bromley &c. 17. 6. 0)	26 18 5	6831 8 9
Knarborough	30 0 0	1694 14 9
Lyme Regis and its Vicinity	4 14 8	95 19 0
Norfolk & Norwich (Cromer)	101 6 4	114 10 4
N. E. London (Hackney Lad.)	5 0 0	3454 13 11
Pinner	30 3 6	253 6 1
Salisbury & South-Wilts	10 10 0	100 0 0
Seaton and its Vicinity	73 15 3	251 11 9
Serlby and its Vicinity	18 0 0	675 18 0
Sherborne	28 7 6	516 9 6
St. Stephen's, Coleman Street	50 0 0	50 0 0

COLLECTIONS.	L. s. d.	L. s. d.
Sudbury & its Vicinity (Acton)	15 0 0	509 8 1
Suffolk	50 0 0	7011 9 6
Sunderland, Bishop Wearmouth, and Monk Wearmouth	61 0 0	1581 10 6
Tytherley, East, Hants.	3 0 0	83 5 6
Wakefield	10 0 0	519 1 10
Walthamstow	60 16 10	670 17 3
Warrington	44 0 0	829 8 9
Worcester (Ladies)	19 13 4	2416 11 9

BENEFACTIONS.

Betts, Mrs. J. King's Langley	7 3 8	44 10 8
Johnson, Rev. C., Enborne	1 1 0	1 1 0
Marryatt, Master J. City Road	0 13 0	4 11 0

CONGREGATIONAL COLLECTIONS.

Gurney, John, Esq., Lincoln's Inn Fields	10 10 0
Gurney, Rev. John Hampden, Lutterworth	10 10 0

INDIA-FEMALE EDUCATION FUND.

Brought down	2076 7 5
Colchester and East-Essex Association	
Collection at Church	18 10 0
Anonymous, by Miss M. Marsh	0 12 6
Norfolk and Norwich Association:	
Sale of Ladies' Work at Cromer	101 6 4
North-East London Association:	
Hackney Ladies' Branch:	
Friend, by Miss Hoilier	1 6 0
Hawtreay, Mrs.	1 1 0
Smith, Mrs., Abington Street, (ann.)	2 8 0

* * * The Committee of the Church Missionary Society thankfully acknowledge the receipts of sundry Parcels of Fancy Articles (for Sale in India) from the following persons:—"M. N., Shore-ditch"—a Tin Box from Taunton—and Mrs. Billing, Kilburn Priory.
 * * * P. 16, Col. 1, at Whangaroa, for James Stark, read James Stark—p. 344, col. 2, l. 4, for 31st of March, read 31st of October, that being the day of the death of Mr. Norman's child—p. 445, col. 2, l. 22, for Children of Servants by Law are absolutely free, read Children of Servants are, by Law, absolutely free.

Missionary Register.

NOVEMBER, 1827.

Biography.

OBITUARY OF JOHN BUTEES,

A NATIVE CHRISTIAN IN INDIA.

THE Rev. Michael Wilkinson, Church Missionary at Gorruckpore, gives the following account of a Native Christian lately deceased. Some notices of Beteah, where this Convert lived, and which is a few miles from Gorruckpore, will appear in a subsequent part of the present Number.

Low as the people of Beteah are sunk in superstition and folly, I still feel a deep interest in them: the first-fruits of my labours in this dark part of the world was from thence.

A sensible better sort of man, named John Butees, came to me soon after my arrival here, with his son-in-law. I engaged the young man in my service, and for a time the father continued to stay with him: he still, however, considered Beteah as his home, and occasionally visited it. After several months had elapsed in this way, work suited to the old man's years was found; and he too was taken into employ. As he lived in the Parsonage-Compound with other Roman-Catholic Christians, an opportunity was afforded him of attending daily Family Prayer at the Parsonage House. A sedateness was, after some time, observable about the old man: but this was attributed to his years; until a growing seriousness and increased attention, so marked as to evince that his mind was opening to instruction. These circumstances were soon followed by most interesting and sensible inquiries on the grand and leading subjects of Christianity; and a devout and holy demeanour began to shew itself in his daily deportment: he evinced a great love to the Word of God, and frequently would be anxiously asking to have its truths explained. As he thus continued his inquiries after the Way of Salvation, and as that way was made plain before him, he grew in love toward the Lord Jesus Christ; whom he began to regard now for the first time as the only Saviour of the lost, and the sole Mediator between God and Man.

Nov. 1827.

The little knowledge that he formerly had of Christ, and which had only been communicated through pictures, he saw to be lamentably defective and essentially erroneous. He had been taught to worship God through other means, than the sole appointed Mediator Christ Jesus: he had been told of Apostles, with St. Peter at their head, to whom was committed the keys of the Kingdom, and which the poor man had been given to understand he had taken to heaven's portal with him. Hence he thought much more of Peter without, than of Christ within; nor did the Holy Virgin Mary, whom the Mother of Harlots blasphemously designates the Mother of God, stand a whit less the object of his fear and reverence than the great God himself. Ave Marias were preferred before his Paternosters; and the Alpha and Omega of the Gospel was lost amidst a mass of popish rubbish and worse than Roman Pantheism.

When the day-star had risen upon his soul, with what joy, I well remember, he said to me, "Ah! Sir, now I know both Christ and His Apostles; and I love both Him and them—not as once I did: the one I now love as my only Redeemer, and the other as His Ministers to point sinners to His Cross! Peter was saved by Christ, and so I hope shall I be."

My heart rejoiced to hear this confession in the midst of others, whose minds appeared still darkened as his once was. I praised God and took courage. It was from this time that his mind began to develop itself in an increasing knowledge of the truth as it is in Jesus; and so uniformly correct

was his conduct, that all who had intercourse with him, of whatever class, spoke of him as a real Christian. In this way he continued, growing in grace and in the knowledge of our Lord Jesus Christ.

After a few months had elapsed, at his own earnest request he was received into communion with the Church of England; and the Sacrament of the body and blood of Jesus was administered to him, with three others, according to its ritual. That he "fed on Jesus by faith with thanksgiving," all who witnessed his devotional feelings could bear testimony. This Servant of Christ, so lately brought out of the darkness of Popish Heathenism, was, soon after this commemoration of the dying love of his Master, called to

drink of that new and better wine in the kingdom of God above, of which the Saviour spake to His Disciples just before His crucifixion. He was shortly after attacked with the epidemic, then very general at this place. From this however he recovered; but was carried off by a rapid consumption on the 11th day of December following, 1825. His last moments were serene and peaceful. He beheld by faith the Land of Promise, and rejoiced in the assured hope of soon enjoying the lot apportioned to him. He witnessed a good confession before many, and spoke of his decease with calmness and composure; and committing his soul into the hands of his Redeemer, he died happy in the faith of the Gospel.

Proceedings and Intelligence.

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1826—7.

*Issue of Books, Tracts, and Papers;
from April 1826 to April 1827.*

	Sold.	Grat.	Total.
Bibles	54,713	183	54,896
Test. & Psalters	75,190	357	75,547
Common Prayers	146,356	312	146,668
Other bd. Books	91,577	220	91,797
Tracts & Papers	924,764	168,080	1,092,844
Grand Total	1,461,752		

State of the Funds.

Receipts.

	£.	s.	d.
Benefactions	4756	7	3
Annual Subscriptions	12932	3	3
Legacies	3712	6	0
Dividends on Stock, &c.	7904	12	5

29,805 8 11

On account of Books	32,914	2	6
Ditto from Government	1,137	3	7
Discount from Booksellers	2,082	5	11

Total .. £.65,439 0 11

Payments.

Books sent to Members—			
Members' part	32,482	1	0
Society's part	17,416	4	2

50,898 5 2

Books issued gratuitously	690	1	7
Books for Government &c.	2495	7	2
Books for Charities	96	7	7
Welsh Bibles	301	0	0
Annual Sermon and Report	735	19	9
Selly Mission	589	2	7

On account of India—

Grant for Native Schs.	1000	0	0
Grant for Tanjore	2000	0	0
India Mission	2627	9	8
	5627	9	8
Vote of Credit to Bp. of Jamaica, 500 ..	0	0	0

Grant to King's Coll., Nova Scotia, 500 ..	0	0
Vote of Credit to Bp. of Nova Scotia, 40 ..	0	0
Salaries, Taxes, Packing Boxes, and Sundries	2925	15 10

Total ... £.65,399 9 4

Valedictory Address to the Bishop of Calcutta, with the Bishop's Reply.

Previous to the Bishop of Calcutta's departure for India, an Address was delivered to him, on behalf of the Society, by the Bishop of Gloucester, at a Meeting held on the 13th of June. Of this Address, and the Bishop of Calcutta's Reply, which are printed in the Appendix, we shall extract such passages as throw light on the state and prospects of Christianity in India.

After bearing an affectionate testimony to Bishops Middleton and Heber, the Bishop of Gloucester thus speaks of the state of the Church in India and the duty of British Christians with reference to that country—

The Church of India, though it has received from our own Church its Episcopal and Apostolical Constitution, and is identified with it in Doctrine and Discipline, differs widely from it in outward circumstances: its Clergy are not, like our own, Parochial Ministers, exercising their functions within limits defined with geographical accuracy, and charged with the care of Congregations in a great degree settled and stationary;

but are, with the exception of a few Missionaries, Chaplains to Military Stations and Garrisons—associations of men in their very nature shifting and changeable—and other dependencies of the East-India Company: and it consists of, comparatively speaking, a few particular Churches, scattered here and there through a vast region, and in the heart of a Heathen Population. It bears, perhaps, some analogy to the Churches planted by the Apostles: for they, too, at the first, were few in number, and were seated in the midst of an unbelieving and idolatrous world; yet they spread themselves abroad, amidst difficulties and persecutions, through the power of the Spirit and the native excellence of the doctrines which they taught, till the great image was broken in pieces, and the stones cut without hands became a great mountain and filled the whole earth.

Is it, then, the will of God that the dispersed Churches of our Communion in your extensive Diocese should become a blessing to a race of idolaters, *strangers as yet from the covenants of promise*? Is it His purpose to cause you and your fellow-workers to triumph in Christ, and to make manifest the savour of His knowledge by you in every place of that immense territory? Whether the fields in which you are to labour are *white already to harvest*, or whether the fruit of your toils is to be gathered at a future day and by other husbandmen, is known only to the Lord of the Harvest: but the doctrines which you teach are the doctrines of the Apostles and first Christians: you will follow the example of their faith and piety: you carry with you the same commission, and are Ambassadors of the same Saviour: you have your part and portion in the same Spirit of Promise. The Word of God will assuredly have its course; and the extraordinary chain of events, which has established our power in those remote regions, is, if we mistake not the signs of the times, an indication of His will, that we should make known the Truth to that benighted and superstitious people. If we wait till we have no difficulties to encounter and no enemies to overcome, when will the Gospel be preached to all nations? When will the kingdoms of the world become the Kingdom of our Lord and of His Christ?

On the especial influence which may be expected from the blessing of

God on the zealous exertions of the United Church, the Bishop adds—

The testimony of our much-lamented Bishops, and of those who are best qualified to form a correct opinion in these matters, leads us to believe (and the History of the Church strongly corroborates this belief) that the hopes which can be entertained of a general and permanent conversion of the Natives of our Indian Empire must be connected with the active and persevering agency of a Visible Church, at unity with itself, formed upon the Episcopal and Apostolical Model, and free from the taint or suspicion of superstitious and idolatrous practices. We do not mean to underrate the labours or to depreciate the motives of those pious Members of other Religious Communities, who are embarked in the service of Christ and the propagation of His Gospel; nor do we forget the obligations which we owe to the exemplary conduct and faithful services of the Lutheran Clergy, to whom the charge of our own Missions has been almost exclusively entrusted: but it can scarce be questioned, that men, whose superstition bears one uniform and consistent aspect, who are governed by a well-organized and efficient priesthood, and whose religious ceremonies and edifices are splendid and imposing, will look for something tangible and uniform in the religion which they are invited to embrace—a well-compacted Church Government, and solemnity, at least; and consistency, if not magnificence, in the forms and ceremonies of Public Worship.

Little more than twelve years have now elapsed since such a Church was first planted in India; for, before that time, the few Ministers of the Church of England, who exercised their functions in that country, were held together by no common ties, and were subject to no common controul: they were insulated individuals, acting without any necessary concert, and responsible only to the Civil and Local Authorities. It required no ordinary mind to cement into one building these disjointed and independent materials; and to persuade men, who had been accustomed to think and act for themselves, to rally round a common centre, and to understand the value of ecclesiastical discipline and subordination: such a mind was that of Bishop Middleton—discriminating, judicious, and intrepid; incapable of shrinking

from the duties or compromising the dignity of his station: he raised that Church, which you are now destined to govern, on strong and durable foundations. And the mind of Bishop Heber appears to have been admirably fitted to conciliate the regard of all orders of men, and secure their attachment to a Church which owed its existence and stability to the wisdom and vigour of his predecessor.

In commending to the notice and esteem of the Bishop of Calcutta the Missions so long supported by the Society in the South of India, the Bishop of Gloucester remarks—

This Society has, for a long series of years, fostered and supported the Protestant Missions in Southern India. The history of those Missions, embodied in its Reports, the unaffected narrative which they contain of the extraordinary labours, the zeal, piety, and disinterestedness of the Missionaries, and of the successful propagation of Christianity in that part of the Peninsula, presents an interesting subject of contemplation to a Christian Mind. It intimates to us what might have been effected in that field, had our resources been larger and our Labourers more numerous. It shews us the power of Gospel Principles, in reconciling its Ministers to fatigues, perplexities, and privations; and in subduing the prejudices and winning the affections of the slaves of superstition and idolatry, and bringing them *into captivity to the obedience of Christ*. These Missions were recommended to the care and attracted the regard of Bishops Middleton and Heber: those eminent Prelates derived lessons of hope and encouragement from the past labours of our Missionaries, and looked upon the scene of their exertions as a strong position of the Champions of the Cross, and ground already gained to the Cause of Christianity. The charge of those Missions has been lately transferred to the kindred Society, whose peculiar province is the PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. But this Society still loves and cherishes them, interests itself in their welfare, and prays for their success: it still gives them such assistance as falls within its own sphere of action; and it now heartily recommends them to your Lordship's notice and esteem.

Of the Schools established for Native Children it is said—

In these Schools, the Scriptures are read as a book of elementary instruction, without opposition from the Natives, or any appearance of dislike. Here, it would seem, *a great door, and effectual*, is opened to the preaching and reception of the Gospel: for it may reasonably be hoped that many, whose minds have been thus seasoned in early life with the *words of truth and soberness*, will see, when they grow up to manhood, the folly and wickedness of their popular creed and superstitions—will listen with gladness to those messengers of Christ, who propound to them the truths and ply them with the lessons of godliness, to which they had been accustomed in their childhood—will renounce the errors and idols of their forefathers, and become sincere and willing converts to our pure and holy religion. Under these convictions of their tendency to advance the good work of conversion, a Separate Fund has been formed for their support: and the Society entertains a sanguine hope, that, under your protection, they may, through God's blessing upon the instruments which He vouchsafes to employ, serve to promote the knowledge of the Gospel and to extend the boundaries of the kingdom of heaven.

After strongly commending Bishop's College to the countenance of Bishop James, the Bishop of Gloucester thus closes his Address—

Though the countries which you have visited in the course of your extensive travels have been, if I mistake not, exclusively Christian, still the several forms under which Christianity has presented itself to you, and the variety of national characters and habits with which you have been conversant, will afford you considerable facilities in mastering the creed and grappling with the minds of a new race of men, and decrying the best modes of dealing with their prejudices and gaining their confidence. I will not, however, dwell on this part of your private history, nor on your sundry qualifications for the high and holy office which you have undertaken: but I may remark, that, in your acceptance of this important and arduous station, under circumstances peculiarly discouraging, this Society finds the strongest evidence of your disinterested zeal for the glory of God, your unfeigned piety, and your devotion to the cause in which you are embarked—virtues which shone con-

spicuously in your predecessors; and led them to sacrifice their friends, their country, their worldly prospects, whatever we are most apt to love and value, to the service of their Redeemer; under a firm conviction, that, in charging themselves with the government of an Episcopal Church in India, they were obeying God's call, and surrendering themselves to His wise and gracious disposal.

Under this conviction, you, my Right Reverend Brother, are now going forth to the work in which they were engaged, and the field in which they have laboured. The task, which you are about to undertake, is indeed a task of no ordinary toil and difficulty. Your experience of the relation between a Bishop and his Clergy in this country will probably be of little service to you, from the very different circumstances of the establishment in our Indian Provinces, and the small resemblance which your Clergy bear to a Parochial and Settled Ministry. Your Diocese is, as was observed on a former occasion, "scarcely inferior in extent"—with the additions that have been made to it, we may perhaps say, not inferior in extent—"to the Roman Empire in the plenitude of its power." You will therefore be, like the Apostle, *in journeyings often, in perils in the wilderness, in perils in the sea, in perils from a burning sun and an unknown and untried climate, in watchings often; besides those things that are without, that which will come upon you daily, the care of all the Churches.*

After the death of your lamented predecessor, this Society represented to the Governing Powers, in strong but respectful language, the expediency of increasing the number of Bishops in India, and of dividing that labour which seemed too great for any individual. Strong reasons, no doubt, have prevented them from acceding at once to the prayer of the Society: and you are now prepared, in faithful reliance on God's goodness, to bear the whole weight of that burden which was laid on Bishops Middleton and Heber: still, we are willing to hope, that the time is not far distant, when the arrangements which we have contemplated will be carried into effect, and you will be relieved from some share of your laborious and complicated duties. Under this impression, the Society bids you, in God's name, a solemn and affectionate farewell; assuring you, that it will receive your communications with

gratitude, and meet your suggestions and advice with deference and respect. Your Lordship has declared, in another place, that the feelings with which you enter upon the lot assigned to you, are feelings of hope—that grace which has ever been the support of Christ's Soldiers and Servants in their toils, and trials, and sufferings for righteousness' sake: this Society partakes of these feelings; and, in this confidence, commends you to the love of Christ, and the care and keeping of God's good Providence. In the prayers which we shall offer up continually to the Throne of Grace, before we enter on the business of our Meetings, your Lordship will not be forgotten as a Pastor and Prelate of our Venerable Church—a chosen instrument in the promotion of Christian Knowledge—the Guide, Counsellor, and Encourager of our Reverend Brethren and faithful Missionaries.

We now humbly beseech the wise and merciful Disposer of all human events, that He will attend upon you in your going out and your coming in—watch over and preserve your valuable life—and bless you and yours with health, comfort, and happiness; above all, that He will prosper the work to which he has called you, and give power and effect to your Ministry. One other prayer we offer to Him with an earnest devotion, a fervent hope, and a filial reverence for His decrees—that when the term of your official duties shall be completed, He will restore you in health and safety to your country, your friends, and this Society: and that you may long enjoy that unspeakable satisfaction, which you will then derive from reflecting on your past labours, the dedication of yourself to this Great and Holy Cause, and the services which you will have rendered to the Church of Christ, the propagation of His Gospel, and the spiritual and eternal welfare of your fellow-creatures.

The expression of the Bishop of Calcutta's sentiments, to which the Bishop of Gloucester here alludes, was in his Address at the Anniversary of the Society for the Propagation of the Gospel, an extract of which was given at p. 272. In his Reply to the Bishop of Gloucester's Address on the present occasion, the Bishop thus feelingly speaks of his own motives and purposes—

If I have not courted this important

office, so neither have I shrunk from it when once I thought it my duty to obey : and I trust it will yet be in my power to prove that it is one thing to shew zeal to obtain an office, and another to shew zeal in its discharge. Having *put my hand to the plough*, I turn not back : I look forward, not indeed to higher duties. (for none can be higher than those arising out of the relation of a Parochial Minister to his flock,) but to a wider and more extensive field of usefulness, and hope to claim a larger share of confidence from my Mother Church than that with which I have been hitherto entrusted.

A Clergyman, and the Son of a Clergyman, I feel a firm affection, a deep and a pious veneration, for that Church... But, while I regard with the warmest love that branch of our Establishment which has been committed to my charge, I must not lose sight of that which our admirable Liturgy styles **THE CATHOLIC, THE UNIVERSAL CHURCH OF CHRIST MILITANT HERE ON EARTH**: and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do, none that cometh in the Name of Christ shall ever be considered as a stranger by me.

On other points to which my Right Reverend Friend has alluded, I will not dare to enlarge at the present moment. I will not venture on subjects in which I am still unpractised, or trespass on a field where my footsteps have not yet been seen. Time and diligence will, I hope, give me a clearer view in these matters ; and experience may ripen those thoughts, which if now brought forward might seem rather the offspring of anxiety than of knowledge. And if ever it should please a kind and indulgent Providence to restore me to this land, with what pleasure shall I look forward to the day—to the hour when I may again be received within these walls ; when I may devote myself with all the fruits of my experience, as one lately returned from Bombay has done, with so much zeal and ability to the noble and exalted objects of this Society.

General View of the Society.

The Board thus conclude their Report—

By the blessing of God upon the labours of the Society, it is instrumental in promoting Christian Knowledge in every quarter of the globe—at home and abroad—among old and young—among

the Pagans of the East, who have never received the light of the Gospel ; and among the new Settlers in the forests of North America, who are in danger of forgetting its existence ; and “all sorts and conditions of men” are assisted on the same principle—namely, by furnishing them with copies of the Holy Scriptures, by forming and supporting Schools for the religious education of their children, and by distributing Books of instruction, exhortation, and devotion, adapted to general use. This simple and efficacious system may now be considered as distinctly recognised, and, after long experience, approved in all corners of the British Empire. The blessed Word of God, the exposition of it provided by the Church of England in her Liturgy and Homilies, and the application of its contents to the understandings and consciences of men by distinguished and popular writers—these are the weapons of the Society’s warfare, the lessons which she wishes to inculcate in the infant mind, and the truths which she endeavours to unfold to those by whom they are still unknown, or to recal to the recollection of those by whom they have been heard and neglected. The sublime object of its manifold labours is, to promote the glory of God, and the temporal and everlasting happiness of mankind. While this object is pursued with humble-mindedness and sincerity, a fervent hope may be entertained of the continuance of that Divine Favour, without which no human institution can prosper. The Society therefore requests the prayers of its numerous members and friends, for the permanence and increase of this invaluable blessing.

CHURCH MISSIONARY SOCIETY.

TWENTY-SEVENTH REPORT.

Income and Expenditure.

THE gross Receipts of the Twenty-seventh Year have amounted, without deducting Expenses, and including Contributions to the Institution at Islington, to **FORTY-FIVE THOUSAND NINE HUNDRED AND FIFTY POUNDS**. The Net Income deducting Expenses and the Amount received on account of the Institution-Building Fund, available for the General Purposes of the Society, has amounted to nearly **FORTY-THREE THOUSAND THREE HUNDRED POUNDS**, while the Amount of Expenditure has been **Forty Thousand Four Hundred and Seventy Pounds**.

Ten New Associations were formed in the course of the year.

Department of Secretary.

It will be in the recollection of the Members, that the augmentation of the Society's concerns induced the Committee to recommend to the Twenty-Fourth Annual Meeting the appointment of Three Secretaries, with an Assistant-Secretary; for the due discharge of the duties connected with the Office in London, and for the regular visiting of the Associations in the country. On the appointment of a Second Secretary, it was, after full deliberation, judged most conducive to the interests of the Society that Four Official Visitors of Associations should be annually chosen, who should travel, each three months in the year, and receive in the whole a sum of money equal in amount to what would have been the salary of a Third Secretary.

Candidates, Students, and Missionaries.

The number of Candidates and Students, with a summary view of the death, return, ordination, and sailing of Missionaries, will be found at p. 232 of the Number for May: the various particulars on these subjects which appear in the Report have been noticed by us as they have occurred.

Missionary Institution.

It was stated in the last Report, that there were 19 Students in the Society's Institution at Islington: two of that number have entered on their labours in Africa; a third has embarked for his Station; and two have left the Institution. The total number of Pupils, at present, is Thirty-one.

After noticing the First Annual Examination of the Students in Classical and General Knowledge and Theology, which was stated at p. 358 of our last Volume, the Committee add—

The Second Examination of the Oriental Classes, in Hebrew, Arabic, Bengalee, and Sanscrit, took place on the 19th of October. Both Examinations were gratifying to the Committee of Visitors, and to those friends who attended.

The last Report noticed the determination of the Committee to enlarge the Buildings, for the accommodation of Fifty Students and the Officers of the Institution. The Foundation Stones

were laid on the 31st of July, the day of the Annual Examination; the President, and a very large number of the Society's Friends, attending on the occasion.

The Committee are increasingly convinced by experience of the utility of such an Institution: and, while they still appeal to the liberality of their friends on its behalf, they trust that many faithful and zealous men will go forth from the Seminary, qualified, not only by Literary Endowments, but by the unction of the Holy Ghost, to *preach among the Gentiles the unsearchable riches of Christ.*

Summary View of the Missions.

A statement on this subject was given at p. 232 of the Number for May: the following estimate in the Report was formed on later despatches, and shews some diminution of numbers.

In the Nine Missions of the Society, there are 54 Stations, with which are connected 286 Schools. All these different Stations are employing 458 Labourers; of whom 124 are Europeans, and 334 born in the respective countries where they are employed. In the Schools there are 13,447 Scholars; 9479 of whom are Boys, 3086 Girls, and 882 Adults.

Conclusion of the Report.

Of the success which God has given to the Society, the Committee desire to express their sentiments with caution; and, while they acknowledge, with devout gratitude to the *God of all grace*, that they have been permitted to gather some fruit from among the Heathen, they regard the present only as the seed-time: scattering, as God enables them, the incorruptible seed, they would wait in faith and patience for the promised harvest.

In the present aspect of things there are, indeed, many encouraging circumstances; and the Christian cannot but contemplate with lively joy the steady support which is continued to the Cause of Missions—the facilities which are afforded for the education of Missionary Students—the erection of Churches in Heathen Lands—the establishment of Schools—and the favourable disposition manifested by the Natives in various parts of the world toward the Messengers of Peace. In these things, there are many occasions of joy, and many excitements to hope; but there is a corresponding danger, lest the friends of Missions should argue from these preparatory measures

to their final success, as from cause to effect, without reference to that Almighty Mind which controuls all measures and orders all events. In this work, especially, should the over-ruling will of God be kept constantly in mind: and while, in obedience to His command, His Servants publish the Gospel of His grace, they feel that it becomes them to wait with patience for the effusion of His Spirit to make their labours effectual; and, remembering that *He worketh all things after the counsel of His own will, and hath put the times and the seasons in His own power*—that He will accomplish His own work in His own time and way, and often by means and instruments the most unsuspected by man—they rejoice to leave the issue of their labours to the appointment of His sovereign will.

Nor should it be overlooked, that the Cause of Missions is an aggressive warfare, which necessarily excites the opposition of the Powers of Darkness. *We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Against those who are labouring for the subversion of His kingdom, it is to be expected that the Evil Spirit will muster all his force and exert his utmost malice; and, in proportion as this work extends and prospers, will the activity of his opposition increase: he has marshalled against it his various emissaries, who, by artful insinuations, perverted statements, and unholy sneers, have derided the principle of Missions and denied their utility. For this, the supporters of Missions are prepared; and, having endeavoured with well-doing to put to silence the ignorance of foolish men, have no apprehension as to the result of such attacks.

But there is a more insidious, and therefore more dangerous weapon, which the Prince of Darkness has frequently used for the advancement of his cause. When he has failed in his more open and direct attacks, he has had recourse to stratagem; and has too often succeeded in disuniting his opponents: the enemy in the field was powerless—the enemy within the camp prevailed. That our own Society has hitherto escaped this device of Satan, is not to be attributed to any superiority in the wisdom or the measures of those who have conducted its affairs, but to the undeserved favour and over-ruling hand of Him in whose Cause it is engaged. For the success of any of their past measures, the Committee desire to give Him

the glory, as well as to confide in Him for the future. To Him, and Him alone, would they look for victory over every enemy; and, while they would urge on all who are associated in this Cause the importance of cultivating a spirit of candour and brotherly love, and of supplicating a larger communication of the grace of the Holy Spirit both on the whole Church of Christ and on every Individual Member of it, they would wait in hope for the fulfilment of the promises of God and for the coming of the Messiah's kingdom.

Appendix to the Report.

1. Instructions to the Committee to the Rev. Charles Lewis Frederick Haensel, proceeding to Sierra Leone, for the purpose of taking Charge of the Christian Institution: delivered December 28, 1826.
2. West-Africa-Mission Report for 1826.
3. Resolutions of the Committee of the Church Missionary Society, on the Death of Bishop Heber, for founding Two Theological Scholarships in Bishop's College, Calcutta; with a Memorial to Government for the appointment of more than one Prelate to India.—Dec. 1826.
4. Bishop Heber's Letter to the Church Missionaries in Ceylon.

ADDRESS TO THE ASSOCIATIONS on the present State of the Funds.

We earnestly beg the attention of the Society's friends to the following Circular.

The Committee have directed us to communicate to the Friends and Contributors to the Society the following Statement, relative to its Funds.

It is the practice of the Committee to close the Yearly Accounts of the Society on the 31st of March, and to audit them Quarterly. At the termination of the First Half of the Current Year, on the 30th of September last, it appeared that the Income of the Society had fallen short, by a very considerable sum, of the corresponding half of the preceding year. In some principal Associations there has been a considerable declension from former years; and though New Associations have been formed, the Returns from them have not been of such an amount as to supply the deficiencies of the Old Associations.

The importance of calling the attention of the Friends of the Society to the

state of the Funds will be more clearly seen, when it is remembered that the Society nearly expends from year to year its whole Income; and that, as its exertions are enlarged, there will be an increasing expenditure in each Mission. On balancing the Sales and Purchases of Stock for the last Seven Years, it appeared that the addition to the Funded Property of the Society had been, in that period, but a few hundred pounds—so closely has its Expenditure kept pace with its Income. In the last half-year, considerable sales of Stock have necessarily been made, to cover the above-mentioned deficiency of Income; so that the whole extent of our resources under this head is at present considerably less than the amount of half-a-year's expenditure.

If such a deficiency in the Income of the Society, as has been now stated, were not to be retrieved, it would unavoidably follow, that some of those plans which God has hitherto blessed must be abandoned; and it would become necessary to reduce within much narrower limits, if not altogether to withdraw, some of those Missions, the extension of which the state of the World loudly and powerfully claims from British Christians.

A Special Committee has been formed for the purpose of fully investigating the state of the Funds, with a view to ascertain, not only by what means the present deficiency may be supplied, but whether any and what reduction can be advantageously made in the Society's Expenditure.

Though various concurrent causes have probably contributed to this deficiency, the Committee feel it to be their duty to state their conviction, that one principal cause has been their incompetency to meet the wishes of the Associations that more persons might visit them at their Anniversaries and for a longer period of time.

It had been hoped that the arrangement (see p. 506 of the Missionary Register for November 1825) by which it was provided that Four Visitors of Associations should be appointed in the place of a Third Secretary, would have met the wants of the Associations: but the Committee have not had it in their power to bring that arrangement into full effect; and have some reason to fear, that its tendency, so far as it was brought into action, was rather to prevent their receiving the voluntary aid of

other Clergymen. It is intended, therefore, to relinquish that design; and, in its place, to appoint Two Official Visitors of Associations, who shall be devoted to the service of the Society. The Committee cannot, however, but cherish the hope that other Clergymen will not fail gratuitously to render them that aid in visiting Associations which will still be absolutely requisite, and which has been one principal means of raising the Missionary Spirit throughout the Country, and of gathering together the funds of former years. For want of such aid, many Associations have been obliged to leave ground uncultivated which would have yielded abundantly, and considerable sums have thus been lost to the Society in the last half-year. The Committee beg to urge this subject on those Friends who assisted them in former years; but who seem to have thought their assistance unnecessary, since the appointment of Visitors of Associations.

Other arrangements are in contemplation: but the Committee felt anxious to avail themselves of the earliest opportunity of communicating information to the Associations, in reference to the actual state of the Society's Funds.

The work in which the Society is engaged is eminently a Work of Faith as well as a Labour of Love; and the Committee feel increasingly the importance of carrying on every part of their Proceedings in such a spirit as may draw down the Divine Blessing on their efforts. They would, therefore, earnestly press on their Friends the cultivation of a spirit of intercession in private, in the Family, and in the Social Circle, as essentially connected with the prosperity of this Cause, both at Home and Abroad.

The wide diffusion of Missionary Intelligence is also earnestly recommended, in order, under the Divine Blessing, to excite and cherish exertions in behalf of the Society's object.

It has been already observed, that should the Funds of the Society continue to decline, a contraction of its labours would be the distressing, but inevitable, consequence. But the Committee venture to submit to the Society's Friends, whether they would willingly abandon any one of those promising Fields of Labour on which they have been permitted to enter. Would they allow the sums that have been expended in establishing a Station to be lost by its abandonment? Would they recall those

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Nov. 1826.

Missionaries, who have gone forth to the Heathen in full confidence that the Society would continue to maintain them in the prosecution of their work? And have not these Servants of God, and their Families, a strong claim on our justice as well as on our liberality, for continued support?

Never had the Society more ample Fields of Labour open before them, and more general encouragement to proceed. And never have its claims been publicly made known, without producing an increase to its resources. British Christians will not, we are persuaded, suffer this good work to languish for want of sufficient means to carry it on.

The Committee address this Appeal to the whole body of the Society's Supporters, with the utmost confidence that the case needs only to be known in order to produce active and zealous exertions. Let every one do as he may be able; and the present deficiency will but act as a fresh impulse, and serve as a point from which far more enlarged liberality shall flow into the Treasury of the Society. There are yet many large Towns and Parishes in which little or nothing has been done in support of the Society; and if its various Friends would undertake to ascertain what openings there are in their respective neighbourhoods, and in what places it is probable that Associations might be formed, and at the same time endeavour to revive those which are languishing, there can be little doubt, from past experience, but that such efforts would tend to a large increase in the resources of the Society.

It is hoped that the Secretaries of the Associations will, on the receipt of this Circular, summon an early Meeting of their respective Committees, for the purpose of considering what measures can be adopted for exciting an increased interest in behalf of the Society.

E. BICKERSTETH, } Secre-
T. WOODROFFE, } taries.

*Church Missionary Society House,
London, Nov. 3, 1837.*

PROCEEDINGS OF ASSOCIATIONS.

Westbury (Wilts.)—July 27: First Ann. Meeting; Rev. Thomas Cooke, Vicar, Chn. Attended by the Junior Secretary—July 29: Sermons, by Rev. J. M. Longmire and Rev. J. E. Philipps. Collections, 23*l.* 1*s.* 8*d.*

St. Neot's—Oct. 21: Sermons, by Professor Scholefield—Oct. 22: Fourth Ann. Meeting; Rev. R. Tillard, Chn. Collections, 15*l.* 3*s.* 11*d.*
Walthamstow—Oct. 28: Sermons, by the

Senior Secretary, morning and evening: Coll. 71*l.* 14*s.* 2*d.*

Suffolk and Ipswich—Oct. 28: Sermons; at St. Margaret's, St. Mary Key, and St. Clement's, Ipswich, by Rev. J. D. Wawn; at St. Helen's (Ipswich), Tattingstone, and Chelmondiston, by Rev. John Perowne; and, at Wickham Market, by Rev. Joseph Julian—Oct. 29: Fourteenth Ann. Meeting of the Suffolk and Ipswich Association; Rev. Joseph Julian, Chn. In the evening, Meeting of Female Association; Rev. Francis Cunningham, Chn.—Oct. 30: Ann. Meeting of Stowmarket Branch; Rev. John Bull, Chn. Sermon at St. Mary Key, Ipswich; by Rev. Joseph Julian—Oct. 31: Ann. Meeting of Little Stonham Branch; Rev. John Wilcox, Chn.—Nov. 1: Ann. Meeting of Debenham Branch; Rev. G. Smalley, Chn.—Nov. 2: Ann. Meeting of Old Newton Branch; Rev. C. Bridges, Chn.: and Ann. Meeting of Nedging and Naughton Branch. Total Collections, 120*l.*

LONDON MISSIONARY SOCIETY. THIRTY-THIRD REPORT.

Receipts and Payments of the Year.

THE general amounts of the Receipts and Payments were stated at p. 239; but, as there appears to have been some correction made in those amounts after they were sent to us, we subjoin the statement published at the end of the Report.

Receipts.		£.	s.	d.
Contributions	31,531	16	11	
Legacies	1152	12	4	
Dividends and Interest	1004	13	6	
For Specific Objects:				
Widows' & Orphans' Fund	344	15	4	
Native Females, India,	309	2	1	
Native Schools, India,	68	17	2	
Sundry Accounts	191	12	8	
		914	7	3
Total	£34,603	10	0	
Payments.		£.	s.	d.
Missions	36,239	3	10	
Mission College	1715	13	11	
Students	2544	1	9	
Missionary Families	2417	9	2	
Publications	1507	17	4	
Salaries, Poundage, Rent, Taxes, Travelling Expenses, Stationery, Postage, Carriage, and Incidentals	2809	13	2	
		47,233	19	2

Deduct amount of Acceptances belonging to the preceding Year..... 3,780 9 0
Total £43,453 10 2

The Payments on account of the respective Missions were as follows:

	£.	s.	d.
Continent of Europe	210	0	0
South Africa	6671	0	0
Mauritius	455	17	6

Madagascar	2521	15	7
Greek Islands.....	983	7	7
Siberia	471	16	9
China and Malacca.....	2648	5	3
Singapore	985	6	6
Pinang	914	17	5
India within the Ganges.....	14,353	15	7
Java.....	713	2	0
South-Sea Islands.....	4700	8	11
West-Indies	609	10	9
Total... £	36,239	3	10

Remarks on the State of the Funds.

An Appeal on this subject was printed at pp.153, 154: we subjoin some additional statements from the Report.

That the reduction in the amount of the Ordinary Contributions for the past year, when compared with the amount of those for the year preceding, has not been greater, the Directors consider as a just cause for thankfulness and congratulation; for, although the late violent and unprecedented shock in the commercial world took place in the course of the year 1825-26, its effect on the community at large has been more extensively felt since that period.

The most important consideration, however, in reference to the funds of the Society, relates to the great augmentation in its Expenditure. The increase for the year ending 31st March, 1826, compared with that of the preceding year, was 5128*l.* 15*s.* 3*d.*; the increase of the expenditure for the year 1826-27, compared with that of 1825-26, is 4592*l.* 15*s.* 4*d.*: making a total increase in the Society's Expenditure on the past two years of no less a sum than 9721*l.* 10*s.* 7*d.* While this statement confirms the propriety of the intimations which the Directors have, from time to time, considered it their duty to give, as to the necessity of the members of the Society keeping in view the increase in its PERMANENT EXPENDITURE, which every New Station formed or Missionary sent out unavoidably occasions, it at the same time demonstrates, that, without a very considerably enlarged future Income, the present scale of the Society's Missions cannot be maintained; and that the Directors, instead of being in a capacity to avail themselves of favourable openings for establishing New Missions or sending out Reinforcements, will find themselves under the necessity, from the want of adequate resources, of abandoning some of the Stations at present in a state of occupancy. Instead,

however, of anticipating such result, they would cherish a steady confidence in the zeal, energy, and liberality at all times manifested by the members of the Society, and especially in seasons of exigency; with the hope that they will forthwith, in their respective vicinities, adopt such measures as may appear to them best adapted to increase its future income—such as, re-organizing existing Auxiliaries comparatively inefficient; forming new Societies or Associations, where such measure can with propriety be recommended; or by extending the circulation of the intelligence of the foreign operations of the Society, particularly among opulent and benevolent individuals, resident in their respective vicinities, who, it may be presumed, take an interest in the exertions making to extend the light of Christianity and the benefits of Education to the inhabitants of Pagan Nations.

The Missionaries who have been lately sent forth, including their families, amount to upward of Thirty Persons: in sending out this large addition to the great body of Missionaries already labouring in connexion with the Society, the Directors were influenced by important, and, in some cases, also by urgent considerations; and they doubt not their constituents will approve of the measures which they have been led to execute, and cheerfully provide for the increased annual outlay which will be eventually occasioned thereby.

New and Re-organized Societies.

Beside the re-organization of Thirty-four Female, Juvenile, and other Associations, the following NINETY-TWO New Societies and Associations have been formed—

Auxiliary Societies, 6—Congregational and other Branches, 23—Female, Juvenile, and other Associations, 43—Sunday-School Associations, 20.

In reference to the Sunday-School Associations, the formation of which is chiefly due to the exertions of the Rev. Henry Townley, the Directors remark—

The preceding announcement, of so considerable an addition to the number of Auxiliary Institutions in connexion with the Society, cannot but prove highly gratifying to the present Meeting; and, particularly, as exhibiting a new and most interesting feature: we allude to

the formation of Sabbath-School Associations, in union with Branch and other Auxiliary Societies. The Directors, adverting both to the benefit likely to result to children belonging to Sabbath-School Associations from being thus early trained to take an interest in the highest object of benevolence, and to that which will accrue from such Auxiliary Societies, in common with others, to the funds of the Society, consider it their duty earnestly to recommend the formation of Sabbath-School Associations, where they do not at present exist and can with propriety be established.

Labourers sent out during the Year.

The following Missionaries &c. have proceeded, during the past year, to their respective places of destination:—

Mr. J. D. Pearson, on his return to *Chinsurah*—Mr. James Robertson, to *Benares*—Mr. Jacob Tomlin, to *Malacca*—Mr. C. Hovenden, Printer, to *Madagascar*—Mr. H. Nott (on his return to Otaheite), Mr. Aaron Buzacott, and Mr. Alex. Simpson, to the *South-Sea Islands*—Mr. F. G. Kayser, to *Caffraria*—Rev. J. J. Freeman and Mr. John Canham (Missionary Artisan, on his return), to *Madagascar*—Mr. W. Miller and Mr. J. C. Thompson, Missionaries, and Mr. W. B. Addis, Superintendent of Schools, to *South Travancore*—Mr. W. Reeve, on his return to India, to *Bangalore*—Mr. H. Crisp, to *Cuddapah*—Mr. Robert Jennings, to *Chittore*—Mr. S. Dyer, to *Singapore*—Miss Maria Newell, to *Malacca*.

Missionary Seminary.

The Committee appointed by the Board for the Annual Examination of the Students consisted of the following Directors—Rev. Dr. Waugh, Rev. G. Collison, Rev. Dr. Collyer, and Rev. Joseph Fletcher; whose report is alike creditable to the Students and their Tutors. The Students "read the Latin and Greek Classics with considerable accuracy and facility;" the result of their examination in Theology "was creditable to the justness of their views, and the feelings of their minds." In reference to the manner in which the Tutors have discharged the duties of their respective departments, the Committee express "their entire satisfaction; and anticipate the most beneficial consequences from their able and effective superintendence."

The number of Students, chiefly juniors, at present in the College, is fourteen.

State and Prospects of the Mission.

The progressive advancement of the Missions in general, while it presents

ample compensation for past labours, is calculated to inspire most pleasing expectation as to the future. If we turn our eyes to the countries of the *Eastern World*, we observe in many parts a diminution of prejudice—a spirit of inquiry increasing—not a few of the Heathen renouncing idolatry and embracing Christianity; with other indications of an approaching change in the moral condition of the Pagan Natives of those extensive regions. The Missions of the Society within the *Colony of the Cape* are in a state of progressive improvement and usefulness; while, on its north-eastern boundary, *Caffraria* has begun to stretch forth her hands unto God. In *Siberia* and in the *Mediterranean*, in the *Mauritius* and the *West Indies*, Christianity and the benefits of Education are more or less disseminating; while in the latter two countries, among the slave population particularly, considerable numbers are thirsting for knowledge, and earnestly availing themselves of the means of religious instruction placed within their reach by the instrumentality of this and especially of other Societies. In the *South Seas*, and in the *Sandwich Islands*, the light of truth is rapidly spreading; illuminating with its cheering and healing beams one island of the vast Pacific after another: already between Forty and Fifty Native Teachers, from the Georgian and Society Islands, are engaged in communicating the Gospel to the inhabitants of islands more or less distant from their own; and at least Fifty more are ready to go forth to other islands, where the Gospel is still unknown, on the same important errand, as soon as the means of conveyance, and of subsequent communication with them, shall be provided.

**AFRICAN INSTITUTION.
TWENTY-FIRST REPORT.**

State of the Slave Trade among the European Powers.

France.

FRANCE has, at length, improved her legislation for the repression of the Slave Trade; and, although the measures which she has adopted are far from being fully adequate to the exigency of the case, they unquestionably indicate a better spirit on the subject. A Law has recently passed, by which, all who co-operate or participate in any manner whatever in the Negro Slave Trade (including owners, supercargoes, under-

writers, commanders, and other officers), are subjected to banishment; and to a fine equal to the value of ship and cargo, to be inflicted jointly on the individuals concerned; the ship and cargo being, moreover, confiscated. The captain and officers are, besides, rendered incapable of serving either in the royal or mercantile navy; and the mariners, those excepted who, in fifteen days from the time of their arrival in port, shall disclose the facts of the case, shall be imprisoned from three months to five years: and these penalties are to be independent of such as, by the existing penal code, may be incurred for other crimes proved to have been committed in the course of the voyage, such as the murder of slaves, &c.

The discussion of this measure in the Chambers was rendered remarkable by a Speech of the Duke de Broglie, which will bear a comparison, for acuteness of reasoning, force of eloquence, and comprehensive knowledge of the subject, with any thing that has appeared upon it. He laboured to persuade the legislature to substitute imprisonment and forced labour for banishment—on the ground, that to many, especially if they were foreigners trading under the French Flag, exile would be no punishment at all; and even with respect to Frenchmen, it was driving them abroad with an opportunity of renewing their crimes on the Coast of Africa, or in some other quarter of the globe. In this attempted amendment the Duke did not succeed.

That this law may produce a considerable effect in checking the trade from the ports of France is very probable; but if a great change shall not be effected in the mode of administering justice in the French Colonies, the trade, it is to be feared, will still be carried on from thence. Whatever may be its future effect, certainly the annals of the past year exhibit little or no diminution of French Slave-trading on the Coast of Africa.

We are happy to say, that, through the persevering efforts of the Society of Christian Morals formed at Paris—a Committee of which devote their labours to the abolition of the Slave Trade—public feeling has, of late, been greatly excited on this subject in France; and we may fairly look forward to such further measures of legislation in that country, as will at length cleanse it from the reproach of tolerating this traffic.

A fact of peculiar atrocity is quoted from one of the Sierra-Leone Gazettes:—

A French Slave-Ship, the *Perle*, while lying near Point-a-Petre, Guadaloupe, succeeded in landing part of her slaves: 65, however, still remained on board, when an armed French Government-Cutter was observed standing toward her. The brutal Captain, to avoid detection, and consequent capture, threw the whole of the wretched victims overboard, and every one perished!

Netherlands.

Notwithstanding the good faith and cordiality with which the Netherlands Government have acted, in acceding both to the mutual right of search and to the right of capture and condemnation, not only where slaves are actually found on board, but where an intention to trade in Slaves is clearly apparent, some of its Colonial Functionaries continue to place themselves in opposition to the wishes of their Government, and to lend the protection of their official character to the nefarious speculations of the Slave-trader. It is now about two years since some vigour began to be shewn by the French Cruisers in executing their abolition laws: it then became necessary for Slavers of that nation, in order to be secure, to protect themselves with the papers and flag of some other State; for the French Flag, though an adequate defence against English Capture, was no defence against their own cruisers: they have accordingly established, in the Dutch Islands of St. Eustathius and Curaçoa, as well as at the Havannah and the Danish Island of St. Thomas, the means of effecting fraudulent sales, and of obtaining fabricated documents and false flags: these documents and flags are exhibited whenever they are visited by a French Man-of-war, from whom also their real French Papers are carefully concealed; and only produced on the visit of an English Cruiser.

Spain.

The conduct of Spain, with respect to the Slave Trade, has evinced one unvarying course of evasion, on the part of the Colonial Functionaries, and of indifference, if not faithlessness to engagements, on the part of the Government. The papers now laid before Parliament exhibit, in every rank, from the highest to the lowest, an absence of moral restraint and a recklessness of human misery, which are perfectly sickening.

The number of Spanish Slave-ships condemned at Sierra Leone, in the last year, amounts only to six. The number boarded, but not detained, was immense: they appear to have swarmed on the coast: the Treaty with Spain unfortunately does not admit of their detention, unless Slaves are found on board; so that our cruisers who visit them, (although the indications of their Slave-trading purposes are as clear as the sun—and these purposes are, in many cases, even avowed,) are obliged to leave them unmolested, to pursue their criminal traffic; and when a fair opportunity of escape offers, they take their Slaves on board in a few hours, and set sail for their destination.

The number of Slaves captured in these six ships was 1360; but one of them being overset in a tornado, the Slaves on board, to the number of 197, perished. The crowded state of these ships, and the suffering of the Slaves from that cause and from the ravages of dysentery and small-pox, are now become such necessary incidents of the trade, that they excite no surprise. One case, however, which occurred so recently as February last, may be specified: it is that of the *Paulita*, Antonio Terrara master, captured off Cape Formosa, by Lieut. Tucker, of H.M.S. *Maidstone*, with 221 Slaves on board: her burden was only 69 tons; and into this space were thrust 82 men, 56 women, 39 boys, and 44 girls: the only provision found on board for their subsistence was yams of the worst quality and fetid water: when captured, both small-pox and dysentery had commenced their ravages: thirty died on the passage to Sierra Leone, and the remainder were landed in an extreme state of wretchedness and emaciation.

Some of the atrocities practised by the Spanish Slave-traders on the coast are forcibly and succinctly described by Mr. Canning, in a Letter to our Ambassador at Madrid, dated October 3, 1826. He says—

It appears that it is the custom of the owners of these Spanish Piratical-Vessels, the greater part of which there is reason to suppose are equipped at the Havannah, to send them outfitted both for trade and for war; but their trade is the proscribed trade in human beings, and the war which they wage is a war of piracy. It is their practice to hover on the coast of Africa; where, if they can conveniently barter for and embark a cargo of Slaves, they proceed with that cargo generally direct to the Island of Cuba: if they do not succeed at once in this barter, or if an opportunity for piracy previously presents itself, they seize the first vessel which they meet with, preferring one that may be laden with

Slaves: taking possession of the vessel, they murder or put on shore the White Men found on board; and proceed with the vessel and cargo to Cuba, where they land the Slaves surreptitiously at the back of the island, and then enter in ballast at the Havannah.

The details furnished from the Havannah by our Commissioners are still more opprobrious than those from Sierra Leone; and exhibit the conduct of the Public Functionaries there in a light that cannot be suitably characterized without using terms which it might be unseemly to employ: they appear, in what concerns the Slave Trade, to feel the obligations neither of humanity nor of national faith, nor even of personal honour. It is no more than justice to the British Commissioners at the Havannah, Mr. Kilbee and Mr. M'Leay, to say, that they have ably, and vigilantly, and fearlessly performed their duty, in very trying and difficult circumstances; with almost every Public Functionary and the whole Spanish Population combined to defeat their vigilance, and to screen the gross acts of delinquency which are continually recurring. . . . It is painful to dwell on this perpetual scene of rapacity and profligacy, of fraud and falsehood; in which it is difficult to say, which most excites disgust and abhorrence, the ferocious cruelties practised by the immediate agents in the trade, or the heartless indifference with which the Spanish Authorities contemplate these atrocities. What can be expected from the infatuated obduracy with which they continue, from year to year, to crowd Cuba with an accumulation of fresh exiles from Africa, but that a storm should at last burst forth, which will spread, as formerly in St. Domingo, insurrection, desolation, and death throughout all its coasts?

Portugal.

During the last fifteen years, the only pretence advanced by Portugal for refusing totally to abolish her Slave Trade has been the necessities of her Trans-Atlantic Possessions. Since the declaration of the independence of Brazil, this pretence has no longer existed. Portugal, nevertheless, has clung to the trade; and has recently advanced a claim to carry it on without molestation, from the coast of Africa, for the supply of her African Islands—the Cape de Verdes, St. Thomas, and Princes; whence it would obviously be an easy matter afterward to transport them to the Brazils or Cuba. A traffic of that description is actually proceeding at this moment, of

the occasional interruption of which, by British Cruisers, the Portuguese Ambassador ventured rather loudly to complain as a breach of Treaty. These complaints, and the intention apparent on the part of Portugal to cling to the Slave Trade by means of her African Islands even after the separation of Brazil, have happily led Mr. Canning to search more particularly into the existing compacts with this country. An able and luminous Note has been the consequence of this inquiry; in which, after specifying the various compacts and negotiations between the two States, from 1810 to the present time, he shews it to be "a distinct engagement," entered into by "the contracting parties," that they "shall not permit their flag to be used for the Slave Trade, except for supplying the TRANS-ATLANTIC Possessions of Portugal." He then proceeds—

It is quite clear that the Cape de Verdes, Princes, and St. Thomas's Islands are not Trans-Atlantic. The supply of these possessions with Slaves is, therefore, not permitted; and, by the royal passport under Treaty, forbidding a Slave-ship to touch at any intermediate port between the legal spot of the embarkation of her cargo and the spot of their ultimate destination, it is equally clear, that Slave-ships touching at these islands for any purpose whatever, short of imminent distress, are liable to confiscation.

By the tenor of the arguments of the Portuguese Negotiators, from the date of the Treaty of Alliance in 1810 down to that of 1817, and by the plain inference to be drawn from its words, the terms "Trans-Atlantic Possessions" of Portugal must be held to designate the Brazils.

As Portugal has no longer possession of the Brazils, she has no longer any possessions for the supply of which, by Treaty, the Slave Trade was permitted; and all vessels under her flag, now trading for Slaves, must be trading to places outside of the line which she has drawn for herself in this respect, and are obviously acting in direct violation of the existing engagements between Portugal and Great Britain.

Although our remonstrances have hitherto failed upon this matter, still, aware as we have been of the necessarily unsettled state of the counsels of Portugal, we have been unwilling to take the enforcement of the Treaty into our own hands, as if she had declined to fulfil her engagements. We have been willing to believe that she required time for their completion.

Under these engagements, therefore, Great Britain now calls on her, only in a friendly spirit, to give a pledge in writing, for that general Abolition of the Slave Trade for which the time is come.

In the Letter accompanying this Note, Mr. Canning stated—

We have already said, distinctly, that we never will sign a Treaty with Portugal that does not contain an article for the final and Total Abolition of the Portuguese Slave-Trade.

This Note was presented to the Portuguese Minister for Foreign Affairs on the 23d of September 1826. His Excellency's reply to it is dated the 2d of October, and is conceived in the following clear and gratifying terms:—

The undersigned is authorised to declare, that the Portuguese Government acknowledges that the moment is come to put an end to the inhuman Trade of Slaves; and that, consequently, it will have no hesitation to insert in the Treaty of Commerce, which the undersigned hopes will be shortly concluded between Portugal and Great Britain, an Article by which His Most Faithful Majesty binds himself, not only to the Total Abolition of the Slave Trade in the Dominions of Portugal, but also to co-operate with His Britannic Majesty for the total extinction of so barbarous a traffic in the countries where it unfortunately still exists.

This is a fresh triumph, for which humanity is indebted to Mr. Canning. A motion has also been made in the Portuguese Chamber of Deputies for the entire abolition of the Slave Trade, but with what effect has not yet appeared.

State of the Brazil Slave-Trade.

The largest chapter of the Parliamentary Papers is given to Brazil. That division of it which relates to the transactions of the Mixed Commission Court at Sierra Leone, contains a variety of details of the same cruel, revolting, and fraudulent description, which are to be found in the successive Reports of the Institution during the last fifteen years.

Between the 1st of January 1825 and the 31st of July 1826, upward of 1500 Brazilian Slaves were condemned into freedom; and it appears, from the Sierra-Leone Gazettes, that several important captures were subsequently made. One, the Prince de Guinée, freighted with 608 Slaves, and strongly armed, was gallantly taken, after a desperate resistance, by Lieutenant Tucker, in a small schooner, a tender to H. M. S. Maidstone: another, the Intrepida, measuring only 100 tons, had on board 310 Slaves in a state of great wretchedness and emaciation—seventy of them died in forty-six days: a third, the Invincible, with a cargo of 440 Slaves, a number, it seems, 63 short of her full complement, but these so crowded together that it became absolutely impossible to separate the sick from the healthy; and dysentery, ophthalmia, and scurvy break-

ing out among them, the provisions and water being of the worst kind and the filth and stench beyond all description, 186 of the number had perished in less than sixty days!

Two Brazilian Ships, brought into Sierra Leone for adjudication, were ordered to be restored to the claimants; because, though they had taken their Slaves on board north of the Line, they were actually captured to the south of the Line—an occurrence, for which the Treaty had not provided. The Slaves on board these two ships—the *Activo*, and the *Perpetuo Defensor*—amounting in all to 590, when they understood that they were to be given up to the claimants, mutinied, and effected their escape to the shore; and, having made good their landing there, the Acting Governor refused to permit force to be used to recover them, and they are now under the care of the Colonial Government. The question of compensation was referred, by the Mixed Commission Court, to the decision of the two Governments.

It now appears, by a despatch of Mr. Canning of the 30th of December last, that the following equitable principle will in future govern such cases, namely—

That, on the one hand, no compensation can in equity be due to traders for losses sustained by them in cases of traffic carried on under circumstances which constitute an illegal trade; while, on the other hand, no condemnation of a vessel ought to take place, when the capture is made at a spot not absolutely within the boundary prescribed for capture by the Treaties.

The only practical inconvenience of this course is, that the captors receive no benefit from the capture: the Slaves, however, are not the less put into possession of their liberty.

That part of the Parliamentary Papers which refers more immediately to Brazil exhibits a remarkable contrast between the vigilant and persevering efforts of the British Consuls in the different provinces to repress the contraband Slave Trade, and the subterfuges and evasions, intermixed with occasional blustering, which the Brazilian Functionaries employ to counteract these efforts and to screen the guilty contrabandists. If a proof were wanting of the effect of Slavery in hardening the hearts of its administrators, and deadening them to every generous sympathy as well as to every honourable feeling of our nature, it might be found in these papers.

One of the great subjects of discussion arose from the Free Admission into Brazil of Portuguese Ships freighted with Slaves—a practice directly opposed, in spirit at least, to our existing relations with Brazil. That Government had agreed to place itself in the precise situation, with respect to Great Britain, in which Portugal had stood prior to the separation of Brazil from the Mother Country: by the Treaties with Portugal, the trade was strictly confined to the ships and capital of Portuguese Subjects: now, therefore, it ought to be strictly confined to the ships and capital of Brazilian Subjects, trading within the prescribed limits. So eager, however, in Brazil, is the appetite for Slaves, that they make an exception in favour of the Slave-ships of Portugal; which they admit, while other Portuguese Ships are excluded.

Another point of discussion respects the measurement of Slave-ships, which, contrary to all principles of good faith, continues to be conducted according to a peculiar standard, so as to permit a far larger number of Slaves to be packed in a vessel than would be legal according to its real dimensions: thus a vessel called the *Rosalia*, measuring only 99 tons and authorised therefore to carry only 246 Slaves, is rated at 198 tons and authorised to carry 495 Slaves.

A third point of discussion referred to, is the Licences given by the Brazilian Government to Slave-ships going to the southern coast, to touch at places north of the Line. This Licence could so plainly serve no other purpose than that of fraudulently facilitating a contraband trade, that a decree was issued, in compliance with the representations of our Government, forbidding it in future: the Slave-traders, however, clamoured so loudly, that, in a short space, this decree was repealed.

Remonstrances without end have continued to be presented, and proofs exhibited of illicit importations into Brazil from the northern line of the African Coast; but they have been treated with a disregard, which it seemed surprising that our Government should so long tolerate. Their forbearance, however, is perhaps accounted for by the recent appearance of a Treaty, which, at length, fixes the final period of the Brazilian Slave-Trade:—

At the expiration of three years, to be reckoned from the exchange of the ratifica-

tions of the present Treaty (in March 1827), it shall not be lawful for the subjects of the Emperor of Brazil to be concerned in the carrying on of the African Slave-Trade, under any pretext, or in any manner whatsoever; and the carrying on of such trade, after that period, by any person subject to his Imperial Majesty, shall be deemed and treated as Piracy.

This is another great triumph achieved by Mr. Canning in the course of last year: and, though it is impossible not to mourn over the horrors of the intervening period, yet let us not lose sight of the gratitude which we owe to God, for having thus far crowned with success the efforts of this country in the Cause of Humanity, that the Decree has at length gone forth, that before three years shall have elapsed the African Slave-Trade will cease to have a legal existence in any part of the civilized world.

Slave Trade and Slavery in the United States.

It is to be regretted that no arrangements have yet been entered into with the American Government, for the mutual suppression of the Slave Trade; especially as there have appeared strong indications, in the course of last year, of American Interests being embarked under foreign flags in this traffic. The Slave Trade, however, which most deeply affects the character of America, is her Internal Slave-Trade; which, to the reproach of her free institutions, fills her southern provinces with atrocities paralleled only in the annals of Africa. We are happy to observe, that this Slave Trade, as well as the Slavery which gives it birth, has begun widely and strongly to engage the attention of the American Public; and that, after the example of England, Anti-Slavery Societies are now forming throughout the Union, embracing not only the object of protecting Free Blacks and Mulattoes from being kidnapped and re-enslaved, but that of the Universal Emancipation of the African Race. It is, without doubt, a deep stain on the character of Great Britain, that any of her subjects, and especially of her public men, should subsist by the forced labour of Slaves; but, in one or two of the Middle States of America, some of the highest names in the annals of that Nation actually derive their income from breeding Slaves for the southern plantations, in the same way in which cattle and pigs are in this country reared for the market!

Nov. 1827.

Entire Abolition of Slavery in Austria.

The time, it may be hoped, is fast approaching, when a better feeling will pervade every part of the world pretending to Christian Principle and to the light of civilization: and it is no slight encouragement to the cherishing of this hope, that a Decree has recently appeared from the Emperor of Austria—remarkable, both for the principles which it asserts and the sanctions which it imposes—utterly abolishing Slavery throughout the Austrian Dominions. “Every man,” says His Imperial Majesty, “by the right of nature, sanctioned by reason, must be considered as a free person.” . . . “Every Slave becomes free from the moment he touches the Austrian Soil or even an Austrian Ship.” The free governments of Great Britain, America, and France, may learn a salutary lesson of justice and humanity from this Monarch.

Bitter Hostility against the Colony of Sierra Leone.

In the midst of the general gloom which covers the face of this Quarter of the Globe, there is one district of coast, from which a better day promises to dawn on Africa. The Colony of Sierra Leone, in common with all similar establishments, has indeed had to struggle with danger and difficulties. From peculiar circumstances, it has not only had more than its full share of these to contend against, but it has had to encounter, throughout the whole course of its existence, a bitter and unsparing hostility, ever aiming to bring into discredit the humane and liberal principles which gave it birth.

It has been felt, and not perhaps without reason, that a Colony of Negroes, blessed with free institutions, instructed, civilized, and prosperous, living in peace and subordination, and exhibiting in their conduct the charities of social and even of Christian life; while they creditably discharge their duties as members of a civil society, by turns administering and obeying laws which equally protect the rights of all, and know no distinction of class and colour—it has been naturally felt, that an Establishment of this kind, if once constructed and matured, would shake to its foundation the fabric of African Slavery.

It cannot, therefore, appear extraordinary, to any who know the influence of self-interest and prejudice combined, that the utmost pains should have

3 X

been systematically taken to malign this Colony, and to deprive it of the public favour and countenance. But, as a Parliamentary Inquiry will probably take place in no long time, which will serve to dissipate all illusions on the subject, it is now the less necessary to enter upon it. It is obvious, that, in the case of a Colony mainly composed, as Sierra Leone is, of the very rudest and most intractable human materials which could be collected into a social union—of persons drawn from the most remote points of the African Coast and Continent; speaking probably fifty different languages; disembarked there in a state of absolute nakedness, after having been shut up for months in the holds of Slave-ships, sunk to a level almost below the brute—it is obvious, that, in the case of a Colony constructed of such materials, just emerging, in their different degrees, from a state of the very lowest debasement both of body and mind, the ingenuity of an enemy may find much, especially when addressing an uninformed audience, to give an edge to his calumnies, and to heighten the discredit and contempt which it is his object to excite. But the candid and discriminating reasoner will not be deluded by such arts; and he will form his estimate of the value and of the progress of such an establishment, not by applying to it the standard of European Civilization, but by viewing it in contrast with the depth of the debasement of the African while crossing the Desert in chains, or while crowded into his floating dungeon of disease and death.

Extension of the Colony of Sierra Leone.

But, whatever may be the discredit which the laborious and inveterate hostility of some persons may have succeeded in attaching to this Colony in the public opinion of England, it is most certain that it is viewed with no such unfavourable eyes by the surrounding tribes: they have better learnt to appreciate the blessings and immunities to be enjoyed under its protection, as contrasted with the wretchedness and insecurity which prevail within the sphere of the Slave Trade.

The Directors, in the last Report, announced the voluntary cession, by the Native Chiefs of the Sherbro' District, of about one hundred miles of coast adjoining the Colony southward—a cession made on the express ground of their desiring to be shielded from the ravages of

the Slave Trade: some difficulties have arisen, which the Directors regret, on the part of our Government, in confirming this arrangement: measures, however, have been taken to maintain that exclusion of the Slave Trade from this line of coast, which had been effected by General Turner; and which, it is hoped, that nothing will occur to impede. Similar cessions might have been obtained to the northward of the Colony, had the policy of our Government permitted the Local Authorities to fall in with the desire of the Natives to have the shield of British Protection thrown over them: a large district, however, to the north-east of the Colony, comprising the banks of Port Logo, a branch of the River Sierra Leone, has been incorporated with the British Possessions; and a great step in advance has thus been made toward a more free communication with the countries bordering on the Niger. A considerable cession of territory has also been negotiated in the Gambia, at the mouth and on the north bank of that noble river, comprehending a great part of the Kingdom of Barra.

The following notice appears in the Appendix.—

A "Report of the Commissioners of Inquiry into the State of the Colony of Sierra Leone" was laid upon the table of the House of Commons in the last Session of Parliament, of which it was intended to have given an Abstract in this Appendix; but the Report having been presented to the House unaccompanied by the Appendix, to which very frequent reference is made, and without which, in point of fact, any abstract which might be made, must necessarily be incomplete, it has been thought best to defer printing any part of it for the present.

Illness and Recovery of Mr. Buxton.

The consideration of the state of the Slave Trade in Mauritius was to have been made the subject of a parliamentary discussion; but this was prevented by the sudden illness of Mr. Buxton, who had undertaken to bring it forward. It is with sincere satisfaction that the Directors have to congratulate the Meeting, on the recovery of that invaluable friend of their cause from the severe attack which he has experienced; and on the prospect of his being able to resume, with all his former energy, those benevolent labours which have been thus painfully suspended. In the mean time, the Di-

rectors will postpone their remarks on the subject, in the hope that the ensuing Session of Parliament will remove whatever obscurity now hangs upon it.

Trial and Acquittal of Captain Young, of the Malta.

The first trial, which has occurred under the Act of Parliament which constitutes Slave-trading a capital crime, took place at the Admiralty Sessions, held at the Old Bailey, on the 24th of October last. The facts of the case were these:—Thomas Young sailed from Liverpool in a vessel called the *Malta*, to trade for the produce of Africa: while trading in the river Gaboon, he took eight women on board, as hostages for the payment of advances of goods made to Native Chiefs: the debts for which they were specifically pledged being paid, they ought all, according to African Law, to have been released: four of them, however, were retained in custody, not on account of any failure on the part of the person pledging them to discharge his obligations, but because another Chief of the same place had contracted a debt to Mr. Young, which he had neglected to pay: on this ground, four of the women were detained in custody; and when the *Malta* was about to quit the coast, they, not having been redeemed by their relations, were sold to a Spanish Slaver for about thirty dollars each: the great distress of the women on the occasion was given in evidence. The plea of Mr. Young, but unsupported by any evidence, was, that he had not sold these women, but merely transferred them to the Spanish Captain for the amount of his debt; the Spanish Captain engaging to restore them to their relations on being repaid his advance*. The jury appear to have given credit to this statement, for they returned a verdict of Not Guilty; and it is probable that they gave the more weight to it, as this was the first time that any prosecution of Slave-trading as capital offence had taken place.

Possible Grounds of Captain Young's Acquittal.

Possibly, also, in a case of this kind, considerations might involuntarily ob-

trude themselves on the minds of the most conscientious juror, to incline the balance in favour of the accused. It might occur to him as an anomaly in our Law, that Mr. Young should suffer death for having done that on the coast of Africa, which, in our Colonies, on the opposite shore of the Atlantic, is done daily, not only with impunity, but legally: it might seem to him not quite consonant to natural justice, at least not quite consistent with a rational legislation, that Mr. Young should be hanged for the very same act in one degree of longitude, which many British Subjects, of high consideration in society, were allowed, in a different degree of longitude, openly and constantly to commit, without incurring either penalty or discredit.

Property, it has been said, is the creation of law: still the dicta of law cannot obliterate the traces of natural equity; and if we suppose a juror to have called to mind, that some of the very individuals who had framed the law which condemned Thomas Young to death, for buying and selling his fellow-creatures in Africa, were themselves in the avowed and regular practice of buying and selling their fellow-creatures in the West Indies, he might have been led, without any very grave impeachment of his integrity, to shrink from dealing out to this unhappy individual so unequal a retribution.

Moral Turpitude of Colonial Slavery.

But, whether such a view of the subject presented itself to the minds of the respectable jurors who acquitted Mr. Young, or not, it is still one which lies at the very root of the whole question of the Slave Trade. It is in SLAVERY, that the Slave Trade has its origin: it is the Market provided by the Slaveholder which furnishes the direct incentive to all the crimes of a Trade in Slaves—to the murders and conflagrations which attend their capture—to the condensed horrors of the middle passage which follow it—and to the misery and desolation of a continent: and, if so, is the conduct of Great Britain quite consistent, in cherishing and even encouraging Slavery, with all its attendant sales and transfers of human beings, in our Colonies, while on principle she repudiates and proscribes and capitally punishes the Slave Trade in every other part of the world?

Let it not be supposed, that it is intended to blame the righteous zeal which

* If the plea of the Captain were true, it would not render him less liable to the penal sanctions of the Act. He had treated and dealt with them as Slaves: and if so vague a plea were to be admitted as a sufficient defence, British Ships might visit the coast on pretence of trading for ivory; exchange their merchandise for Slaves, under the name of hostages; and then part with them for dollars to Spaniards or Frenchmen.

has been manifested in the suppression of the Slave Trade, and which has produced such splendid results: but has not our own success, with respect to the Slave Trade, been greatly impeded, and is it not now impeded, by the selfish inconsistency of our conduct in respect to Slavery? It may be doubted, whether there be a single argument, which can be advanced for maintaining Slavery in our Colonies for a single day after it is in our power to abolish it, which will not be found to be as valid a plea, morally considered, for continuing to strip Africa of her inhabitants, to supply Cuba, or the Brazils, or even our own Colonies, with labourers. The atrocities of the Slave Trade may, it is true, practically far exceed those of Slavery: yet the principle of both is identically the same—equally opposed to humanity and justice, and to every principle of the Gospel; and equally indefensible on every plea of financial and commercial expediency.

And who, after all, will venture to affirm, that, viewed in the whole range of their results, the atrocities of the Slave Trade, though more palpable to observation and striking more directly and forcibly on the senses, outweigh, in the sum of misery which they produce, the evils of Slavery—of a protracted, and irremediable, and perpetual servitude—living through the life of the Slave—and renewed, in his children and children's children, to the latest generation? Let any man think but of the perpetually-impending scourge; the interminable toil to which it urges; the stocks, the blows, the contempt, the degradation, the hunger, the lassitude, the disease, the agony of broken and bleeding hearts, and all the nameless and scarcely-conceivable inflictions which await those, whose own destinies, and those of every endeared relative—wife, husband, child—are bound up in the will of any individual who claims them as his Slaves, without any effectual, nay, any possible, protection from law against his tyranny and caprice—let any one but think of all this, and he will perhaps see no very cogent reason for exempting the Slavery which exists in our Colonies, from a MORAL REPROBATION to the full as severe as we pass on the Slave Trade; or for not exhibiting it alike as an OUTRAGE on every principle of Justice, Humanity, and True Religion.

LADIES' SOCIETIES

IN BEHALF OF NEGRO SLAVES.

AN abstract of the First Reports of Three Societies, formed by Ladies, chiefly for the benefit of Negro Slaves, was printed at pp. 600—603 of our last Volume: we shall now give the substance of the Second Reports of the Three Societies.

NEGRO-CHILDREN-EDUCATION SOCIETY.

This Society directs its attention to the early education and improvement of the Children of both Negroes and People of Colour, in the British West-India Islands.

Formation of a Ladies' Association in Jamaica.

The knowledge throughout the West Indies, that there is in England such an Institution, has proved, in a high degree, encouraging to zealous individuals; whose means of affording instruction to the Negro Population around them has not been equal to their desires: they have relied on our assistance; and, we trust, have not been disappointed. One result, from which your Committee derive peculiar satisfaction, has been the formation of an Auxiliary Association of Ladies in Jamaica, whose residence on the spot affords them valuable facilities for the prosecution of the work before us.

The Secretary of the Jamaica Association writes—

Sunday-Schools, I hope and think we may, pretty generally, be permitted to establish, as our funds shall admit; and if we had the means of erecting a School-room and supporting a Teacher in this very neighbourhood, known by the name of the Pedro Plains—a large tract of country, thickly inhabited by Free Persons of Colour and Slaves, whose numerous children are now growing up in idleness, ignorance, and consequent vice—how gratifying would the prospect be! We must feel our way, cautiously yet zealously; and will, conjointly, use our best efforts in discovering where our labours are most wanted in the first instance, submitting then our ideas to you, in humble, yet confident expectation, that you will, if possible, realize our hopes and wishes. An Infant School in Spanish-Town might perhaps be set on foot as a model; to which we might direct the attention of those who are at present unacquainted with this new system of

instruction, and therefore may be incredulous as to its good effects.

Assistance rendered in the West Indies.

The "Appeal," mentioned in the following extract, was noticed at p. 140 of the last Survey: it claims the serious attention of all the friends of our Slave Population.

Having alluded to Jamaica, it may be well to trace the circumstances which have led your Committee to direct their attention more particularly to that island. A pamphlet, containing an Appeal in behalf of its Negro Inhabitants, by the Reverend J. M. Trew, Rector of St. Thomas-in-the-East, and giving a melancholy account of the spiritual destitution of that extensive parish, whose Slave-population amounts to 25,000, excited deep interest; and presented to your Society a wide field of labour, and a pressing call for the utmost exertion. Much valuable information relative to this parish was shortly after communicated to your Committee by the Rev. John Stainsby, Mr. Trew's Curate, and Secretary to the Society for the Conversion of Slaves, who had been under the necessity of visiting this country for the benefit of his health: his statements confirmed your Committee in their opinion, that they could not employ their funds to more advantage than by placing a portion of them in the hands of Mr. Trew; to whom they accordingly granted the sum of Fifty Pounds sterling per annum, for the payment of the salary of a Master for a large School, which was then nearly completed, at Port Morant, and is peculiarly in connection with your Society.

Rewards of different kinds have been sent for the children under instruction in the Parish of St. Thomas: a grant of 25*l.* has been made toward the establishment of Sunday Schools in the adjoining Parish of St. David's; and a similar grant toward a Chapel and School-House in the Parish of Portland: on this last subject, the Rev. Griffith Griffith, the Clergyman of the Parish, writes—

The only Place of Public Worship, at present, is the Parish Church, which is situated at Port-Antonio Bay. Fifteen miles in the interior of this parish, there is a Maroon Settlement of about 560 Free Negroes, involved in the most pal-

pable and lamentable darkness: but, as I was endeavouring to lay before them the Way of Life, they paid great attention, and manifested much anxiety to know more of Jesus and the Resurrection: and when I proposed, that, if they would erect a Place of Worship, I would visit them as often as my other duties would allow, they came forward highly pleased; and pledged themselves to build a Chapel 65 feet by 24, provided they were assisted with nails, windows, doors, benches, &c. This building is to be erected in the centre of their town, and has already been commenced: when completed, it will serve both for a Chapel and a School-house.

To some other objects in Jamaica aid has been afforded. Grants have also been made to Schools in Antigua and in Montserrat, and to others under the care of the United Brethren.

Prospects of Good in the West Indies.

Mr Trew writes—

It is impossible for me to convey to you an adequate idea of the benefits which have been experienced by us, in the interest excited in the minds of our friends in England, and expressed in the liberality of your Society. Our cause begins to assume a more important aspect: now, thanks be to God! our hearts are elate with hope—friends have been raised up for us—the means have been blessed—the good seed, we hope, is taking root, and, in due time, we shall reap, if we faint not.

To a friend now in England he says—

You recollect the difficulties which seemed to impede the march of the noble system of instruction contemplated by our Association; and will, perhaps, be astonished when I acquaint you, that we have now permission to attend on Eleven Estates, besides the six others that were already under our care before you left us. Nothing, short of a Divine Influence resting on the means used, could have effected so great a change in so short a period. Since we cannot possibly supply all their demands, I trust that you may be made instrumental in stirring up the minds of the affluent to lend us their assistance. Fifty Pounds sterling, scattered here and there over the country, would, at this period, when the Negro Mind is so much excited to gain a knowledge of

Divine things, prove, under God, a lasting blessing to thousands.

Of an Examination of the Scholars in his Parish Mr. Trew thus speaks—

During the Christmas Holidays it was proposed to examine the children at present under a course of religious instruction in this parish, and to reward the deserving. Matters having been arranged for this purpose, they were assembled in our three places of religious worship; and, after being catechized, in which they acquitted themselves much to the satisfaction of those present, and receiving suitable admonitions, the meritorious were rewarded. There were assembled on these highly-interesting occasions, 900 Negro and Coloured Children, of whom 360 received premiums... and it will prove highly interesting to the Ladies to know, that their books were eagerly sought after; and, in very many cases, preferred to other articles of greater pecuniary value.... It was truly delightful to witness the happy frame of mind in which these children returned to their respective homes: even those who had received no prizes seemed to share in the general joy; and to look forward to another year, when they also might be successful.

In reference to another means of doing good, the Committee state—

Supplies of School-books, selected from the List of the Christian-Knowledge Society, have been forwarded to individuals, whose private exertions have materially assisted the general work. One Lady in St. Elizabeth's, Jamaica, writes thus—

I have the charge of 70 children, and should be thankful for assistance. I have constant applications for books from Negroes, who attend our worship and Sabbath-day's instructions. There is a general desire to read, and many have succeeded in learning. I have some grown people and children who read their Bibles; and it is pleasing to see their assiduity: of an evening, after their work, they will assemble round the light in the servants' pantry, and teach one another.

It is added in the Report—

Another Clergyman in Jamaica relates the following anecdote, as one among many instances which he has himself witnessed, of the practical benefit resulting to the Slaves from religious care and instruction.

Two Females came to me to lodge a complaint, touching a quarrel which they had between them. The one was an elderly person,

who had the care of several orphan grandchildren; the other a young woman, the wife of the driver upon the estate. The driver, in the course of cutting wood adjoining to the provision-ground of the old woman, suffered one of the large trees to fall across her cocoa-piece: when this was perceived, she said to him—"Broder, ye no see da'ra big tree tumble down upon for me cocoa-piece?"—"Yes, Grandy, me will carry him go, when me hab little time." The man, it seems, had no time, and therefore the tree was suffered to remain, to the no little annoyance of Grandy. One day, after inspecting it, she met with the driver's wife, and complained, and abused her somewhat roughly. This led to a mutual quarrel, which ran to such a pitch on the part of Grandy, that she seized hold of a large stone, and held it *in terrorem* against the head of her antagonist, saying—"Ye da see dis here big tone? Suppose dis country tand like a before time, me would ha take dis tone and mash for you head; but a tee Massa Parson says, we no for fight, ME CAN'T DO IT"—and then she threw it away. The result of this was, a determination to lay the case before me, which they did; and, after directing the man to remove the tree, which he seemed very willing to do the first opportunity, they all shook hands, and parted good friends.

The Superintendent of the Wesleyan Schools at Montserrat writes—

Those who are engaged in religiously educating the ignorant inhabitants of these islands have long felt the necessity of such a Society, to encourage them in their labours, in a part of the world where vice and ignorance have so long reigned in almost uninterrupted possession of the human heart. In this country there has been much to make the work a burthen to those who are engaged in it; and it is truly cheering to find that an interest so influential has been produced among the Ladies in England. The influence of such support at home cannot fail to produce the most important effects in the Colonies; and my heart's desire and prayer to God is, that the Ladies' Society may meet the encouragement which its worth and importance merit.

Books granted by the Society for the use of Schools at Montserrat were shewn to the children: the Superintendent thus speaks of the effect of this exhibition:—

Great interest was produced by them, and many expressions of thankfulness to the kind strangers who remembered them. A beautiful set of Reward Books, in eight volumes, was held out as the capital reward for diligence on the next day of public examination; and so spirited were the efforts of the children for this reward, that, on the day which

settled the struggle, it was found that one Girl had repeated 826 verses from the Bible, 261 verses of hymns, and 638 words of spelling; another, 836 verses of Scripture, 196 verses of hymns, and 1153 words of spelling; a third, 676 verses of Scripture, 151 of hymns, and 504 words of spelling; and a fourth, 630 verses of Scripture, 260 verses of hymns, and 636 words of spelling: and it is pleasing to add, that the fortunate competitor was a little Coloured Girl, 13 years of age, who is engaged throughout the day in washing and ironing; and yet had been so diligent in the intervals of time allowed her, that she won the prize. The other children were rewarded, and especially those who were nearest to her who took the lead.

State of the Funds.

For two years, from June 1825 to July 1827, the Receipts and Payments were as follows—

	Receipts.	£.	s.	d.
Annual Subscriptions.....	330	3	0	
Donations	762	8	0	
Proceeds of a Sale of Work	105	0	0	
Total.....	£.1197	11	0	

	Payments.	£.	s.	d.
Grants to Schools ..	475	19	6	
Printing and Incidentals	50	9	1	
Total....	£. 526	8	7	

Grants to the amount of 195*l.* have been voted, but not yet drawn for.

NEGRO-SLAVE-RELIEF SOCIETIES.

General Proceedings.

There are two Associations of Ladies, which have it in view to promote the Relief and ultimate Emancipation of British Slaves; one in Warwickshire and Staffordshire, and the other in Wiltshire. The Committees of these Societies contribute, as the state of the funds may enable them, to the support of the Anti-Slavery Society, and to Charitable Institutions in the West Indies; but they are chiefly occupied in the diffusion of information relative to the present condition of British Slaves, in order to awaken a more general and determined feeling in support of the immediate improvement of their condition in order to their ultimate emancipation.

Receipts and Payments.

The Receipts of the two Societies in the year, independently of Balances in hand, were 867*l.* 0*s.* 8*d.*, and the Payments 940*l.* 13*s.* 5*d.*

Of the sums expended, about 150*l.* has been granted to other Institutions, and upward of 200*l.* in printing communications and other authentic documents relative to the state of British Slaves: nearly 460*l.* has been spent in preparing Ladies' Work-bags, containing such documents; which Work-bags are intended for sale, and have produced considerably more than their cost, while to the effect of this method of diffusing information the following testimony is borne:—

It is found by those who have been willing to try the experiment, that, by making a proper use of the evidence contained in these Work-bags, the misrepresentations, which fill so many of the popular publications of the present day, are completely refuted; and the cause of the "Desolate and Oppressed" is thus pleaded by those, who have hitherto contributed too largely to their misery, by partaking, without scruple, of the fruits of their oppression.

Little Progress yet made in meliorating the condition of British Slaves.

From authentic and unimpeachable sources of information, it appears, that in Jamaica, our principal Slave Colony, THE FLOGGING OF FEMALES IS NOT ABOLISHED. Runaway Slaves of our own sex are still identified by their scars and the recent lacerations of the cart-whip. The separation of families in a variety of ways is still not only permitted, but is directly upheld by a cruel and unjust law, strongly reprobated so long ago as 1791 by Bryan Edwards, himself a Planter, who affirms, that "all other regulations that can be devised for the protection and improvement of this unfortunate class of persons will be of little avail, unless they shall be exempted from the cruel hardships of their being sold by creditors." Speaking of the unfortunate Slave whose body is to be made answerable for his master's debts, he says, "he is seized on by the sheriff's officer, forcibly separated from his wife and children, dragged to Public Auction—and all this without any crime or de-

merit, on his part, real or pretended." He also adds, "I do not believe that any case of force or fraud in Africa can be productive of greater misery than this: unhappily it occurs every day." Of such sales the Jamaica Gazette of the most recent date exhibit numerous and most painful instances.

It is added in a Note—

No. 91 of the Anti-slavery Reporter contains some particulars of the Jamaica Debate on Lord Bathurst's proposition for "the abolishing of the driving-whip, the regulation and record of punishments, and the abolition of female flogging."

It was not even proposed, that driving in the field or the flogging of females should be abolished, but merely that the cat should be substituted for the cart-whip, both to coerce labour and to inflict punishment; and that, in the whipping of women, there should be no indecent exposure.

The clause for substituting the cat for the cart-whip was negatived by a majority of 28 to 12, as was that for prohibiting the indecent exposure of women. However painful to the feelings the knowledge of these proceedings may be, it is better that they should be known and reprobated, with a view to their suppression, than perpetuated to future generations by a weak concealment of the truth.

On the Sale of Families it is said—

A Negro once said to one of the members of this Society, when asked the names of his children, "ME no call them—MASSA give name to my children." He then gave a melancholy narrative of the sale of his children; intimating, by signs, the private threats conveyed to him of the punishment that awaited him, if his cries or groans were heard, as the sale proceeded.

Debt of Justice due to African Slaves.

We regret that many have not considered what we owe to Africa

—for all the blood spilt in African Wars fomented by English capital—for civil war which we contrived to render interminable—for all the villages set in flames by the contending parties—for all the horrors and the terrors of these poor creatures, roused from their rest by the yells of the man-hunter whom we sent—for civilization excluded—for the gentle arts which embellish life excluded—for Christianity, and all that it comprehends, expelled for two centuries from Africa—for the tens and tens of thousands suffocated in the holds of our Slave-ships—for the tens and tens of thousands of ema-

ciated beings, cast ashore in the West India, "refuse-men," (for such was the mercantile phrase,) lingering to a premature death—for the tens and tens of thousands still more unhappy, who, surviving, lived on, to perpetual slavery, to the whip of the task-master, to ignorance, to crime, to heathen darkness—for all these, we owe large and liberal atonement. [See Mr. Buxton's Speech, in the House of Commons, May 15, 1823.]

Those, by whom all this is forgotten, look only on the distress of our own poor at home; and are persuaded that all our sympathy should be expended on the NEAREST objects of misery; that our charity should not only "begin at home," but end there: they are ignorant, or unmindful, of the claims, which the much-wronged and helpless Slave has on our JUSTICE as well as MERCY; and they forget that if two beggars presented themselves in distress at their door to ask for alms, they would FIRST help the one to whose misery THEY had contributed—whose sufferings were chargeable to their oppression, their inhumanity, or their thoughtlessness.

Policy and Humanity of encouraging Free Labour.

Our own poor do, in many places, want bread; and if any of us could witness the look of anguish and despair, with which the Father of a Family regards his emaciated children, as they throng around him, and ask him for the bread which he is no more able to give them than he is to call down manna from the clouds—if any of us could see the dying infant fruitlessly endeavouring with its parched lips to draw from the fountain of life the nourishment which the withering hand of famine has driven thence for ever; while the sunk eye of its wretched parent can no longer answer its feeble cries, even with a tear—surely we should ponder these things in our hearts, and ask ourselves whether this indescribable misery and wretchedness be not actually referable to the cause to which it has been assigned, by those whose practical acquaintance with the varied operations of commerce makes them competent judges in this case. By such persons we are assured, that the imposition of heavy duties on the importation of the produce of FREE labour, beyond those which are laid on the produce of the labour of SLAVES, effectually dams up the channel of relief which our starving manufacturers would otherwise immediately find in the almost-unlimited market that would be opened for their

goods among a hundred millions of our fellow-subjects in the East.

The first Appendix to the Report of the Bengal Board of Trade, page 210, contains the following testimony of Mr. W. Fitzmaurice, a sugar-planter in Jamaica for sixteen years—

From the luxuriance and fertility of this country (Bengal) I think it is amply competent to the supply of all Europe with sugars; and that even the West-India Planters, themselves, might import them thence on much easier terms than they can afford to sell sugars in the curing-houses on their own plantations: and, inasmuch as the cultivation of the sugar-cane destroys annually in the West thousands of men, women, and children, it would save the lives of thousands in the East, by giving them employ and sustenance.

The Planters call THAT ruinous, which would put an end to their own ruinous system. The 26th Number of the Anti-Slavery Monthly Reporter states, on the authority of Returns laid before Parliament since 1823, that the DECREASE of the Slave Population in Demerara between 1818 and 1824 is Eight Thousand Five Hundred and Seventy-Four: the average value of Slaves in this Colony is 86*l.* each: the total loss, therefore, sustained by the decrease in the number of Slaves in one Colony in six years amounts to the enormous sum of 737,364*l.* That the distress of the Master runs parallel with the destruction of the Slaves and the productiveness of the soil, is clear from the fact, that the proportion of Slaves SOLD IN EXECUTION is greatest in those Colonies where their price is the highest and the quantity of produce which they rear the largest.

Appeal for Enlarged Assistance.

Your Committee would plead for more assistance. They would entreat all, of every age and sex, whom their feeble voice can reach, "to conspire and co-operate in the general cause of civilized man, against a most intolerable system of cruelty and oppression." The funds of the Society ARE NOT SUFFICIENT for the work which lies before them. The Female Associations already formed for Sheffield, Colchester, Norwich, Worcester, Leicester, Manchester, Bristol and Clifton, Liverpool, Calne, Devizes, Deddington, and Huddersfield, only shew, that the work HAS COMMENCED—that the field of labour has been partially entered upon. Were the funds of this Institution equal to the sphere of exertion opening before it, we might indeed rejoice in the prospect of
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its success; but, at present, your Committee feel deeply humbled, that so few Professing Christians can be brought to ask themselves, "What have I done for much-injured Africa? How have I shewn my wish to alleviate the sorrows of our captives, in their House of Bondage, or to assist in delivering them from their oppressors? What aid have I given to those who are devoting their time and talents, and health, to this work of Christian Charity?"

RELIGIOUS TRACT SOCIETY.

Wretched State of many Parts of the Metropolis.

From the Appendix to the last Report of the Society, we extract some further account of the most wretched parts of the Metropolis, given by the active Distributor of Tracts, whose former visits were noticed at pp. 139—141 of the Volume for 1825, and at pp. 536—538 of our last Volume. He continues to particularize the streets, courts, and alleys to which his visits are paid, in the respective parts of the Metropolis here mentioned; but we have thought it best here to omit them.

Houndsditch—These parts are chiefly occupied by Jews. I visited these places in January 1826. There are a few who are nominally Christian, and some Catholics: most of the Jews behaved very civilly. The poor Jews in these parts strongly resemble blind people, who have eyes but see not: their enmity drowns their understanding.

Spitalfields—The inhabitants in these parts are numerous, and some in a very distressed situation, and enveloped in gross darkness. I found the parents of a Young Man, who was executed at the Old Bailey a few days before: I availed myself of the opportunity of conversing with his mother, and discovered her to be in gross darkness: she said that her sister had called upon her, and conversed upon religious subjects; but her husband opposed her, which disheartened her: they had neither Bible nor Testament in the house, and never attended a Place of Worship: they have a family of eight children, whose morals are totally neglected: I had some conversation with her, which much engaged her attention; and left her a New

Testament, and advised her to send her children to a Sunday School, and to attend a Place of Worship, and to read the Scriptures with prayer. I found they were going to inter the Young Man in a burying-ground in the neighbourhood; and took the opportunity of distributing some Tracts to the spectators at the funeral, who received them very eagerly. I called again upon the mother after the interment, and found many of the followers present, and had much conversation with them which gained their attention, and distributed many Tracts which they received with gratitude. I also visited the parents of three other malefactors who were executed at the same time, and had an opportunity of conversing with some of them, and have great reason to believe that they are living without any knowledge of God: they had neither Bible nor Testament. I left a Testament for each, and many Tracts. I also visited the brother and mother of another of the unfortunate young men; and discovered they were in a state of alienation from God. Many of the associates of the last man came in while I was there, and heard very attentively what I had to say; and I spent some time in prayer with them: this important duty seemed very strange to them: I left many Tracts for their associates, which I begged they would not neglect to give them: they told me that they had given some which I had left on the Sabbath Day, and others had been inquiring for more; and appeared grateful for this further supply. I also visited the parents and wife of another malefactor: he has two children, and his wife is near her confinement: I had some conversation with them; and left Tracts and a Testament for his wife and mother. The visits to the relatives of these malefactors were painfully interesting: the state of ignorance in which they were found does not render the fate of the unfortunate sufferers at all surprising: they were living without God in the world.

Bethnal Green—I met with many Police Officers: they told me that it was hardly safe to come into such places alone, where so much wickedness was exhibited: they behaved with great kindness to me: they were obliged to have a great additional force in these parts. I told them that my design was to do good where it was most needed. They inquired if I had met with any in-

sults: I said I had; but it was not much to be wondered at, for I could rarely find a Bible or any good book among them. I distributed Testaments to some poor distressed persons, who were desirous of this good book, but had not the means of procuring it: they exhibited much gratitude. I left Tracts in the public-houses: many of the people appeared vile for the want of learning—I visited some of these places in February 1826: the inhabitants are chiefly weavers, and much distressed. I asked if they had Bibles or Testaments: the general answer was, "No, Sir!" I then inquired if they went to a Place of Worship: many of them answered, "No, Sir!" And again I asked, if they sent their children to a Sunday School: they usually replied, "No, Sir!"—Much vice is exhibited here. In these parts are many companions of the Young Men who were executed at the Old Bailey in November. I met with the younger brother of one who was executed on that day; and conversed with him for a considerable time, also with his mother: there was also his younger brother's wife present, with two other women: we spent some time in prayer: there was the corpse of the brother who was executed in the room: it was a very solemn meeting. This Young Man narrowly escaped, as the man and his wife whom he robbed would not prosecute him, though he used much violence. I left each of them a Testament, with a variety of Tracts, which I begged them to peruse with seriousness and attention and fervent prayer. I spoke to them of the importance of attending a Place of Worship; and urged them to guard against going into those places and company which would lead them to sin. I also visited the different public-houses where the Young Men who suffered had been accustomed to resort, and left suitable Tracts, which were thankfully received.

St. George's-in-the-East—These streets are large and thickly inhabited, and some are very abandoned. There are many unhappy females and other improper characters here. Infidelity much abounds: I wish to see *grace much more abound*! One woman seemed surprised that I should visit such places: I remarked, that my design was to do good in the parts where it was most needed: she said, if that was my object, certainly I had chosen the proper place. I left

Tracts in the public-houses, and among many persons of atrocious character.

Westminster—I visited these parts in August 1825. They are inhabited by many most abandoned characters; and abound with unhappy females. As I proceeded with my distribution of Tracts, I had some friendly conversation with these people, which gained their attention. I distributed Tracts in the public-houses among some very bad characters, some of whom felt disposed to quarrel. I find the distribution of Tracts in these places is an arduous undertaking, and attended with considerable danger: nothing short of the kind interposition of an Invisible Hand can support and deliver the Agent who is employed in this *work of faith and labour of love*. I found a great many destitute of Bibles, and as unconcerned about these things as the brutes that perish.

St. Giles's—There is the greatest wickedness exhibited in many of these places: even in the children the grossest depravity is to be discovered. Many of the houses in these districts are lodging-houses; and in some, there are nearly fifty lodgers, consisting of unhappy females, men of known bad character, and hawkers of various goods. I gave some Tracts in various public-houses, which were filled with many vile characters; some dancing to the bagpipes, others gambling, and all exhibiting great misery and wretchedness. I made much inquiry after Bibles and Testaments, but could find none. I was surrounded by youths of about twenty years of age, whose design, I perceived, was to pick my pockets: I gave them Tracts, and desired them to withdraw, and not surround me any more: I said their sins would find them out, and the wages of sin was death: they then withdrew. The Tracts were received as well as I expected.

Visits to Workhouses and Prisons.

This true Philanthropist does not confine his exertions to the lanes and alleys of London: he says—

I am in the habit of visiting four **WORKHOUSES**, for the purpose of reading a Chapter in the Holy Scriptures, and a short exhortation, beginning and concluding with prayer. In these houses there are about sixteen wards; which are occupied by sick, aged, and infirm persons, from thirty to forty in each ward, and some blind. Many in these

places depart this life in the course of a twelvemonth; and those whom I visit are very grateful for these opportunities, and much disappointed if neglected at any time through my indisposition. The inmates in these houses come out from the most wretched parts of the vicinity of London. One of my regular hearers has four sons: one was executed at the Old Bailey, and two others transported. Many abandoned characters come into these houses. When I first visited these places I found much quarrelling, and their time spent in a very unprofitable manner; but, now that Jesus Christ and Him crucified has been preached among them, this doctrine has gained their attention: it has a powerful tendency to counteract their vices and meliorate their condition. I often find them reading the Scriptures and Tracts to one another.

I was insensible of the importance of this work till I was led into it by Divine Providence. I was visiting an individual, who was ill, with another friend, in the sick ward of a Workhouse, where there were many others, chiefly bed-ridden: when I began to converse with them, I found I had gained their attention; and, at the conclusion of my visit, I found much gratitude exhibited, and they expressed an ardent desire to hear me again. I discovered there was a door open for great usefulness, and availed myself of the opportunity; and have proceeded in this labour about twenty-one years, and the longer we know one another the more we are united. I believe that I can say, these labours have been crowned with the Divine Blessing, and many sinners have been snatched as brands out of the fire.

I have visited different **PRISONS**—namely, Horsemonger-Lane Jail, the King's-Bench Prison, the Marshalsea Prison in the Borough of Southwark, and the Tread-Mill at Brixton. There are, at present, in Horsemonger-Lane Prison, about 250 prisoners; the King's-Bench Prison, about 900; the Marshalsea, 150; Brixton Tread-Mill, 170. Great wretchedness prevails among many of the prisoners. I have distributed many Tracts in these places this quarter; and have had some conversation with them, as opportunity offered, and it has been acceptable to many. Such means are much needed; and are calculated, by the Divine Blessing, to promote the endeavours of the Chaplains. I consider this as a work of the greatest magnitude. Sin is of a

very hardening and deceiving nature, and all means that can be used to counteract it are necessary; which can only be discovered by those who take an active part in these labours. I was insensible of the importance of this labour till I began to take an active part in this duty, and the longer I proceed in it the more I am impressed with its importance. I have seen several instances of good resulting from these labours, which have encouraged me to proceed.

It may be readily conceived that the exertions of this exemplary man require the continued exercise of the most determined self-denial: that he takes the right course for the maintenance of such a spirit will be seen from the following extract:—

I present my Report of the distribution of Tracts and Hand-bills, from Michaelmas to Christmas 1826, in many of the most-abandoned Courts and Alleys in London and its vicinity, and in different Prisons and Workhouses which I have been permitted to visit. I can truly say, that in these labours I earnestly long for the conversion of sinners; humbly looking for the blessed hope and the glorious appearance of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity by His precious blood. When I sit down, and ponder over these wonderful things, I ask, "What can raise affections in the soul, if such views of Jesus do not?" Again I ask, "What trials ought I not to submit to among men, if called upon to bear them, while contemplating the humility of my Redeemer!" I blush to think how often for trifles the false pride of my fallen nature has felt hurt at some fancied inattention from men. Oh for the same mind to be in me which was in Christ Jesus, who made himself of no reputation, but took upon him the form of a servant, and humbled himself, and became obedient unto death, even the death of the Cross! Oh that the Lord may please to give me grace to lay aside every weight, and the sin which doth so easily beset me, and to run with patience the race that is set before me, looking unto Jesus! May I at all times consider Him who endured such contradiction of sinners against himself, lest I should be wearied and faint in my mind!

FRENCH-PROTESTANTISM COMMITTEE.
Plan for the Advancement of Religion in the Protestant Church of France.

THE following Circular has been issued on this subject.

Among the objects of beneficence to which the public attention is now called, there are not many which offer a stronger claim on the interest and liberality of the friends of religion in this country, than the Protestant Population of France.

It is a matter of surprise, that the Church to which they are attached should have survived its deep and numerous trials; and it is equally a subject of gratitude, that, notwithstanding the lapse of time and the intervention of so many calamities, its outward forms should have been restored without greater deterioration. But the Friends of the Protestant Church in France will look beyond the state of its visible forms; and will regard, with the deep interest of Christians, the spiritual condition of its Clergy and People: they will anxiously consider the competency of the Clergy to instruct, and the means of instruction possessed by the People.

After a well-known series of trials and calamitous events, it was not till the year 1787, in the reign of Louis XVI, that the political existence of the Protestants was recognised: but the suspension of all public acts of religion for five years, during the heat of the Revolution, removed every means of instruction; and Protestantism shared in the common calamities of that unhappy period. In 1802, however, a new æra arrived: provision was then made for the establishment of the Protestant as well as the Roman-Catholic Worship: beneficial effects soon followed this tolerant measure: a desire for improvement was excited among the people; and, within the last ten years especially, the Bible Society, and other Religious Institutions, have contributed, in a considerable degree, to promote the knowledge and practice of Christianity. Still, however, a great work remains to be effected, to bring the Church into a state in which it may be enabled successfully even to maintain its ground: the number of Ministers is, as yet, so inadequate to the extent of the population, that many congregations are without pastoral instruction: the heterodox theology of the German and Geneva Schools has intruded into some of the pulpits of the Churches, and

deeply infected the Universities: the general dearth of instruction, the want of religious books, and the absence of those devout exercises for which the ancient Protestants of France were so remarkable, are painfully manifest.

It is true that the institutions which have been referred to and many private individuals are employed in seeking to advance genuine religion; but the inadequacy of the means which they possess, for carrying their object fully into effect, renders it most desirable that efficient support to extended efforts for the improvement of the Protestant Church in France should be afforded by this country. With this impression, some individuals, much interested in the state of Protestantism in France, have formed themselves into a Committee, and now solicit the aid of the public to forward their plans.

As in every case in which measures are projected in one country for the improvement of another peculiar caution and delicacy are requisite, the Committee wish most distinctly to avow, that those which they propose to employ have no connection whatever with the political state of France; and that it is their design to confine their exertions within the Established Protestant Church, seeking only to build upon it a spiritual edifice.

It being obviously of the first importance to obtain an efficient channel by which plans of usefulness may be carried into operation in France, the Committee have directed their particular attention to the procuring of such a channel; and they confidently trust that they have succeeded. Certain individuals of piety, judgment, and great respectability, perfectly acquainted with the state of the Protestant Population of France, and in whom the Committee feel that complete confidence may be placed, are willing to assist in carrying into execution the plans which it is proposed to adopt.

The field of labour is unhappily large enough to admit of much choice in the measures which may be employed for its improvement: such have, therefore, been proposed in the present instance as appear at once most calculated to do good, and least likely to interfere with the operations of any other Society. Thus, it is hoped, all ground of rivalry is avoided; and no room is left for suspicion, that it is the design of the individuals engaged in this undertaking to

interfere with any other plans for the advancement of religion in France, or to divert from their particular channel any funds which may already be appropriated.

The objects which the Committee have in view, as calculated to advance real religion among the Protestants of France, and for the promotion of which they make the present appeal, are the following—

To assist the Education of Pious Young Men for the Ministry.

To afford assistance to Pastors of known piety, who may require aid in their Ministerial Labours.

To promote the Circulation of Religious Books: and to advance Religious Education, by assisting Institutions already formed, or to be formed, for the establishment of Schools or the instruction of Masters and Mistresses; and by such other means as circumstances may suggest.

Having thus declared the objects which are before them, and the principles upon which they propose to direct their operations, the Committee wish expressly to state to those who are willing to afford assistance, that they are obliged to claim for themselves a more than ordinary confidence. They consider themselves, and are willing to be considered by the public, as wholly responsible for the competency of those individuals by whom their plans are to be carried into effect in France: the peculiar circumstances in which they are placed, will preclude them from giving a public statement of their transactions: in the month of May in each year, a private Meeting of the Subscribers will be held, when a general account of their proceedings will be rendered; but they may feel themselves prevented from giving such account in a printed form.

The efforts which the Committee are able to make will of course depend on the degree of support which they receive: but they confidently hope, that the sympathy which has been excited toward their brethren on the Continent, whose moral and religious wants have been so fully exposed by different writers in this country, will not fail to lead to an enlarged liberality in granting them assistance. The absence of those advantages, which arise from Public Meetings and Printed Statements, will also, they trust, induce their friends to exert themselves to gain additional support.

List of the Committees.

Marquis of Cholmondeley—Lord Calthorpe — Hon. Granville D. Ryder — Hon. Frederick G. Calthorpe—Hon. and

Rev. Gerard T. Noel—Hon. and Rev. Baptist W. Noel—Hon. Charles J. Shore—Rev. Dr. Chalmers—Rev. Francis Cunningham—Rev. Henry Venn Elliott—Rev. T. S. Grimshaw—Rev. George W. Phillips—Rev. Richard Waldo Sibthorp—Rev. James Haldane Stewart—Rev. Daniel Wilson—J. P. Boileau, Esq.—George Grey, Esq.
J. C. Colquhoun, Esq. and G. Grey, Esq.
Secretaries.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

REPORT OF THE MISSION FOR 1826.

A REPORT of the State of the Mission for the Year 1826 has been drawn up by the Missionaries, similar to that for 1825 which was printed at pp. 255—262 of our last Volume. This Report is given at large in the Second Appendix of the Society's Annual Publication. We shall here extract the general views and statements of the Report, reserving the details relative to the respective Stations for the next Survey. It is only from such faithful statements and just reasonings of upright and intelligent men, thoroughly conversant with the subject, that a due estimate can be formed of the real condition and prospects of a Colony under the circumstances of Sierra Leone.

Number of Labourers in 1826.

In taking a review of the events which have occurred in the West-Africa Mission during the past year, emotions of various kinds will be excited. It will be seen, that some have continued to labour at the post assigned them; either waiting for the success which they hope will eventually be granted, or rejoicing in the earnestness of it already afforded; and that, while several have been added to the number of Labourers, others have found it necessary to retire from the scene of action, in order to recruit their strength; and some have been removed to their final rest.

The number of Labourers at the commencement of the year was thirty-two; as will be seen by the following Table:

to these, four others (two English Clergymen, with their Wives) were added, soon after. Six Native Assistants were likewise appointed, at different periods of the years; and one restored to his situation, who had been suspended*. It was deemed necessary, however, that five of the European Labourers, who had been employed for several years in the Colony, should return to their native country, for a season: their departure took place before the close of the former half of the year; and, not long afterwards, they were followed by one of the Clergymen mentioned above, whose health had been much deteriorated, during a residence of about five months: he did not reap the benefit which had been anticipated from his voyage, having died within a few days after his arrival in Ireland.

In the mean time, other breaches had been made in the number of Labourers, by the removal of three Females who had devoted themselves to the instruction of the rising generation. Two of these were called away from their endeared companions, and from the exertions to which they had eagerly looked forward, almost before they could enter on the field of labour allotted them: the third (a Native Schoolmistress) had been occupied for many years in the service of the Society; and her departure, though unexpected at the moment and sincerely regretted, can scarcely be considered premature. A further reduction took place, attended with circumstances not a little painful: two of the Natives having fallen into open sin, it became a duty to remove them (at least for a time) from the service of the Society: another was suspended, for want of attention to his duties.

It affords some mitigation of the sorrow naturally excited by the losses just specified, to reflect, that the number removed by death is considerably less than in the preceding year; and that those who have been thus taken from the sphere of action (judging from all that is known of their previous state of mind) never regretted, but rather rejoiced, that they had embarked in so honourable a service.

Perhaps it may not be altogether

* A further reinforcement of four Labourers, two of whom had been before stationed in the Colony, arrived at the latter end of November: but as, from unavoidable circumstances, they had scarcely entered upon their appointed sphere of labour at the time of closing this Report, they are not included in the Statement referred to.

superfluous to offer a remark or two with reference to the mortality which has taken place in the Colony. There may be persons who are ready to charge the Committee of the Church Missionary Society with causing a needless waste of human life, by continuing to send European Missionaries thither, when so considerable a number have been cut off; but, if the Mission is carried on, it seems undeniable that it must be conducted, at least for a number of years, under the superintendence and probably by the occasional co-operation of Europeans. It ought also to be stated, in justice to the Committee, that they are careful to leave their Missionaries perfectly at liberty, as to their entrance on this Mission: it is urged on no one as a duty; and no one is expected to undertake it who does not decidedly choose this par-

ticular branch of service. Another plan has, indeed, been suggested to the Committee: it has been supposed that suitable persons for this purpose might be selected from the natives of some tropical climate; whose health would be less exposed to danger, than that of Europeans: inquiries are now making on this subject; and if it should be satisfactorily ascertained that competent Labourers may be thus procured, and employed in the Colony with greater safety than natives of a temperate climate, it is not improbable that the plan may be adopted.

The particulars of the alterations mentioned already are embodied in the following statement; from which it will appear, that the whole number actually employed during the latter half of the year was somewhat less than at its commencement.

STATEMENT OF THE LABOURERS EMPLOYED DURING THE YEAR 1826.

	Clergymen		School-masters.		School-mistresses.		Native Teachers	Native Assist.	TOTAL
	Eng.	Luth.	Euro.	Nat.	Euro.	Nat.			
Employed at the commencement of the year.....	1	3	5	3	3	2	2	13	32
Arrived from England.....	2	..	..	..	2	..	..	..	4
Appointed in the Colony .....	..	..	..	..	..	1	..	5	6
Restored to his Situation.....	..	..	..	..	..	..	1	..	1
TOTAL EMPLOYED.....	3	3	5	3	5	3	3	18	43
Died in the Colony.....	..	..	..	..	2	1	..	..	3
Died in returning to England	1	..	..	..	..	..	..	..	1
Returned to England.....	..	..	3	..	2	..	..	..	5
Suspended .....	..	..	..	..	..	..	..	3	3
TOTAL REMOVED.....	1	..	3	..	4	1	..	3	12
Remaining Employed from Midsummer to Christmas.....	2	3	2	3	1	2	3	15	31

Circumstances which modify the Amount of Labour.

In order to form a just estimate of the actual amount of labour to be expected from the persons employed in the Mission, it should be considered, on the one hand, that an European, while under the influence of a tropical climate, is able to accomplish far less than while breathing his native air; and, on the other,

that valuable as is the assistance of Natives, they require, in almost all cases, the superintendence of an European, in order that they may proceed with vigour and effect in the work entrusted to them. If these circumstances are properly regarded, it will be obvious that the difference between a company such as has been described, and another composed entirely of Europeans labouring in

a temperate climate, must be very great; and, consequently, that the sum total of labour, which may reasonably be expected from them, is not such as a person of sanguine feelings might be led to anticipate.

It may also be noticed, as one of the peculiarities attending this Mission, that the small number of persons employed, the urgent wants of particular Stations, and the difficulty of finding proper Superintendants for the temporal concerns of the people, render it, in some cases, apparently necessary for an individual to undertake more than he can execute with safety to his health. This, added to the effect of the climate, has proved fatal to several of those who have been removed at different times; and, where the consequences have been less serious, the exertions of the survivors have not appeared so successful as (humanly speaking) they might have been, if concentrated in one spot and directed more exclusively to one object. It is clear that this difficulty must, in some degree, remain, and its operation be more or less hurtful to the Mission, until an enlarged number of Labourers shall offer themselves for this work.

Chief Object of the Missionaries' Labour.

As to the Civilization of the Africans and the improvement of their Temporal Concerns, it may not be amiss to observe, that this seems more naturally to fall within the province of Government, and, though pursued in a subordinate degree, is not the grand and leading object of the Society: that remains, what it always has been—the introduction of Christian Knowledge, by means of SCHOOLS for Children and Adults, and by SCRIPTURAL TEACHING adapted to the capacities of the people. It is true, that some of the Missionaries have been, at different times, employed in the Civil Superintendence of the Villages; but the adoption of this measure was principally owing to the difficulty already alluded to, of finding suitable persons to hold the office of Superintendant. Some alterations recently made by His Excellency Sir Neil Campbell, (and others believed to be in contemplation,) will probably render it unnecessary for any of them to be thus occupied in future. So far as Civilization can be promoted by Christianity, or as both may be advanced by simultaneous efforts, the Society rejoices to see them proceeding together; but does not consider itself as

responsible, strictly speaking, for more than that which it has expressly undertaken to perform.

As to the benefits of a more important nature, which may result from the endeavours of the Missionaries in this or any other part of the world, it must never be forgotten, that, without a blessing descending from on High, the best-concerted plans will fail of their accomplishment, and the most vigorous exertions will be ineffectual. While, therefore, all practicable diligence should be employed in the use of approved means, and every real improvement which may be suggested in the method of proceeding ought readily to be adopted, it highly becomes both the Friends of Missions and the Labourers themselves to preserve a deep sense of their dependence on the Great Author of all good; and to add to this their fervent supplications for the effusion of that Spirit, whose fructifying influences, the Word of Truth assures us, shall cause even *the desert to rejoice, and blossom as the rose*.

These observations are not made with a view to apologise for the want of greater success, or to magnify the obstacles which present themselves to the accomplishment of the Society's designs: but in order that the real state of the case may be better known, and an impartial judgment more easily formed; both of the value of what has already been done, and of the results which may reasonably be anticipated in future.

General View of the Mission.

With respect to the general course of events throughout the year, it is pleasing to be able to state, that the Word of God has been regularly dispensed, according to the ability of the Teacher employed; and prayer offered up, in the words of our excellent Liturgy, from Sabbath to Sabbath, in most of the Stations; and that, in several of them, Public Services have been held daily (in some, both morning and evening), besides Weekly Meetings of the Communicants for Prayer, with especial reference to the prosperity of the Kingdom of Christ: the Sacraments of Baptism and the Lord's Supper have also been administered, at such times and places as to afford to all, who were deemed suitable, an opportunity of partaking of them: the Children have been trained up to read the Holy Scriptures; and the more forward assisted, in some measure, to understand them, as well as to profit

by other instructive books which have been put into their hands.

It has not, indeed, been the privilege of those occupied in these Services to witness any very remarkable instances of conversion; nor to discover all those tokens of good resulting from their endeavours, which they could not but desire: yet the fact, that about Three Thousand Persons (including children) have attended Public Worship on Sundays, and nearly half that number on Week-days, is surely gratifying in itself; and indicative of a willingness, on the part of many, to embrace the opportunities which they now possess of obtaining religious knowledge*. Those who know the power of the Inspired Word to enlighten the conscience, to restrain from gross evils, and to lead to external decency and propriety of conduct, even where it does not produce a thorough change of character, will scarcely doubt that much has been effected in this way, during the past year, which does not strike the eye of the casual observer, and which even the Labourers themselves may not particularly notice.

Some diminution appears to have taken place in the number of those who openly profess themselves the disciples of Christ, at least in their attendance at the Holy Communion; but this has been the case principally in those Stations from which the Teachers have been removed, either by death or other circumstances. A departure from the ways of holiness has rendered it necessary to exclude some from the Sacred Table, and much pain has been occasioned by a few aggravated cases of this kind: these events, however, though very deeply to be lamented, cannot excite much surprise, in those who know the tendency of our nature to evil, the danger of corrupt example, and the force of temptation, especially to a mind but imperfectly acquainted with the pure precepts of the Gospel and its powerful motives to holiness of life: such persons will scarcely fail to regard it as a cause for thankfulness, that the great body of the Communicants are not only preserved from gross misconduct, but seem to be, in a considerable degree, un-

der the influence of a Christian Spirit; and that several give the sincerest pleasure to those who have the charge of them, by their upright deportment, their conscientious discharge of relative duties, and their devout attention to religious ordinances. During the year, some few have died, it is hoped, in the faith of Christ: one of them, a Female residing at Wellington, appeared to be in a very happy state of mind in her last illness.

It is not unworthy of notice, that the number of Baptisms has considerably increased, the amount of those registered being nearly double that of the preceding year: this circumstance seems to indicate that the Parents are becoming more sensible of the value of the ordinance, the majority of those baptized being children†. Others, however, advancing to years of discretion, have thus taken upon themselves the vows of the Christian Profession, and afterward sealed those vows at the Holy Table; of whom it is earnestly hoped that they will prove true disciples of the Saviour.

Marriages, also, have been solemnized in much greater numbers than in the preceding year; owing, partly, to some Regulations respecting single women, which have been recently issued by the Colonial Government; and partly, it is conceived, to the endeavours made to instruct the people in the nature and design of the institution, and to enforce upon them the duty of attending to it as a Divine Ordinance.

The particulars of the alterations referred to will appear in the following Table; in which a comparative view is given of the years 1825 and 1826. It may, however, be necessary to state (what has been before hinted), that children are included in the numbers mentioned as attending church, and that the Returns are made up toward the close of each year; the average of the Congregations and Communicants for the year 1826 being given, as far as it could be ascertained. A diminution will be perceived to have taken place in the Congregation at Leopold: which is accounted for, by the absence of the people from Charlotte; who were in the habit of attending at Leopold during a part of the year 1825, but have now a Teacher residing among them.

* It may be proper here to observe, though the fact is not stated without regret, that there is still, in several Stations, a want of suitable Places of Worship; the Churches being either left unfinished, or constructed on a scale too narrow for the population—increased, as it frequently is, by arrivals from Slave Vessels. It is hoped that this subject may soon come under the consideration of Government.

Nov. 1827.

† In some of the Villages, a great part of the children under the care of the Superintendent have been baptized; after receiving some measure of instruction, according to their capacity.

**COMPARATIVE STATEMENT OF THE CONGREGATIONS, COMMUNICANTS,
AND SCHOLARS, ALSO OF MARRIAGES, BIRTHS, BAPTISMS,
AND BURIALS, DURING THE YEARS 1825 and 1826.**

STATIONS.	CONGREGATIONS.				COMMUNICANTS		SCHOLARS		MARRIAGES.		BIRTHS.		BAPTISMS		BURIALS.	
	Sunday.		Week day.													
	1825	1826	1825	1826												
Freetown..	..	..	..	..	10	10	251	321	..	..	..	..	..	..	..	..
Kissey....	380	320	190	143	30	43	132	105	36	54	..	..	16	66	2	4
Leicester ..	50	35	25	15	9	6	17	13	none	7	4	3	none	3	none	2
Gloucester.	400	175	170	80	138	73	154	59	9	11	54	..	37	40	8	2
Regent....	256	305	76	67	160	125	107	107	14	7	..	..	27	44	15	10
Leopold...	800	500	250	265	9	9	291	354	18	83	15	37	10	30	5	2
Charlotte..	140	230	114	110	4	3	106	100	38	74	36	33	1	15	none	44
Wellington	350	530	250	300	103	109	174	150	39	93	..	36	78	134	26	15
Waterloo..	250	330	190	250	20	17	169	242	41	210	31	66	45	175	24	27
York .....	..	250	..	..	..	35	..	103	47	103	..	..	39	9	..	..
Kent	375	340	240	240	10	11	201	188	17	13	16	19	31	21	23	20
Bananas ..	100	..	76	..	none	none	50	50	34	12	..	..	3	..	..	..
Plantains..	..	..	..	..	none	none	29	24	..	..	..	..	..	..	..	..
Totals..	3101	3015	1581	1470	493	443	1681	1816	293	667	156	194	287	537	103	126

**RETURN OF SCHOOLS AND SCHOLARS,
UNDER THE CARE OF THE CHURCH MISSIONARY SOCIETY IN SIERRA LEONE, IN 1826.**

STATIONS.	SCHOOLS.				SCHOLARS ON THE BOOKS.			
	Male.	Female.	Adult.	Total.	Boys.	Girls.	Adults.	Total.
Freetown .	1	1	1	3	344	195	27	566
Kissey	1	1	..	2	38	67	..	105
Leicester ..	1	..	..	1	9	4	..	13
Gloucester.	1	..	..	1	59	12	..	71
Regent....	1	..	..	1	107	..	..	107
Leopold...	1	1	..	2	166	188	..	354
Charlotte..	1	1	..	2	66	34	..	100
Wellington	1	1	..	2	76	76	..	152
Waterloo..	1	1	..	2	112	130	..	242
York	1	1	..	2	72	31	..	103
Kent	1	1	..	2	93	95	..	188
Bananas ..	1	..	..	1	50	..	..	50
Plantains..	1	..	..	1	24	..	..	24
Totals..	13	8	1	22	1216	832	27	2075

The above Return is compiled from Statements made (generally) toward the close of the year. Considerable uncertainty is felt, however, respecting the correctness of some of the numbers; and in only one case, that of Freetown, is it positively known that all whose names are on the Books are included: in that of Waterloo the average attendance only is specified.

It will be observed, that the Communicants and Scholars include those of Freetown: and it may be proper to mention, that the marriages solemnized at Waterloo include 79 from Hastings, a Village not now immediately connected with the Society; and that, in addition to the Burials above reported, which are those of Professing Christians, there have been several of those who died in a state of Heathenism: for the most part, Burials of this description are not registered; but it is known that 22 of them occurred at Leopold and 35 at Waterloo.

Finally, it will be seen that the numbers for 1825 are the same as those given in the Report for that year; and, with reference to both years, it should be understood, that where nothing is stated, no Returns had been received.

Religious State of the Settlements connected with the Society.

A Sketch of the Religious Condition of each Settlement of Liberated Africans in connection with the Society, during the past year, will now follow; principally prepared from the statements, and not unfrequently given in the words, of those who have the charge of the Station. The particulars stated refer to the following heads—

The manifestations of a Christian Spirit, in the lives of the Communicants—the number of Religious Inquirers, and the provision made for their assistance—the indications of seriousness observable in the Congregations—the concern of Parents to have their Children instructed; and the regard shewn to their Teachers—the attention of Children to the instruction which they receive; and the marks of improvement visible among them—the degree in which Marriage is honoured, and its obligations regarded as sacred—the advancement of the people in Orderly and Industrious Habits.

The state of each Settlement, in

reference to these heads of inquiry, will be noticed in the Survey.

Temporal Condition of the Liberated Africans.

The following Table embraces a general view of the Population, &c. as reported at the close of the year 1826. If this Table be compared with that of the preceding year, it will be found that there has been an increase in the population of nearly 1600; and an addition of nearly half that amount to the persons employed in Agriculture. It might, perhaps, seem reasonable to expect a corresponding increase in the amount of produce sold during the year: in order, however, to obtain a correct view of this matter, it should be known, that the articles stated as sold form but a small part of what is actually raised by the people; being exclusively those which are purchased for the use of the Africans recently liberated from Slave Vessels, and of others, principally Children, liberated previously, but as yet unable to provide for themselves. It is obvious, therefore, that the quantity thus disposed of at either of the Settlements, during any given period, will be exactly in proportion to the number of new people sent thither within that period, or of individuals previously residing there and still receiving rations of food; so that considerable variations may occur in the amount sold in different years, without at all affecting the question as to what measure of industry is observable among the Liberated Africans. Besides this, the present Governor, Sir Neil Campbell, with the view of reducing the expenditure of the Colony, has recently given directions that the Children hitherto supported by Government shall be placed under the care of such Adults as have been residing in the Settlements for a considerable time, making a small allowance for each, in lieu of issuing rations of food to them as before; and that the newly-arrived Africans shall be furnished with rations but for a very limited time, after which they are to provide for themselves: a diminution has consequently taken place in the quantity purchased by Government, during the closing months of the year.

**STATE OF THE POPULATION, EMPLOYMENTS, AND CULTIVATION,
IN THOSE SETTLEMENTS OF LIBERATED AFRICANS IN SIERRA LEONE WHICH ARE
CONNECTED WITH THE CHURCH MISSIONARY SOCIETY.**

Settlements.	POPULATION.					EMPLOYMENTS.				CULTIVATION.			
	MALES		FEMALES		Total.	Number of Persons employed in				Acres planted.	Gardens occupied.	Amount of Produce Sold to the Colonial Government.	
	Adults	Child.	Adults	Child.		Agric.	Trade	Fish- ing.	La- bour.				
Kissey	714	112	288	186	1300	400	136	28	300	870	576	131	4 3
Leicester ..	69	35	35	21	160	24	22	..	23	..	10	none	
Gloucester	320	126	116	56	618	69	145	none	50	..	310	70	4 6
Regent ...	551	274	337	220	1382	250	170	2	129	..	458	51	7 10½
Leopold ...	441	226	263	259	1189	377	..	..	64	260	321	466	7 0
Charlotte ..	378	146	254	106	884	632	..	..	..	752	378	180	7 3
Wellington	780	220	350	180	1530	500	60	15	200	856	350	390	0 0
Waterloo ..	596	242	323	214	1375	326	10	32	208	2000	200	467	18 6
York	509	118	264	77	968	..	..	..	..	..	..	85	2 6
Kent	334	123	144	121	722	317	2	15	..	unknown	151	182	2 9
Bananas ..	124	37	60	10	231	124	none	none	none	..	..	none	
Totals..	4816	1659	2434	1450	10,359	3019	545	92	974	4738	2754	2024	14 7½

A statement of particulars respecting the produce sold to the Colonial Government during the year 1826 will now be given, as far as the imperfection of some of the Returns will allow. It should be noted, that those of Kissey, York, and Kent embrace a period of about nine months only: this circumstance, together with those mentioned above, will help to account for the reduction observable in the Total Amount stated as sold, when compared with that of the preceding year.

<i>Kissey.</i>	£. s. d.
Cassada, 2083 bush. at 9d. 78	2 3
Cocoa.. 1062 bush. at 1s. 53	2 0
	131 4 3
<i>Gloucester.</i>	
Cassada, 594 bush. at 9d. 22	5 6
Cocoa.. 959 bush. at 1s. 47	19 0
	70 4 6
<i>Regent.</i>	
Cassada, 570½ bush. at 9d. 21	7 10½
Cocoa.. 600 bush. at 1s. 30	0 0
	51 7 10½
<i>Leopold.</i>	
Cassada, 2096 bush. at 9d. 78	12 0
Cocoa.. 7755 bush. at 1s. 387	15 0
	466 7 0
<i>Charlotte.</i>	
Cassada, 1067 bush. at 9d. 40	0 3
Cocoa.. 2807 bush. at 1s. 140	7 0
	180 7 3

Wellington.

Cassada, 8400 bush. at 9d.	315 0 0
Cocoa.. 1500 bush. at 1s.	75 0 0
	390 0 0

Waterloo.

Cassada, 7830 bush. at 9d.	293 12 6
Cocoa.. 3486 bush. at 1s.	174 6 0
	467 18 6

York.

Cassada, 2270 bush. at 9d.	85 2 6
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Kent.

Cassada, 3417 bush. at 9d.	128 2 9
Cocoa.. 1080 bush. at 1s.	54 0 0
	182 2 9

£2024 14 7½

In addition to the produce thus disposed of, a large proportion is sold (partly at the Public Market in Freetown, and partly at the smaller Markets held in each Village), consisting of

Arrow-root,	Peas,
Bananas,	Pine-apples,
Beans,	Pepper,
Cassadas,	Malaguettas,
Cocoas (or Eddoes),	Bird,
Cring-cree (or Calalue),	Plantains,
Ground-nuts,	Potatoes (sweet),
Maize,	Rice,
Ochras,	Soap (black),
Onions,	Sugar-canes,
Oranges,	Tomátas (or Bitter
Palm-oil,	Apples),
Palm-wine,	Yams, &c.

It seems difficult to ascertain the quantity of these productions which is brought to market: but it is known that Rice and Yams, to the amount of 200 bushels each, were sold by the people of Charlotte; and 300 bushels of Yams, two tons of Rice, and 100 lb. of Arrow-root, by those of Leopold; there being also a considerable quantity of Cassada on hand at the latter Settlement.

The number of Gardens occupied by the Liberated Africans is given, in some instances, where exact Returns had not been received from the last Report. Each house has a piece of ground attached to it, intended for a garden; but the cultivation of this is sometimes neglected, when the people are under the necessity of going to a distance from the village in search of employment. Thus, at Waterloo, only 200 gardens, being half the whole number, were regularly cultivated; the remainder belonging either to newly-settled people, or to Mechanics and Labourers employed in Freetown.

The Public Works, formerly carried on in the Settlements, not having been resumed, many who were then employed as Mechanics now cultivate the ground: of this description, there are 93 residing at Waterloo, who are accordingly classed as Agriculturists: the 170 Mechanics mentioned under the head of Regent, consist of 70 Masons, 60 Carpenters, and 40 Sawyers.

Conclusion.

In conclusion, a reference may be permitted to some observations formerly made, at the close of the Report for 1825, respecting the gradual manner in which Truth may be expected to make its way among an imperfectly-civilized people. The sentiments there expressed have not been altered, but rather confirmed, by the lapse of another year, and the measure of experience which it supplies.

Some of the peculiar circumstances connected with the Colony have already been adverted to, so far as they affect Missionary Undertakings. It is not intended to dwell upon them here; but only to venture a hint, as to the propriety of allowing them to have their due weight, in judging of the proceedings now reported, and of the future prospects of the Mission.

Though it may be granted that there are features of a somewhat forbidding cast, in the retrospect which has now been taken; still it is maintained that

there are others of a more attractive kind, which should not be overlooked. Whatever impatience or worldly policy may suggest, nothing, it is conceived, has yet transpired, which ought to discourage the Society from a continuance of its efforts, or which would justify a relaxation of them in the slightest degree. The husbandman is not easily induced to abandon the exertions which he is making to improve any particular spot of ground; but generally perseveres, even amidst many unfavourable appearances, until he either sees the reward of his labours in a plentiful harvest, or obtains full proof that the spot which he has chosen is irreclaimably barren. The application of this is obvious: if the means of improvement, adopted in the Mission, are acknowledged to be suitable to the end proposed, and its operations are conducted with some degree of prudence and diligence, would it be wise or justifiable to relinquish these endeavours, because they are not immediately productive of all the good that we could desire? Rather, it is the part of wisdom and duty, resolutely to maintain our standing; and patiently to continue in the field of labour, with the cheering hope that improvement will at length take place; or, at least, to persevere until circumstances shall arise which absolutely forbid such exertions, or entirely destroy all rational expectation of ultimate benefit. If, indeed, no fruit whatever had been gathered as the recompense of past labours, and if the prospect of future success were far less satisfactory than it is, these things surely should not soon deter from an enterprise which so evidently bears the stamp of Benevolence; and which, moreover, aims to impart benefits of the highest order to an injured race of men, whose claims on our justice, as well as our compassion, have been too little regarded.

To the sincere Christian, it can only be necessary to add, that such efforts are sanctioned by the example of the Apostles and other primitive Teachers of Christianity—that they are required by the last command of the Saviour Himself—and that He has engaged to crown them, eventually, with success, in that degree which to His wisdom shall seem good.

Although, therefore, some events have occurred, in the past year, which cannot be reviewed without sorrow; yet it is considered, that those which are of a

different nature more than counterbalance them. It appears, further, an inference warranted by facts, that those Heavenly Influences, which have been alluded to as indispensably necessary to success, have already, in some measure, been vouchsafed: the degree in which these may be hereafter bestowed will probably depend much on the earnestness, humility, and faith, which mark the petitions offered up for them, to that Almighty Lord, who is more ready to impart blessings to His Servants than an earthly parent is to *give good things to his children*; and who is, likewise, *able to do exceeding abundantly above all that they ask or think*.

India within the Ganges.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.
*Examination of the Bengalee Boys' Schools,
under the Calcutta Association.*

THE following account of this Examination appears in the "Missionary Intelligence," published at Calcutta.

The Annual Examination of the Boys educating in the Bengalee Schools supported by the Calcutta Church Missionary Association was held on Tuesday, the 6th of March, in the New Chapel at the Church Missionary Premises. The Venerable Archdeacon Corrie, and a number of Ladies and Gentlemen friendly to the cause of Native Education, honoured the occasion by their presence; and expressed their sincere gratification at the progress which the Boys had made in branches of useful science, but especially in the knowledge of the Christian Religion.

The Church Missionary Association supports at present 12 Native-Boys' Schools in Calcutta and its vicinity, which contain nearly ONE THOUSAND Scholars. Of this number, about 200 Boys, comprising the First, Second, and Third Classes, were present at the Examination, and were examined in the following order:—

THE THIRD CLASS, consisting of 90 Boys, read and explained the Lessons in Jetter's Spelling-Book, and gave the meaning of the words as far as page 30. This Spelling-Book contains the most useful words in the Bengalee Language, with their meanings printed opposite to them: interspersed are Reading Lessons on moral subjects, adapted to the capacity of young boys. When the children

have got by heart the words with their meanings contained in this book, they are prepared to read almost any other Bengalee book with ease: on this account, this Spelling-Book is decidedly the most useful extant in Bengalee.

THE SECOND CLASS, consisting of 40 Boys, repeated and explained Reichardt's Catechism of the Christian Religion to page 14: they answered many interesting questions on the Christian Scriptures, on God, on the Creation, &c. with much readiness; and explained also the meaning of difficult words, which they did very accurately, evidently shewing that they fully understood what they had read.

THE FIRST CLASS, consisting of 70 Boys, read and gave the import of St. Matthew's Gospel to the Ninth Chapter inclusive. These Boys seemed to be very well acquainted with all the moral and doctrinal lessons in these Chapters, and could answer many questions on the Birth of Jesus, on his flight to Egypt, on John the Baptist, on Christ's being tempted by Satan, &c. But, more especially, the Sermon on the Mount presented a variety of interesting questions, which were, almost without exception, answered with an ingenuity, readiness, and accuracy as to meaning, which would have done credit to Christian Boys of the same ages: for instance, they could give the exact meaning of the Beatitudes, and of the following passages: *Ye are the salt of the earth—Ye are the light of the world—the petitions in the Lord's Prayer—Where your treasure is, there will your heart be also—No man can serve two masters—And why take ye thought for raiment? consider the lilies of the field, how they grow—But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you—Enter ye in at the strait gate—Wherefore by their fruits shall ye know them—Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* Many of the spectators who understood Bengalee expressed their satisfaction at the answers of the Boys, and were highly pleased with what they had heard.

The next book in which these Boys were examined was the above-mentioned Catechism, which they had learned by heart to page 73: They repeated the answers, gave the meaning of difficult words, and explained the import of the passages: they answered many questions

on the subject of Salvation, the conduct of Christians, the signs of a true Gooroo, the duties of Parents and Children, the offices of the Holy Ghost, the Christian Church, Baptism, and the Lord's Supper: though many of the printed answers are pretty long, yet the Boys repeated them generally without missing a word. This Catechism is peculiarly adapted to strike at the root of Hindoo Idolatry; containing not only all the tenets of the Christian Religion either doctrinal or moral, but also concise arguments in refutation of Hindooism: an attentive perusal of it may throw much light into the mind of a Pagan. The Boys in Calcutta leaving School generally in two years, this little work was composed on purpose to impart as much religious knowledge as possible, during the short period which the Children are permitted to remain under instruction.

The Boys were also examined in Pearson's Geography, and could answer any question respecting the principal subjects contained in that work: they could very readily give the proofs of the earth's rotundity, the names of the quarters of the globe, the square contents of the earth, the number of inhabitants, &c. and could point out places on the map of the world.

They wrote afterward, from dictation, parts of the above-mentioned books; and it was gratifying to find that some had performed their task without a single mistake in writing: many also exhibited specimens of their writing, which were very creditable. Questions in Arithmetic were also proposed, which were answered satisfactorily. Their reading was particularly good; as they went on without any stammering, which is so generally to be met with among the Natives.

The Examination being ended, prizes of useful books were distributed among the Boys, according to their respective proficiency.

BOGLIPORE.

GOSPEL-PROPAGATION SOCIETY.

THE following statements are extracted from the First Report of the Calcutta Diocesan Committee of the Society.

Prospects of the Mission.

A most promising field for the labours of a pious and zealous Missionary, and one that has hitherto escaped attention, is the neighbourhood of Rajmahal. The

Paharees, or Mountain Tribes, that inhabit that district, are a distinct race, free from caste, and possessing neither the language nor the idolatry of the surrounding plains. Our late excellent Diocesan, who, wherever an opening presented itself, was ever forward in embracing it, immediately perceived the advantages that might arise to the cause of Christianity from the residence of a Missionary on this spot. The consequence was, the appointment of the Rev. Mr. Christian to that station.... Though able to reside only a part of the year, from December to March, among the people, and with no better accommodation than a hut, and compelled to pass the remainder at Bogliapore, he has nevertheless so far won their esteem and confidence, as to be received amongst them with every mark of the utmost cordiality and listened to with the greatest attention. They have consented to allow him to instruct them; and a few of them, including one of their Chiefs, have voluntarily entrusted to him their children for education. Mr. Christian has compiled a Vocabulary of the language, which is now in the possession of Bishop's College.

Of his prospects with respect to the people Mr. Christian thus speaks, in the early part of the present year, in Letters addressed to the Rev. Principal Mill, one of the Vice-Presidents of the Committee—

A Chief of a Village, with whom I have had several conversations on the truths of our religion and the vanity of his, has begun with some earnestness to attend to the nature of what I have time after time pressed on him, and is *almost persuaded to be a Christian*. He has conferred with his people; and submitted to them how unlikely it should be that I should be sent hither, or that I should leave the society of people like myself, to come among them to prevail on them to embrace a falsehood; and gave it as his opinion, that God, in pity to them, had sent me to instruct them. This had great weight with his villagers, and they all concluded that the time was drawing near when their present customs should be laid aside. This much I learned one day when I went to see one of his sons, who was sick; and, glad of the ground which I had seemed to gain, I pressed home the point, and urged them to receive the truths, which I declared. This, however, was too much;

but they said that it should be so when they were fully instructed in our religion. This man would go home with me, if I wished it, and would allow him a small monthly sum of five rupees; when he might be instructed in the principles of the Christian Religion, return with me when I went again to the Hills, and assist me in prevailing with the rest to embrace the Gospel. This man understands the Hindoostanee very well, and would be of great service in assisting me in Paharee.

It is, however, on the blessing of God upon his labours with the Children, that Mr. Christian places his chief hopes of benefitting this people: on this subject he states—

Shortly after my last Letter, by means of persuasions and entreaty I got two children to come to me from the nearest village; which so encouraged the rest, that in a few days my number was increased to ten. I had great hopes that this would have removed the apprehensions of the other villagers, and induce them to follow the example; but I am sorry to say that their fears continue the same: and now I hardly expect that for this year they will be prevailed on to lay them aside. I have frequently gone into the villages around me, and reasoned with the people on the happiness and advantages which their children would enjoy from being instructed; without, however, coming nearer my object: and so great is the fear of me become, that if I but look at a child, he thinks I have some design on him, and runs away in the greatest alarm. The little boys which I have are an exception, for they never seem so happy as when with me: to their instruction I devote a great part of every day, and they fully answer all the pains that are bestowed on them: they have committed to memory the Apostles' Creed, the Lord's Prayer, and the Ten Commandments; which they have had explained to them at different times. We have now been at work for a month or little more, and they are beginning to spell and write a little. The parents are quite pleased at what they are doing; and the Chief, whose two sons I have, particularly so. The other day he was so delighted at hearing his youngest boy repeat his letters, that with difficulty he could keep from crying for joy.

It is pity that my stay here must be so limited; for though the children (from whom I look for the most happy effects

of our labours here) may do every thing that persons of their tender years are capable of, it is to be feared that a great part, if not all, of what has been taught them, will be forgotten before a visit can be repeated. I think it would be a good thing to get some of them to accompany me home; to continue teaching them without interruption, and to prepare them as instructors for the rest. As the Hill People were fearful that I came with the design of carrying their children away, I was a little doubtful about asking if they would have any objections to allow two or three of them to go with me: yet I ventured to ask, leaving it to their own free choice; when they said that their children seemed to be doing so well, and the certainty so great that they would forget every thing if left to themselves, if their children were willing they would not make any objection: when proposed to them, they assented most gladly; and are now full of hopes that I shall take them with me. Should you approve of this, it shall be my care that such an advantage be improved: for the parents will allow me to instruct them as I choose; and if they are trained in the way which they should go, we may be allowed to hope, that, when they are older, they will not entirely depart from it. There are six or seven of these whom I could wish to take with me; and, among them, the two sons of the Chief, one of them his eldest, who one day will have the direction of his village; and if he become a well-instructed and sincere Christian, when we know the influence which a Manjie has with his villagers, it is far more likely than not that every one of them will come into his way of thinking. Should they go with me, their parents will expect me to take them on the same terms that Captain Graham does the children in his School, i. e. feeding and clothing them, which may be done for less than three rupees each a month: this will be the only expense attending them, as every part of their instruction I shall attend to myself.

Mr. Christian is assisted by one of the Hill People named Chand, against whom some accusations had been brought: of these he says—

It gave me great pleasure to find out that the worst part of the charge against my poor Hill-man, Chand, was unfounded; and in what he had really offended he was sincerely sorry: without my knowledge, he had submitted to severe

mortification, and begged God with great contrition and humility to forgive him.

Cruel Ceremonies of the Hill People.

Mr. Christian writes on the 17th of January—

On Sunday last, after teaching the children, I took a walk to Chaundy Foka, a village situated at the distance of a mile from this; having heard that they were celebrating a great sacrifice to Kappi Gosinie, the god of the village. This sacrifice is held once a year, in the month of January, with those who are rich; and as there is considerable expense attending it, those who are poor content themselves with observing it every three or four years. For some time before this takes place, the Chief and Villagers collect all that they can; and, from their common stock, purchase a buffalo, and whatever other animals are required. The night previous, the people of the village and their neighbours assemble, and commence with drinking, dancing, and singing: this is kept up all night: the next morning, they collect round the buffalo, when the Chief cuts the sinews of the legs with a sword, which brings it to the ground; and then, with a few strokes more, severs the head from the body: when the blood begins to flow, the demanos, and persons supposed to be possessed of evil spirits, rush forward and drink it; and, when they have enough, retire and bathe in some running stream, when they are supposed to be exorcised. After the buffalo, the other animals are slain; and then the drinking, dancing, and music are resumed, which is kept up as long as the flesh of the sacrifice lasts.

When I entered the village, I saw the house opposite to me filled with persons singing and dancing, with their arms round one another's necks: they stopped on observing me; but I made a salaam, and walked on. On every side, I saw persons, both men and women, fallen down intoxicated; and when they were not in this state, they were keeping up the festivity, some in large parties, and some in companies of three and four. Coming opposite the Manjie's house, I saw the headless carcase of the buffalo, and the head on a small wooden frame at a short distance: I stood to look at this, and presently all in the village that could walk gathered about me. They brought me a charpoy to sit on, and then three or four got about my feet and began to

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rub the sinews of my legs: one wished to be allowed to take off my shoes to rub my feet, which I found it no very easy matter to dissuade him from. When I had acknowledged all these attentions, I spoke to them of the sacrifice, and asked why they had not called me to witness it. They said that they took great fault to themselves for not having done so; but they thought I would not have come: one said, (which I believe to be nearer the truth,) that they had not sent for me lest my presence should be a restraint on their excesses. I asked for the Manjie: they said he was intoxicated and asleep, but offered to call him: though I forbade it, some of them awoke him; and he came as like a madman as one could well fancy: his long hair was loose, and falling over his face and shoulders; his body smeared thickly with oil, and a red mark on his forehead. When I asked him if he was the Chief, he said yes; and then with violent gestures began to describe how he had killed the sacrifice, and how at two strokes he had cut off the head. Observing that there was very little blood on the ground, I asked what had become of it: they said that the demanos and four possessed had drunk it. Seeing I gave them pain in endeavouring to find how they could be kind to me, and that I could say nothing that could benefit them in their present state, I got up to go away, and was accompanied to the brow of the hill by some of the people singing and dancing.

I was not a little pleased with some of my little Boys on this occasion. As their parents had all gone to the sacrifice, their children followed them: four of these, when they saw me returning, accompanied me without being asked. To shew them how well pleased I was with their behaviour, I gave them a very trifling present, and a great deal of praise, which seemed more than to compensate for what they had denied themselves: only four of them did this: four returned shortly after; and two remained and drank to excess, in which state they continued three days.

A few days afterward, Mr. Christian witnessed another cruel scene; which he thus describes:—

Accompanied by my little Boys and Chand, I went to Libha to see a sacrifice of the same description that I gave you some account of in my last Letter. When I entered the village, I saw

4 A

crowds of people in every direction, dancing and singing with tom-toms and cymbals. The buffalo was led forth, with his fore-feet tied, to a stake at a short distance, amidst the shouts of the group before me, who screamed with delight: as soon as it was bound, two or three persons began to torture it, which they did by putting the tail in their mouths, and tearing off the flesh with their teeth. While they were doing this, the Manjie brought a young pig, and killed it near the divinity of the village (in honour of whom the sacrifice was observed), who was represented under the figure of three unformed black stones. A young man then brought a bamboo tray, having on it Indian-corn, boiled rice, and flour; and a vessel of water, with which he washed the stones and the ground about them, and sprinkled a fresh green bough which a few minutes before had been fastened in the ground beside it. He then took the "Kudoom," a sacred stool, and placed it on the stones; and, mixing the flour with water in a small brass cup, smeared it over the stool, the idol, and on the ground about it, and the green bough, and in like manner strewed the rice and Indian-corn. The Manjie now arose; and, dashing a vessel in his hand violently on the ground, took a sword, and going up to the victim, with one blow cut its ham-strings, and brought it to the ground. They now loosed it from the stake and dragged it toward the shrine, when the parties commenced cutting at the neck with their swords. I never before saw a sight so barbarous: for a long time, while they continued cutting at it, it struggled and forced itself round the shrine, till at last, exhausted from loss of blood, it fell down, and suffered its butchers to hack away: when the head was separated, they placed it before their god, and a young man took up some of the blood in his hands and sprinkled it over the sacred stool and branch, and also threw some on the bystanders. The persons possessed of evil spirits came forward at the same time, and caught up some of the blood, which they seemed to drink with eagerness.

This horrid sight appeared to give them the greatest pleasure: and I am almost inclined to think that they have these sights to gratify a barbarous inclination, as much as to conciliate the favour of their Gods; for they never could have allowed themselves to put a

creature to so much torture if they had not been gratified in doing it. I should observe, that just as the animal was about to be killed, the people before me began dancing, leaping, and running about; making a noise like the barking of a dog, crying out "Kaso! Kaso!" (blood! blood!) The people of the village, and those present from neighbouring ones, were more or less intoxicated, without exception of age or sex. In the party before me were six women, who, though but just able to stand, were keeping up the dance; and poor little children, for whom I felt most, as they seemed the most hopeful part of the assemblage, were instructed to practise all the excesses of their elders. My good little Boys and Chand kept close to my side all the time; and when I came away they followed me, without a wish to stay behind.

Mr. Christian does not fail to protest against these sanguinary superstitions, and to endeavour to win the people to embrace the Gospel: he adds—

Shortly after I got home, my neighbour Boorsey came to see me; and I pressed him, with great earnestness, to leave the deluded ways of his countrymen and embrace the religion of Christ. I shewed him the falsehood and vanity of the one, and the truth and advantage of the other; and used every argument that I could, in addition to what I had often used before, to prevail upon him. But, as yet, he does not see the benefit of a Saviour, nor beauty in Him that he should desire Him. He will allow me, however, to instruct his sons in the Christian Religion, and says he will learn it from them.

The other Manjie, Gooty Bera, I had a long conversation with on Saturday; and, as I have been more bold with him than with the rest, I urged him to put aside the present customs of his village, and apply himself to learn better. He said he felt assured, that as soon as the true way of God was perfectly known among them, they would all walk in it; but, as they could not live without some religion, they could not give up their present customs until they had learned better. I replied—

In my opinion, your present customs are great hindrances to your learning better: put away these, and you will be more ready to seek a new and better way; and God will be more ready to grant you His assistance to

come at the knowledge of Him. You need not fear to be bold and resolute in this: for, though the Devil has great power over those who surrender themselves to his artifices, it is only with such; and if you put him away, God will be with you; and if He is with you, you need not fear who is against you. Your religion, though you know it not, is the religion of the Devil: it conveys to you no other idea than that of terror. Whereas our God, who invites you to Him, is love; and so loved the world, that He gave His Only Son to redeem it from death and misery. You say that the customs are not of your invention: it is true they are not; but you will have to reproach yourself if you keep to them, after being solemnly assured that they are false and displeasing to God.

He said—

This will all be as you say, when the children are able to read, and to tell us from the book the will that God has made known.

This is the only satisfaction which I can receive, and what our conversations generally end in—that when their children are taught they will learn from them. If this is the case, we may hope that they are not far from the kingdom of God: and even we, my Dear Sir, may live to see the fruits of our Venerable Society's exertions in this part of the globe.

GORRUCKPORE.

CHURCH MISSIONARY SOCIETY.

State of the People of Chowree.

THE village of Chowree is three coss or about six miles from Gorruckpore. The Rev. M. Wilkinson thus speaks of it:—

Chowree is a small, but pretty and very clean place. One part of it is inhabited by Idolaters, and another by Roman-Catholic Christians. It consists of about 60 family-houses, each containing from two to seven apartments, according to the number of the family.

After remaining a few days, I got a little acquainted with the people, who all seemed very proud to see a white face visiting their huts. I was received very graciously by all; but by some more than ordinarily so: they are principally hill-people from Nepaul, raised first from only a few families. There is a tolerably-good knowledge among them of the life and history of our Lord; learned chiefly from pictures strung in different parts of the Church, representing the particular events in the Saviour's history.

After telling you how very graciously I was received among them, you will

think it strange that scarcely any could be got to attend at my Morning and Evening Services, during the whole of my stay: they are held by the Priest in even more than Brahminical chains: all declared it to be their wish, but said that they should instantly be excommunicated: my only resource was to do what I could with them at their own homes. I found a pretty large book of Dialogues, written by one of the former Priests, in the Nuwaree Dialect.

The Roman-Catholic Mission is supported, in part, by the people themselves. Government have given to the Pontiff a number of begahs of land: the resident Priest portions these out, and receives a tithe of the produce. "Surely," thought I, "the Company would be as favourable to us as to the Pope! And, if so, why could not our Mission be, partly at least, supported by this means?" We have people about us, more than we can find full employment for, from want of land on which to set them to work.

State of the People of Beteah.

Mr. Wilkinson thus speaks of this village—

Beteah is only about three coss or six miles from Chowree; but it is scarcely possible to conceive the great difference in the character of two people, living so near and in habits of constant intercourse with each other. The people of Chowree are intelligent, industrious, clean, and, in almost every respect, an interesting people: the other are the very reverse. This, however, is not much a matter of surprise, as the people of Beteah, so far as I could learn, originated from the very lowest castes. There is no such thing as a School for the instruction of either adults or children: the state of ignorance, therefore, in which they are kept by the Priests, accounts, in connexion with their low origin, for the degraded condition in which they are living.

Beteah is a considerable place, consisting of about 300 houses: one part is inhabited by Christians, and the other by Hindoos. The Christians consist of perhaps from 700 to 900 men and women: the men are engaged in the ordinary employments of agriculture; and the women are left at home to take care of a few fowls and turkeys, which most among them are in the habit of breeding. The Hindoo Population is much larger; and seemingly the better of the two, in all respects. The whole country is in

an excellent state of cultivation; and the soil appeared, from the crops, to be particularly good.

GYA.

Great Resort of Worshippers of Vishnoo to Gya.

THE Rev. Thomas Morris, of the Church Missionary Society, writes from Benares—

In my late Tour I had occasion to visit, and, on account of domestic affliction, to remain about three months at, the famous town of Gya, so much venerated by the Hindoos on account of the sanctity of its situation.

According to Hindoo Fable, Gya was either the birth-place or principal residence of Buddhu, the Great Prophet and Legislator of the Nations east of the Ganges: and it was here, too, that the god Vishnoo, by stepping from one hill to another, slew the mighty Giant—leaving behind him an impression of his foot in the granite-rock, not to be erased; and which draws so many thousands of Pilgrims from every corner of Hindoostan to pay their devotions at that sacred spot! So much for fable and superstition.

Gya is situated on the bank of the un-navigable river Talga; the waters of which, long ago celebrated, are delicious; and are formed immediately from the heavy rains which fall on the ghauts: the stream is so rapid that it would be dangerous to venture on it; yet so transient in duration, depending solely on the quantity of rain, that it is most part of the year quite dry. The town is situated on a plain almost surrounded by small hills of granite, generally without verdure—hardened, if possible, and rendered almost black, by the sun's rays of ages gone by: they seem to throw an intense heat into the plain; which renders Gya one of the hottest places, perhaps, in India. The town, according to an estimate taken by a Gentleman on the spot, contains about 100,000 inhabitants.

The building which attracts attention most is the Hindoo Temple called the Vishnoo Pud, "the Foot of Vishnoo:" it is a modern building, and has a grand and imposing appearance. Here the Pilgrims resort, to pay the customary fee to Government; and then go and perform their devotions at the different hills, temples, and holy places around—not, however, for THEIR OWN supposed

benefit, but for the peace and happiness of their PREDECESSORS! The zeal which they generally manifest in this delusion is surprising; while it should shame many of us, who know better than they do what God requires from us.

I saw at Gya many poor creatures who had travelled 1000 miles at least; and who, in their journey, endured great privations of every kind. The well-meant intentions of Government have totally failed; for, instead of the Tax having diminished the number of Pilgrims, it has in fact greatly increased the multitude—rendered the Brahminical Order respectable—and placed Idolatry on a firmer basis, humanly speaking, than ever it was before.

The annual amount of the REVENUE collected at Gya, from the worshippers of Vishnoo Pud &c., is, according to accounts received on good authority, only two lacs and a half of rupees; apparently a large sum, but nothing in comparison with what the Brahmins receive from the Pilgrims: for Government-Tax is fixed and certain, but their own priests take ALL that they have about them; and send them on a long journey home, without the means, perhaps, of purchasing a morsel of rice! As soon as Government see and know of what unavailing use their interference in these matters has proved (for the object of two lacs and a half of rupees, annually, is a trifle comparatively speaking to Government), no doubt they will leave the system to stand or fall unsupported by Authority; and whenever that Authority is withdrawn, we may venture to predict that Idolatry will, in this place, as in other parts of the globe, fall like Dagon before the Ark of the Lord.

About six miles from Gya is a place, which I visited, called Buddhu Gya, where there is a curious and very ancient piece of building containing a gigantic image of Buddhu, who was certainly worshipped formerly in this part of India as well as at present in the Burman Empire and Ceylon: the high priest of the place, who has a princely domain of his own, received me very civilly, and gave me some information on several subjects of inquiry.

Whenever Missionary Societies shall be able to extend their exertions far inland, Gya should not be forgotten. I consider it an important place; little known to Europeans, except to a few of Government Servants, necessary to the

duties of the Station, and who, I have reason to believe, will do all in their power for the good of the people. From these Gentlemen I received much kind attention; and to Dr. Henderson, especially, my warmest thanks are due for his generous and successful services to us during severe domestic afflictions.

It is surely high time that the Christian Governors of Idolatrous India should retrace their steps, and repeal Taxes which uphold and confirm a system of atrocious crime! See, also, Colonel Phipps's impressive statement and remonstrance on this subject, at pp. 580, 581 of our Volume for 1824.

MADRAS.

CHURCH MISSIONARY SOCIETY.

State and Progress of the Mission Seminary.

THE Rev. William Sawyer, under whose superintendence the Seminary is conducted, thus reports its state and progress:—

The Church Missionary Society's Seminary, designed for the training up of Young Men as Schoolmasters and Assistants in the work of Missions, was commenced, upon a small scale, in the beginning of the year 1822. In January 1823, a considerable accession was made to this number, by the arrival of 12 Boys from the Society's Institution at Tranquebar.

From that time to the present, the numbers have been gradually increasing: the total number of Boys now under instruction is 30; of which 23 are Natives and 7 Country-born.

Since the establishment of the Seminary, eight of the elder Youths have been placed in different situations according to their qualifications: four are now employed as Schoolmasters and Assistants in the Madras Mission: two are employed as Writers in Offices; one as Schoolmaster in the English School at Tranquebar; and one in service. Of the Youths now in the Seminary, six are sufficiently advanced in learning to undertake the charge of Schools; but, not being of proper age to hold such appointments, they will be kept some time longer in the Institution; in the mean while they will be daily acquiring additional knowledge and experience. Of the Country-born Young Men, four have commenced the study of Latin, and two

of the more intelligent Native Boys are about to begin.

The Institution, from its commencement until the end of last year, was tried, in a peculiar manner, by the perverse tempers and blind prejudices of the Boys and their Parents. These things were not without their use, in giving the Mission practical experience, and a knowledge of the most effectual methods of overcoming the prejudices and gaining the esteem and affection of the Youths.

Proposed Enlargement of the Seminary.

Mr. Sawyer thus speaks of the permanent Establishment, which the opening prospects of the Seminary seem to require—

Such an Establishment should be on a sufficiently extensive scale to allow of the efficient instruction of Sixty Students in English, Tamul, Gentoo, Sanscrit, Latin, Greek, and Hebrew. Of these Students, a fourth part might be Country-born and the rest Natives. The internal management of the Institution should be in the hands of two Missionaries, if possible; one of whom should confine his attention to the Theological Instruction of the Elder Youths, while the other could pay more particular attention to their Classical Learning. A Moonshee should be employed for every branch of Native Instruction; and a person well instructed in the National System of Education would be required as English Schoolmaster.

For the purposes of the proposed Establishment, the present situation at Perambore is by no means eligible. After mature deliberation, we are convinced that the piece of ground at Royopooram, known by the name of Urquhart's Garden, will be most suitable for the purpose. It is within one-mile-and-a-half of Madras, surrounded by Native Villages, from the sandy nature of the soil has excellent water, and is within a moderate distance of the sea. This part being as yet unoccupied by any religious body of Christians, is an additional advantage.

The Buildings requisite will be, a House for two Missionaries and Families; with suitable apartments for the purpose of Sleeping-Rooms, Day-Rooms, and School-Rooms, for the Country-born and Native Youths. These buildings should be erected as near as possible to the residence of the Missionaries in charge, in

order to a constant inspection of the whole Establishment.

A plan of the proposed buildings accompanied this Report.

Beginning and Progress of Female Schools.

Mrs. Ridsdale has charge of these Schools: the following Report respecting them has been made by the Missionaries.

In the month of May 1824, a voluntary application was made at the Mission House for the Establishment of a Native-Girls' School, by several families living in the Great Parachary. Their request was complied with; and a School was opened with 15 Native Girls: the number soon increased to upward of 30; and, during the first year, they rose to above 40; of whom the average daily attendance was 35. Making due allowance for the difficulties unavoidably attending such an undertaking—such as, inefficiency and change of the Teachers, irregular attendance of the Children, and general objections to the introduction and maintenance of System—we have had much ground of encouragement in this School. It now contains 43 Girls of different castes, of whom five are reading the Gospel of St. Matthew and eight the First Catechism, and the rest are in different stages of advancement toward reading. They are instructed, also, in plain sewing, knitting, spinning, and marking; and some of them have made very creditable proficiency in all these branches of female employment.

In January 1825, an English-Girls' School was opened in Popham's Broad-Way with 11 children, under the care of an experienced and respectable Mistress. This School now contains 45 Girls: the average attendance is 40: they are instructed in needlework, reading, writing, and arithmetic: catechetical religious instruction is also given them, as often as other duties will admit. The National System has lately been introduced into this School.

In March 1825, a second Tamul-Girls' School was established in the Great Parachary, containing 16 children, under the care of the Teloogoo Schoolmaster's Wife. The number of Girls now in this School is 40; average attendance, 30; of these, seven are reading the Gospel of St. Matthew, and ten the first Catechism. The general course of instruction is as in the first Tamul-Girls' School.

In July 1825, a second English-Girls' School was opened in that part of the Black Town called John Pereira's Garden, in which such an institution was greatly wanted: this School now contains 32 Girls; average attendance, 26: the course of instruction is the same as in the first English School. At the same period, a third Native-Female School was begun under the same roof: this School now contains 15 children; but it is expected that it will increase considerably in numbers when more known.

An English School was established, some time ago, in Royapettah; which now contains 26 Girls, who are instructed in reading, writing, and needlework. In the same place is a Native-Girls' School, containing 32 children, eight of whom are reading the Gospel in Tamul, and learning to sew, knit, &c.

From this brief account of our labours in this interesting department, it will appear that we have the greatest encouragement to proceed: indeed we have every reason to believe, that, if we had Native Women duly qualified for the office of Teachers, and adequate funds, there would be no material difficulty in extending the blessing of a Christian Education to perhaps the majority of Native Females in this large and populous city.

This remark leads to a subject, the importance of which we are anxious to urge upon the Committee: it is the erection of a room in the Mission Compound to accommodate about 25 Native Girls, to be taken from the senior classes of the other Schools, for the purpose of receiving more constant and particular attention from Mrs. Ridsdale, with a view to qualify them for Schoolmistresses. The expense of this would be 100 pagodas; which, considering the great importance of the object, we would fain hope the Committee will furnish.

MAYAVERAM.

CHURCH MISSIONARY SOCIETY.

The removal of the Rev. G. T. Bärenbrück and his Assistants from Tranquebar to this New Station was noticed at p. 96 of the Survey. From his communications, and those of the Native Teacher, John Devasagayam, we shall extract various interesting particulars.

State and prospects of the Schools.

The Scholars under the care of

the Mission have varied from about 1720 to 1750. Mr. Bärenbrück thus speaks of the Schools:—

It is pleasing to observe, that, during the last year, the applications for New Schools, by Heathen, have increased; although, on their coming to us, previous to making a formal application, we gave them copies of our Christian School-Books, with a request that they would read them, and inform us whether they chose their children to be instructed accordingly: we also tell them, that if they want to have a Free-School, they must do something to evince their real desire, by giving a place for the School; and direct them to get a Paper signed by the principal inhabitants of the place: after the lapse of a few weeks, they have usually made the application. This shews, I think, the increasing desire of the parents to have their children instructed in a more regular way; and, while they thus acknowledge that they appreciate the value of a Christian School, they appear gradually to relinquish that prejudice against Christianity, which proved an obstacle, some years ago, in several places, to their establishment. The expense of keeping their own Schoolmaster cannot induce them to make application for Christian Schools; as it is so very trifling, especially in the country, and is defrayed by a few of the principal people of the place. On the other hand, the parents of those children which are instructed in our Schools cannot but perceive, that their children receive a good deal of information respecting the Christian Religion: that they are aware of this, and sometimes even alarmed at it, we have frequently had occasion to observe: I shall only mention one circumstance, which took place in the course of the year. I went one day to a School; and found, to my surprise, that it had greatly decreased in numbers. I desired the Master to account for this extraordinary circumstance: he replied—

What shall I do, Sir? The parents have taken all these children from school; for, several weeks since, they observed, that, on the children coming home from school in the evening (who being tired lay down to sleep till supper was ready), when they were roused by their parents and called to supper, they arose; but, being quite drowsy, they commenced repeating Questions and Answers from our Catechism—as, “What has God done in order to restore us and save us?” “He had mercy upon us; and, that we

might not perish but have eternal life, He sent His only-begotten Son Jesus Christ to save us!”—“How has this our Saviour saved us?” &c.—and so they went on till they got quite awake, repeating the Questions which had been impressed upon their minds during the day. The parents, frightened by this, keep them at home.

I made some inquiries, whether this statement of the Schoolmaster was correct; and, finding it so, directed him to go on quietly with his School, and to take no further notice of what had happened. In the course of several weeks, the Scholars gradually returned, most likely at their own request.

On the gratitude of the children and his own encouragements, Mr. Bärenbrück adds—

Could many of my Scholars mark down their feelings and express their thankfulness, I have little doubt but this paper would convey the best report, by being filled with names of dear little Children who wish to express their great obligations for the instructions received: but now they leave it to me; and I cannot do it better than by expressing my own feelings. I am exceedingly encouraged in the work of love, though sometimes a work of particular trials.... The Gentlemen who reside in this part of the Country take a warm interest in our Society's School-Establishment, and are always ready to aid the work.

In the latter part of last year, John Devasagayam thus speaks of the Schools—

The progress of the children, especially in Christian Knowledge, under the indefatigable superintendence of Mr. Bärenbrück, is very considerable: a sight of them, to any of our Superiors and Friends would give ample gratification and joy. Our Schoolmasters are strictly watched; and the inspecting of them is not a painful duty to me, as formerly was sometimes the case, but most agreeable. Next to this, comes the most pleasant and important duty of our Institution; viz. the catechizing of the children; which we do now more frequently and regularly than ever, as they have committed to memory great portions of the Historical and Doctrinal Catechisms: they take great delight in this exercise, when we explain to them according to their capacity. The neighbours and passengers of both sexes frequently attend, many of whom receive suitable instructions for themselves at the same time:

the eagerness to hear us is frequently much to our encouragement; and I sometimes saw even bearers, with heavy loads on their backs, stand for a time, and hear the Word attentively. We consider our Schools as little Chapels; and feel now more than ever the great importance of our Schoolmasters being instructed in Catechizing: in this duty, a commencement was, therefore, made in our last Examination and Quarterly Meeting, when some of them were directed to catechize their Fellow-Schoolmasters in our presence; and the necessary instructions were given them, to practise catechizing frequently in their Schools. The improvement of the children by this exercise is very evident.

Many of the Parents are adverse to the Christian Instruction of their Children. Mr. Bärenbrück gives an affecting instance of the difficulties felt from this quarter by the well-disposed Scholars: he writes in April last—

The Scriptures and Christian Books are not only introduced into all the Schools of the Society, but are really taught. We do not confine the instruction of the children to the Schoolmasters, but teach them ourselves to know that Blessed Saviour who died for these little lambs. *Feed my lambs*, is the charge which we have received from our Lord Himself. By catechizing and examining the children, we not only explain to them the Scriptures, but apply the truth to their hearts; and sometimes it appears that they feel the truth: they promise that they will pray to the True God, and will love the Blessed Redeemer who has done so much for them. But the parents often endeavour to extinguish every spark in the souls of their children; and, if they cannot succeed, will keep their children from School. This having occurred to me, I have asked them—"Tell me now, my Children, do you love the Saviour?" They have replied, "Yes, we love Him." "But do you worship Him as your Redeemer, according as I told you when I was with you the last time—to go to a retired place and say, 'O Lord God, who hast created and redeemed me, teach me by Thy Word, through Thy Blessed Spirit: shew me my sinfulness, and Thy divine power to rescue me from my sin'—tell me the truth, did you ever thus pray to the True God?" Some would reply,

"No, Sir." "Why not?" I asked—"Our parents will not have it."

Some time ago, a father sent his son, who was instructed in our Schools, to return me all the Christian Books which the Boy had received, and had **SECRETLY** kept in the house, and only read them in the **ABSENCE** of his father: the Boy told me, with tears in his eyes, that he did not like to return them, but his father had punished him and forced him to do it; and he requested me to protect him: he did not like to return to his father's house, but wished to learn the good books. Though I interfered and John went to the house of his father, we could do nothing, nor prevent his taking him from school. However, Dear Sir, be not discouraged by such facts, which we must expect: the good seed is not lost, though hid for a time; and if we believe, we shall see the glory of God also in this country. When we meet in heaven, we shall never regret having put too much trust in the Lord, nor having loved Him too much; but if regret can be felt there, it will surely be that we put not more confidence in Him, and loved Him no more.

The following Extract, however, from one of Mr. Bärenbrück's Journals will serve to shew the estimation in which the Schools are held by those who desire the instruction of their children:—

A Relation of the Rajah of Tanjore, who sends his son to our School for instruction, sent me word, that if I would examine the School at his house, he should feel obliged, and would be present. I wished him to allow me to occupy his verandah instead of the house, which he got in readiness for the examination. When I was examining the children, a crowd, and among them some very respectable Heathens, came to the place, to be present; but, as I had anticipated, his servants were posted to keep the people at such a distance, that but very few could hear me: on my observing to him that the Word of God should be made known to every one who has a desire for it, he ordered his servants to let the people come near the verandah. I had now an advantage, by having more hearers than usual; and the place and air being kept cool and comfortable, I was not so much exhausted, and could give more time to the children. After catechization, he de-

sired me to stay a little longer with him, which I did; and, following him into his house, I endeavoured to get into some profitable conversation with him; and looked to God for mercy upon this Heathen, that his eyes might be opened. I hope I gave him a more correct idea of the Divine Attributes than he had before—at least, he displayed much ignorance on this subject, in his conversation with me; and in explaining to him the love and mercy of God toward men, and His justice, I told him what we understood by the work of Redemption and by the Day of Judgment. He seemed to have been very much pleased with the examination. He said, “I shall continue to send my son to your School, if you allow me.” I told him that the School did not belong to me, and how it and the others were supported. He replied—

I know they are Free-Schools; and this very name had made me hesitate for some time to send my child, as my people told me it would be degrading for me. I kept a Master for him for some time at my house; yet observing that some children of my Servants that attended the Free-School made good progress, and my son remained ignorant, I sent him to that School without further hesitation, and do not mind what the people say.

Mr. Bärenbrück spent some time at Combaconum, and much wished to settle there permanently; but, on various accounts, his present station was preferred: the Society has, however, several Schools at and near Combaconum, of a visit to which Mr. Bärenbrück gives the following pleasing report:—

On proceeding to the School of Carpoor, near Combaconum, I found 56 children, drawn up in three lines, in an open place near the road, with their books under their arms. It was a delightful morning: the gates of day, as it were, were opening; and the first beams of the rising sun were saluting this noble company of children, standing as messengers of peace to their parents, in obedience to whom many still wore the heathenish mark, yet in their hands kept the glad tidings from heaven—the Word of Eternal Life. My soul was pouring out for them supplications—“Oh that the day may appear when the Sun of Righteousness shall arise upon this nation with healing in His wings! Oh that Thou wouldst rend the heavens,
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that Thou wouldst come down, that the mountains might flow down at Thy presence!”

In the afternoon of the next day I visited the second School, which, for the present, is kept in a pagoda, which is pretty large. I was pleased that the people did not hesitate to give up their pagoda for a time, to be used as a School, where the Sacred Name of Jesus is named and His doctrine taught. Oh that the time may be at hand for India, when these places shall be turned into the Temples of the Living God! I had scarcely arrived and inspected the School Lessons, when I was surrounded by Brahmins: some of my old acquaintances made their appearance, to whom I spoke; and I trust a few, at least, will profit: however, under the little encouragement which we do receive, it is delightful work to be employed in the Lord's service.

The day following I examined the Tamul and English School in the Palace, and the second Tamul School. Mr. Featherston, the Registrar of the Station, honoured us with his presence: in the evening, when I dined with Mr. Featherston at the Judge's, Mr. Cherry, he expressed himself very kindly with regard to our School Establishment: he renders great assistance, also, to the new Missionary, Mr. Mead, from the London Missionary Society, who has fixed himself at Combaconum; and who enters on a promising field of labour: on his arrival here, he obtained subscriptions from the Gentlemen of the Station, which enabled him to make a good beginning with Schools. If any place calls for a Missionary, it is Combaconum. May the blessing of God rest upon him who enters into these fields, which I so much desired to do! but this also is our duty—Deny thyself: take up thy cross, and follow me: and may all be to the glory of God!

Views and Feelings of the Natives.

The following extracts of different communications from Mr. Bärenbrück throw light on the state of the Native Mind.

—An indescribable indifference of the people is one of the great difficulties which we have to struggle with. They hear for hours, and admit that all which we say is true; but if asked, “What do you think of doing? You cannot possibly desire to become subjects of

eternal woe!"—they carelessly reply, "What shall we do?—we must follow our forefathers." Religion and Custom seem to them to stand on a level. However, we must not mind these difficulties; but preach the Gospel to them, till it shall please God to open their eyes. Christ is the foundation on which we build our hopes; and on His almighty power, which is able to change the hearts of men, we depend.

—A Relative of the Rajah of Tanjore sent word that he should be happy to see me at his house. On visiting him, I asked whether he had read the Christian Books which I had sent him some time before at his own request: he expressed much pleasure in having read them; and said, "They are very good books for our instruction." He introduced me to some of his friends, and I improved the opportunity to tell them something of the Blessed Jesus. They seemed to hear feelingly, and to assent to the truth; but there is no such resolution as this—*I will arise, and go to my Father!* It is incredible how indifferent they are, in general, to any thing that concerns their souls. When they hear the Divine Word, they appear sometimes deeply impressed; but, in a few days, it is all lost! They frequently will say, "When we hear you, we seriously think of following the truth; but when you are gone, and we return to our own people, we are astonished that we should ever think of leaving our forefathers' customs."

—An elderly man, of the age of 60, came to me several times, whom I endeavoured to instruct from the Word of God, to which he listened; and sometimes he left me, apparently dejected: one day, however, he came to me with a joyful countenance, accompanied by a young Heathen, saying, "Sir, may I ask you a question? The Word of the True God is given to you, Christians; and you will be judged according to it: but it not having been given to our Nation, we shall not come under its sentence; and though we do sin, the True God will not punish us, because we do not know His will." Perceiving the cause of his joy, and the way in which he was deceiving himself, I replied—

My friend, you err. Beware! thus you deceive yourself: for consider—the True God is not a Deity of a particular Nation, as you fancy your False Gods to be; but, having created all things, He has given His laws to

all men on earth, you not excepted; and did not that True God, in tender mercy to you, send the glad message of Salvation, while you are drawing very near to the close of your life? and have you not heard this Word several times, and admitted it to be the Word of the True God? How, then, could you fancy, for a moment, that you were not under the sentence of that Divine Word which He who created you has made known to you as His Divine Will? And suppose you had not heard the Divine Word, has there never been passed a sentence within you when you were committing sin? Can you do away with a witness that accompanies you wherever you are, and will accompany you to the Judgment Seat of the True God?

When I spoke about his own conscience, he appeared to see his delusion; and, with a sorrowful look, made his salaam, and begged leave to go home. I told him that I was not engaged just then, but had time, and wished to speak to him; but he would not be persuaded to stay. May it be given to him from above to believe!

—I went to the Cavery, where preparations are making for the approaching Heathen Feast of washing in its waters, to which are attributed the virtue of taking away sin. Many people come from distant countries and towns at this season, and some will stay here for several weeks. I conversed with various Heathens; who appeared to hear with pleasure, yet shewed very little inclination to receive the message: they thought that, if their forefathers had embraced these doctrines, they themselves should be very happy in maintaining them. They are, in general, apt to consider Religion (as it is indeed with them) as a mere custom of the country—a fashion peculiar to each nation. As respects their souls, they are deplorably indifferent: in the most trifling as well as the most serious concerns, the Hindoos enjoy the present moment, without reflecting on future consequences: if any one begins to reflect on his sinful state, he has, immediately, recourse to the preposterous notion of the transmigration of the soul; and entertains hopes of mending, in a second or third existence in this world, what is now wrong in him. Some, who appear to be serious and to begin to love truth and step forward to embrace it, are soon at a stand, when they come to consider that caste must be broken through—at least in a considerable degree, for a Heathen of caste will not eat with any Christian; and, though he invite a Christian, he will

let him eat alone; and perhaps will be present, sitting at some distance from him—and then they appear determined rather to starve and suffer the greatest deprivation than to break that cord which binds and keeps together, in this hemisphere, the Heathen World. The more we come in contact with the people, the more we discover the strong and formidable bulwarks which the Infernal Prince has thrown up to protect his territories. Therefore we require the armour of which St. Paul speaks, Eph. vi. 12—18, to quench all the fiery darts of the wicked, and to be able to withstand in the evil day, and, having done all, to stand—to stand in the respective lines and ranks without losing ground, but pressing forward under the banner of the Cross, which is invincible, and fighting a good fight, so as to keep the faith; but to leave the marshalling of the Great Plan, which the eye perhaps of an Archangel cannot comprehend, to that Glorious Captain, who is the Lord of Hosts: for all shall know that *the Lord saveth not with the sword and spear, for the battle is the Lord's!*

—While I was addressing the children of one of our Schools, many Heathens were present; one of whom asked “But, Sir, why do you take so much trouble with our children, to instruct them from your Christian Books? What can be the motive for this?” “Nothing else,” I told him, “than to do you and your children good; for you must be aware that your teachers and your books leave you destitute of the first rudiments of knowledge, as it regards salvation.” “But if that be so,” he replied, “the Gentlemen,” meaning the Society, “have no profit from it: why have they so much expense?” I put him in mind that he did not understand the nature of Love—Love to his fellow-creatures; that they (the Tamul People) were wont to take the term Charity only as a figure, by which they might the better cloke their evil designs, and the more surely deceive their fellow-creatures: but, as it regarded a true Christian, he found pleasure in doing good to his fellow-creatures, though it be even at some expense and without being himself profited by it. This seemed to strike him; and he thought if the proceeding was so candid as I had stated, it would be worth while to send the children. “But do you not intend, Sir, to make our children Christians?” “If we intended it,”

I replied, “we cannot: a real Christian is he, whose sinful nature has been changed into a good and heavenly nature, who loves his God and his Brother; and to produce such a change, is not the work of man, but of the Creator: but we wish and we pray that not only your children, but even yourselves, may become such men as love the True God and their Brethren, and do good instead of evil.”

State of some of the Native Christians.

The following extracts will shew the faithful manner in which Mr. Bärenbrück deals with the professed Christians of the Mission.

One day I called a Christian to my room, and told him that it was my duty to apprise him that I thought him in danger of deceiving himself, in supposing himself to be a good Christian while attending the Church regularly and my Morning and Evening Prayers: I urged him to consider whether he had any real evidence of the power of God on his mind; whether he had been called from darkness to the light, from spiritual death to life. While I was speaking to him on the evidences of this great change, he was much affected, and burst out into tears. “No,” he said, “Sir: I am convinced that I am not yet in the right way; but do, Sir, give me your advice, for I am a lost sinner.” I asked whether he would pray with me; for I could give him no other advice, but to come to Christ, the Saviour of sinners. I bowed my knees with him at the throne of grace; but the man was so overcome by his feelings, that I was obliged to stop, and recommend him to compose himself a little, and then go home. I did not see or hear of him for three days afterward, and therefore made some inquiries about him, and understood that he was indisposed and confined to his room the greater part of the day. About six days afterward, he came to my room; and on my inquiring how his mind was disposed, he replied, “Sir, I am afraid I am lost: the more I read the Word of God in order to find comfort in it, the more I become uneasy. I have no rest all night; for when I get a little slumber, I am awaked by fearful dreams. One night I sprung up in my anxiety, and laid hold of the New Testament; but, to my greater affliction, met with the passage Coloss. iii. 5, 6.; for I then saw, what I never saw before, that

I am one of the *children of disobedience*." I directed him to the *Lamb of God, who taketh away the sin of the world*, and who hath said *Come unto me, all ye that are heavy laden and I will give you rest*. After some days, I saw him again: his mind seemed then to be more composed; and he could get comfort from the Divine Word, especially the passage, 1 Cor. i. 30: "but," he added, "I rejoice still with trembling." And so do I; yet trusting that the good Lord who has begun in him a great work will lead him to victory. I trembled at this instance; thinking, that had I spoken as directly to the consciences of others, they might have profited. But even when we do speak, all good must be from the influence of the Spirit: of this I will allege an instance, which happened only a few days ago.

A Christian, connected with the Mission, was desired to go on duty into the country; but declined, saying, that he was about to take medicine: I saw through the pretence, but would not oblige him to go. A few days afterward, he came to tell me that he was ordered to go into the country: not being under my controul, I could not object to it, but asked him, "Have you taken medicine?" He replied, "Yes, yesterday." I said, "My friend, that is not enough: you ought to be thoroughly purged from all your dross and sinful nature; which can only be through the Holy Spirit."—"Why, Sir?" "Because you do not give diligence to make your calling and election sure: I am afraid, if you go on so, I shall not meet you at the right-hand of my Heavenly Master."—"I am extremely surprised, Sir: please to shew me any thing wrong in my conduct, and I will immediately amend it." "Not any thing, but you are altogether wrong: because the foundation on which you build is wrong. Do you not remember when I visited you on your sick bed, how you cried for mercy? and how the conviction of your sins harassed your mind? You were then far from being sure of your salvation: had you died then, you would have died in your sins. But, tell me, what have you done since? Have you given your heart to Christ? Certainly not! but when the immediate danger was over, your seriousness abated as you recovered. Is this a just return for the mercies prolonged to you? And how long do you think to go on in this way?

I shall have to answer for you at the throne of Christ; and therefore, in faithfulness and in love to you, I now discharge my duty." He gave me a sad look, and replied, "Certainly I have been amiss, Sir; for I have not done as I ought since I recovered: but I offer daily my prayers, as a sinner; and hope the Lord will have mercy on me." I urged him not to be contented with merely offering up his prayers; but to make his calling and election sure, by laying hold on His mercy now in the time of grace, that he might rejoice in the hour of death. After all, my conversation affected him but little. It is not of him that willeth or runneth, but of him that blesseth; and may He also bless this man!

About the same time, I wrote to a Christian connected with the Mission, to urge him to look to the foundation of his hopes of salvation—whether it was Christ. He returned an answer in English; in which language having made but little progress, he found it difficult to express his ideas; yet as much as is intelligible, I will now extract:—

I thank you, Sir, on account of your instruction, having been touched and shaken by it in my heart, which is not yet fully given up to Christ; but my soul is so hungry and thirsty for our Redeemer's blood, and wish to keep mine eyes only upon Him. The flesh is so heavy, and frequently disturbs me, by drawing me back, and putting down my spirits. Indeed I feel very evidently Christ's mighty hand supporting and holding me up; which cannot be cut asunder by the flesh and the world, nor by the Devil. Though I walk quick and quick [a Tamil phrase, meaning, though I press forward with all my strength], that the world might be behind me, that bad world pursues me continually; but I have great hopes in our Lord: He is powerful and mighty to carry me so far that I shall not see it [the world] again, because He is the Captain of our salvation, the Breaker of the power of Satan; He is so merciful to the lame, which are bound by sickness, and unable and lost sinners. In Him I much please to live and serve.

Visit of the late Bishop Heber.

Some extracts from the communications of Mr. Bärenbrück and John Devasagayam will shew what a lively impression was made on their minds by the visit of Bishop Heber to these parts. Mr. Bärenbrück, who had come from Tranquebar to Mayaveram, to meet his Lordship, writes—

March 21, 1826—The Bishop visited the Society's premises; and viewed the Compound, the Mission House, the School, and the Inspector's House—expressing much satisfaction with the situation and the plan. His Lordship having intimated a desire that I should accompany him to Tanjore, I joined the party. His tent, which we reached in the evening, had been pitched ten miles from Mayaveram.

March 24: Good Friday—The party moved at three o'clock in the morning, and arrived at Combaconum at seven. After Divine Service, I examined one of the Society's Schools, in the presence of the Bishop and other Gentlemen, at the Judge's house. It afforded us great pleasure to observe how much interest his Lordship took in every part of Missionary Labour, and in every thing that regarded the Kingdom of God and its extension. While I put questions to the children and catechized them, the Bishop desired Mr. Mead, the London Society's Missionary at Combaconum, to translate every question and answer into English. He expressed much pleasure at the children's progress, desiring Mr. Robinson, his Chaplain, to encourage the boys of the First and Second Classes, who had distinguished themselves, by a handsome present.

After dinner, the Country Priest of the Tanjore Mission, who was then at Combaconum, requested me to introduce him to the Bishop; who was much pleased with the appearance of the Old Man, and desired me to tell him, in Tamul, that all true Believers are Members of the Great Head of the Church, and as such had to exert themselves for the common good of the Great Cause. After having made some inquiries respecting his successes and trials in his Ministry, his family, &c., the Bishop expected him to go; but, not doing so, the Bishop asked, whether some present would be acceptable to him. On my replying, that a book from his Lordship's hand would surely have a great value in his esteem; but that it is usual with the Tamul Christians to depart, if they meet with a Minister whom they do not like, without receiving his blessing, he rose immediately, saying, "Oh, I shall bless them all—the good people!" It was astonishing to witness how much the Bishop gained the affections of the Native Christians: they loved and revered him.

March 26: Easter Sunday—For a long time there had not been so many Missionaries present together at Divine Service in the Church at Tanjore as there were to-day. Including Mr. Doran, who came with the Bishop, there were six Missionaries present: four of them took part in the English Service. The Bishop preached, and administered the Lord's Supper; Mr. Doran having read Prayers, Messrs. Kohlhoff and Sperschneider the Lessons, I the Epistle, and the Bishop's Chaplain the Gospel. In the evening, Dr. Caemmerer, of Tranquebar, preached in Tamul, after I had read Prayers. This was a day of distinguished blessings!

John Devasagayam adds, with warm affection—

We went as far as Tanjore, and spent the Holy Days; in which his Lordship's presence, blessing, and services so raised our hearts, that we found ourselves in a high state of joy; and said often to one another, that we never in our lives spent so glorious an Easter. On the Sunday following, when I took leave of his Lordship, he expressed great kindness to me; and, with his affectionate blessing, put a Prayer Book into my hand with his name written for his memory; and, on the Saturday following, we heard that his Lordship proceeded to Trichinopoly, and there, alas! on Monday Morning, his blessed spirit left this world of woe, for the glorious and eternal rest of the Saints. The news of this our severe loss fled like lightning, from one place to another; and was a dreadful shock to us. We cannot but lament the loss most deeply, as long as we live; and even our friends who did not enjoy those happy days with us in Tanjore lamented very bitterly our Venerable Father the Bishop's death. When I once told his Lordship, that many Christians in Tranquebar and in other places longed to see him, he immediately answered, with his accustomed condescension and tenderness, "Tell them that I wish to see them in heaven!" May this wish and prayer of this Saint be fulfilled, in all those who lament his death; when our sorrows will be turned into eternal joys, and when we in his endearing society shall ever bless the Lord who redeemed us, and to whom we are and shall be indebted for all our comforts and happiness here and in heaven!

Mr. Doran thus speaks of this visit—

At Mayaveram, we unexpectedly fell in with our Missionary Bärenbrück: supposing him to be at Tranquebar, I was in no small degree pleased to meet with him: our beloved Bishop met him with all that affection which marked his conduct. Mr. Bärenbrück had with him his principal Catechist, John Devassagayam, who is a very pleasing man. The whole party visited Mr. Bärenbrück's newly-formed abode, and were much pleased, especially at the extensive prospect of good which seems to present itself to him. May the Spirit of God make him an abundant blessing!

PALAMCOTTAH.

CHURCH MISSIONARY SOCIETY.

MESSRS. Rhenius and Schmid continue to furnish full reports of their proceedings in this very interesting Mission. In the Number for October of last year, and in the following Survey, we entered much at large into their measures and prospects; and have now before us their Journals from the middle of 1825 to the close of 1826, except for the First Quarter of 1826 which have not been received. These Journals supply copious details of their proceedings. In the extracts which here follow, digested under distinct heads, we have incorporated the Journals of the two Missionaries; the respective initials R and S, at the end of any extract, denoting that the paragraph itself, and any which may precede it until the other initial occurs, are taken, respectively, from the Journals of Mr. Rhenius and Mr. Schmid.

Erection and Opening of a New Church at Palamcottah.

June 24, 1825.—The building of a New Church is nearly finished; so that we have fixed on next Monday, God willing, for the opening of it. Several new Contributions have very seasonably come in; besides the Grant of 800 rupees from the Committee. We are glad and encouraged, and would be thankful for all.

June 25: Sunday.—To-day we took leave of our Old Chapel, the School-Room; in which the Word has been preached nearly six years. I preached this morning on Gen. xxxii. 9, 10. In a certain sense, we could nearly literally apply this passage to ourselves; and we gave hearty thanks to the Lord for the increase which He has granted unto us.

It was a blessed morning. A number of our people have already come together from the Villages to attend the solemnity of to-morrow.

June 26.—To-day we had the joy of dedicating the New Church to the service of Jehovah—the Father, the Son, and the Holy Ghost. At ten o'clock, the English Service began, to which we had the pleasure to see nearly the whole Settlement assemble: the Rev. Dr. Hutchison, the Chaplain, was so kind as to give the Introductory Address; in which he took a view of the Scripture encouragements to promote the Cause of the Gospel: after a Hymn, I read the Second Chapter of the First Epistle of Peter; and having briefly stated that it was both an honour and a happiness to have been instruments, in the providence of God, to rear this Temple to His name in this Heathen Land, I offered up the Dedictory Prayer: after another Hymn, I addressed the Tamul Congregation in a few words; and then Br. Schmid offered up a Prayer in English: a Hymn of Praise concluded the whole. In the Evening, we had Tamul Service: the Church was filled with Native Christians—a pleasing sight! After a Hymn, I delivered the Introductory Address: after the second Hymn, Br. Schmid offered up the Dedictory Prayer; and, after the third Hymn, the Country Priest, Nyanaprakasen, of the Tanjore Mission, gave an Address on Jer. vii. 1—7: a Hymn of Praise concluded the whole. Now, O Lord, hear! and let this House be a lamp, from whence this dark region may be enlightened, until there be no darkness any more! Amen.

The Church has been built by contributions from all classes of people—European Christians, Native Christians, Heathens, and Moormen. The Rev. Dr. and Mrs. Hutchison ought particularly to be mentioned as benefactors on this occasion: not only have they contributed 130 rupees, but they have presented the Church with the Communion Plate, and a handsome silk cover for the Pulpit and the Reading-Desk. The velvet for the Cushions was presented by another Lady. Nearly all the Settlement have taken a warm interest in this building; which is not a little pleasing, and demands our warmest thanks. May the Lord reward them doubly into their own bosoms! Including the walls, the building is 64 feet long by 30 broad: a verandah runs all round, 10 feet broad in front; the rest 9: of part of the verandah, on the west side, a room is made, to serve as a vestry. The walls are 18 feet high—roof tiled—the whole height 27 feet, excepting the little spires. On the east side, in the front, above the wall, is a black stone, with the following inscription in Tamul—“Know and praise the True God! 1826.” This inscription is conspicuous, and can be read at a considerable distance. R.

Growth and Influence of Christianity.

July 8—David, who had accompanied the Seminary Girls, on their return for the vacation to their villages, returned to-day, and gave an interesting account of his journey. A Headman of several villages, hearing that all were becoming Christians, resolved to inquire what Christianity was, in order to be-

come one also : he went, therefore, to David at Atikadoo, and invited him to his village, Sittenviley : David went thither, and had a long and important conversation with him and other villagers. He was also invited to another village, called Sanmoogapooram, by a rich woman ; who, in order to obtain children, had spent much money in idolatrous ceremonies, and had even built a temple to Rama near her house ; but, after hearing of Christianity, she threw down the temple and left off her idolatrous practices : David explained the Gospel fully to her and her husband, and to other people ; and agreed to fetch one of our Female Seminarists from Atikadoo, to read and explain our Christian Books to them. He had heard, that very soon after their arrival at Atikadoo, some of the Female Seminarists had read Tracts to crowds of women and children. In returning, he came to a village where two householders wish to become Christians : a number of women were spinning ; but only those females who belonged to the families of these two men ventured to receive instruction : the others were ashamed, and feared their absent husbands : if a Christian Female had been present, they would gladly have listened to her.

July 11, 1825—There is now a great Idolatrous Feast in Tinnevely. This day, the car of the Idol was to be drawn through several streets of the town ; and David and Savarymootoo went to witness the decay into which Idolatry begins to fall in this district. The Collectors had refused to allow the Peons to force the people to come and draw the car, as hitherto ; and David reported what he heard and observed.

The Peons who were sent into the villages to bring the people together, used formerly to take bribes from many who did not wish to draw the car : this year, this source of income was cut off ; and the people were far from coming voluntarily. Some rich Natives, the principal patrons of these feasts, from which they derive emoluments, induced those people who were dependent upon them to come ; but, as they were not sufficient to move the car, two Modeliars and a principal Gooroo seized the rope with a loud Hurrah, which induced many to imitate their example. The ceremony was not begun at day-break, as usual ; but soon after midnight : and they drew the car so quickly, that, instead of spending in this toil a day or a day-and-a-half, as in former years, they finished it by sun-rise. It being known that the Collector had taken the above step, considerably fewer people came from the country to attend the feast, than at any former period ; and the Patrons of Idolatry, instead of forcing the carpenters and others to do the necessary work gratis, were obliged to pay them this year more than the usual day's hire. All these circumstances concurred to diminish greatly the gains formerly derived from these feasts : this was ascribed to the Missionaries ; and they talked of disturbing our Wednesday Meetings, and of otherwise annoying us. Some endeavoured to hide their disappointment and to remove the dishonour thrown

upon their god, by saying, that the Idol had shewn its power by finishing its tour this year in a few hours ; which had formerly taken a day or more ! On the other hand, a great proportion of the people were pleased that force and arbitrary exactions had been stopped ; and many said before the drawing of the car, if the god did not move it without human help, they would not acknowledge him any more as a Divinity. S.

July 30—Our Evangelists have returned from their stations. Everywhere, the number of persons who renounce Idolatry, and put themselves under Christian Instruction, increases. In one district, persecution is at a great height : a Modeliar, related to one of our Seminarists, has expressed murderous designs, not only against the people, but against his relation, and has declared—"Christianity shall not be in that district !" But the Lord will, I trust, bring all their designs to nought. One instance has lately occurred of some FEIGNING to become Christians, in order to carry on their evil designs against others. We have thus to guard against open enemies, against hypocrites, against false brethren, against false accusers. In this variety of affairs, how much do we need the Divine Aid ! How directly ought we to look to the Holy Spirit, for carrying on the work of the true Church of Christ ! But we need not despair. He reigneth !

July 31: Sunday—As a number of people have come from the villages, we had a very large congregation this morning ; beside the Heathen outside. We had the Lord's Supper, with at least 40 Native Christians : two of our elder Girls were admitted for the first time, because they appear truly to believe in their Saviour. R.

Aug. 1—The Lord has placed us in a desert which begins to blossom as the rose ; and has gladdened us with the sight of the ripened fruit of the Gospel, in several plants which grew up under our eye. To-day I have been cheered by an instance of the seed of the Divine Word bringing forth fruit, even under the most unfavourable circumstances ; and my hope has been greatly strengthened, that the effects of disseminating the Word of God will not be merely transitory. About 18 months ago a Native Christian shewed me a Deed of Purchase of a piece of ground, for forming a Christian Village and building a Church and a School upon ; which purchase was made 16 years ago by the late Mr. Sawyer, shopkeeper in Palamcottah. The man stated, that all the other Christians afterward relapsed into Heathenism, except his Father and Brothers ; and he begged me to take them under our spiritual care, and to build them a Prayer-House. I examined them closely, and could not discover any worldly motive ; but, as they were connected with the Tanjore Mission, I directed him to apply to the Missionaries there. To-day one of his Brothers came, with about eight other persons from three or four surrounding villages ; and gave me an account of his family, entirely agreeing with what I already know. He further related, that a Native in power (probably after European protection had

failed) so vexed and oppressed the inhabitants of this Christian Village, that they had not only backslidden, but had joined their enemy to trouble and harass their Father; and the neighbouring villages had refused to give them any assistance, and threatened to give them none of their daughters in marriage. They had no other means of grace, but a small book, containing the Creed, the Commandments, and some Forms of Prayer: they were also occasionally visited by a Tanjore Country-Preacher; i.e. Satianaden, who also baptized him. A wealthy Christian Merchant of a neighbouring village was providentially led to their residence; who encouraged them to stand firm, and not to forsake the true religion; and promised to help them to wives, and to assist them otherwise as far as he could. They actually obtained wives from the neighbouring villages; who also consented to become Christians; i.e. to learn our Forms of Prayer and the Creed, and to be baptized. But unjust exactions of money and other vexations continued uninterrupted, and the family lost in this way about 400 pagodas; but they thought the loss of their immortal souls would be infinitely worse. Looking at the people, who had come with him, the man said—"These men have also contributed to persecute us; but now I remember these troubles no more! I only thank God that these men repent, and will enter into the Christian Church." These words he said with eyes lifted up to heaven, and an expression of countenance which I shall never forget. His words evidently came from the heart: a tear stood in his eye, and his peaceful, but serious countenance, furrowed by sorrow, had the expression of true devotion. I examined him afterward with respect to his Christian Knowledge, which appeared to be very scanty: he knew that Christ was the Saviour of the World; but what influence the knowledge of the forgiveness of sins had upon his mind, I was unable to ascertain. A child-like and unshaken confidence in God seems to have been the principal, perhaps the only thing, which has kept him from backsliding. I found that some of the others were relatives (father-in-law, &c.), and had been induced to become Christians by hearing the Prayers read when visiting their relations: their answers, as to their motives, were very satisfactory. Some of them appeared almost literally to tremble at the Word of God. When I read some passages from Religious Tracts which I intended to give them, they listened with the utmost attention and devotion; and one said, "All must learn these books—our wives and children also." One of them had been used, in their Heathenish Feasts, to feign himself possessed of the Evil Spirit, and to dance and jump about with a potful of water upon his head: when I asked him, whether he would not again occasionally act thus, he replied—"How shall I ever be able to do so, after having heard what I have about God?" They beg earnestly for a Teacher; but whom can we send? I hope soon to be enabled to visit them. The village is called Sawyerpooram.

S.
Aug. 2, 1825—Our Evangelists report va-

rious pleasing things, indicating the progress of the people in Divine Knowledge and in the fear of God; especially respecting the Sabbath-Day. All are, of course, very deficient in the particulars of Christian Knowledge; and can be expected to remain steady in their profession, or to become more attached to it, only by being led into the excellencies of the Word of God. We have still a few Young Men, whom we think fit to be employed in teaching others: I purpose, also, to select from the villages such as appear able to teach and are sincere in their desire to be the disciples of Christ Jesus. But where are funds to maintain them? Unless the Committee can make an extra effort for this purpose, we are inclined to give up the Heathen Schools for a season.

Aug. 6—A Brahmin from Peykoollam, where Eleven Families have renounced Idolatry, came to-day as one of the owners of the village, and said that those people had asked for a piece of ground on which they might settle separate from the Heathen, and build a Church: he had no objection; and would give them a piece of land on any terms that I pleased, even gratis: I told him to settle that point with the people. He said, it was right that they had left off worshipping Devils; but seemed not a little surprised, when I told him that his Idol-worship was also Devil-worship, though different from theirs. "How can that be," said he, "since we have done thus from immemorial times, and since the Company give us money for the support of it?"

Aug. 30—Yesterday, a man came from Aramaneri, in the name of Seven Household-ers, to request Christian Instruction. To-day, three men, Weavers, from Idakal, a village to the west, near the mountains, came, in the name of Twenty Families, requesting to be received into the Christian Church: on strict inquiry, I found, that, about a year ago, they had thought it a hardship to carry the Idol in the usual processions, and had refused to do it; for which they have been much troubled by the other Heathen: some months ago, they attended, once or twice, our meeting in Tinnevely, and heard some of the books in our School there; which had determined them to leave Idolatry altogether and become Christians, whereby they hope to be freed from the forementioned troubles, and to come into the road to heaven.

Sept. 1—Twelve men from Tadenkoollam, who, with their families, have renounced Idolatry, came and begged hard to be provided with Christian Instruction. I had much pleasure in conversing with them, and fresh occasion to admire the goodness of the Lord in enlarging His Kingdom: six of them are of the Maraver Caste, a class whose conversion will be particularly a benefit to the country.

Sept. 2—A man arrived with a Letter from the Headman of Adeiyeloor, near S-tankoollam, in which is a request of Seventeen Household-ers to be received into the Christian Church: they write as follows:—"We have hitherto trusted and worshipped useless Gods; but we know now by so doing

our sins will not be blotted out; and that if we embrace Christianity, we shall come into the way of blotting out our sins. Wherefore, we beseech you to receive us kindly, and to teach us the Word of God."

Sept. 3, 1825—From Kongelrayakooritchy came two men, in the name of Ten Families, requesting to be received into the Christian Church.

Sept. 5—Yesterday (Sunday) we had a large Congregation at Divine Service. I had to speak nearly through the whole of this day, with people from villages begging for Christian Instruction.

Sept. 7—The Headman from Sengkoollam, near Kovindabady in the west, with the Headmen from two other villages, requested to be received into the Christian Church. The former spoke with much trembling: he said, that, by our people in Kovindabady, they had seen that Idolatry was useless and vainly expensive—that they had nothing by it but trouble—and that they had thought it would be better with them if they knew the True God. In my conversation I mentioned the other world, heaven, hell, &c.; of which he inquired the meaning: he was not aware of a world to come. With respect to sin, he asked, "Why has God given such a bad mind to man?" This is the usual notion of the Hindoos. I endeavoured to clear up his mind on this important subject, and spoke on the plan of salvation through our Lord Jesus Christ. The man's face now began to brighten, and he said—"Sir, the people in my village made me very much afraid; telling me not to come hither, as you would send me away on board a ship: but your conversation has removed all fear. What you inform us of is what we want. Now I only wish that God would go with me to my village, that the other people there may understand and feel the same as I do." R.

Oct. 9, Sunday—At Chikirasengramam, I learnt that certain classes of Natives never sow or do other important things on Sundays; because they think no blessing will rest on their work. I must inquire more fully about this custom. 8.

Oct. 18—David has been in a village near the river, and found the people, Weavers, especially the women, very attentive: they made him sit down and read a Tract, with which they expressed themselves much pleased, and kept it: they begged him to come again. From various circumstances, I perceive that the Cholera is indeed a blessing to the people, because it makes them attentive to instruction.

Oct. 24: Sunday—Many Heathens listened to the Discourse in the Church with much attention. The Word of God seems more and more to find acceptance with the people. In the afternoon, while David was repeating the Sermon with the Seminarists, a number of women came in during the rain. They heard with much attention; and at last exclaimed—"Ah! this is good instruction! Would that we had such always! This is what we want." The Native Women used formerly to be very averse to any thing con-

trary to their Heathenish Superstitions; but, for some time, I have observed that a remarkable change has taken place among them.

David has, for three nights, read Tracts in one of the streets in the Fort: the first evening, about 150 people were together, who seemed much pleased. He takes some of the Seminarists with him, who begin with singing, which attracts the people: afterward David reads and speaks to them. On the second evening the people had been waiting for him: there were about 80 assembled. During reading, a Moorman exclaimed, "This is very good!" another Moorman, apparently a Fakeer, was not pleased with that man's approval, and began a dispute with him in Hindoostanee, which lasted for some time; when the first Moorman explained to the Fakeer what David had been reading: in the mean while, a respectable Moorman, with some women, in a large house opposite the place where David sits to read, came out on the top of the house and listened; and at last cried out to the Fakeer, that what David had been reading and speaking was very proper; upon which the Fakeer was silent, and David went on. The third evening, David and his hearers were disturbed by three half-drunken men; who, it seems, had been sent for the purpose by certain persons: but the people were evidently not pleased with the interruption. These evening exercises become, therefore, very interesting. May the Lord make them useful to the salvation of many souls, and strengthen David to go on in faith!

Oct. 27—Besides a Thursday Prayer-Meeting on account of the Cholera, I have also begun such a Meeting on Tuesdays: as Heathens usually attend, I thought it good to increase these opportunities to them. The Cholera and the preaching among the people are evidently not in vain. To-day three men came from the Fort to ask for Tracts: the day before yesterday four came for the same purpose. To-day two men arrived from Vedamoottoo's district, with a Letter from him and Alsodian, stating, that about Sixty Families, in five villages, had renounced Idolatry, and joined the Church. I had a pleasant conversation with these men, and think that they are actuated by proper motives.

Nov. 6—Alsodian reports from his new station, Poohyoorikooritchy, near the mountains, that a tiger had lately devoured a Heathen Shanar; and a Brahmin, also, whilst going up the hill to the temple. This had put all the people in fear; himself not excepted: the air also did not quite agree with him, so that he had thought of coming away sooner than appointed. But then, the great desire of the people to hear and learn the Word of God, and the reflection that the Lord Jesus Christ had suffered so much for us, and that many of His servants have endured affliction for His sake with joy, supported his mind, and awakened a desire in him to follow their example.

Nov. 20: Sunday—A large number of Heathens at the windows, listening to the Discourse. R.

Nov. 1827.

4 C

Dec. 23, 1825—The people from the villages begin to assemble here for the celebration of Christmas. I conversed this morning with a number of women from Soleikoodiyil-rooppo and the neighbouring places. Several of them spoke with great freedom and cheerfulness; whereas, the last time I was in their village, I could not prevail on them to answer me a word, because of the presence of men: but now, no male was present, and Mrs. Schmid sat near me. They had evidently learnt the Catechism well; and they spoke more distinctly and intelligibly than Native Women usually do.

Dec. 25: *Sunday and Christmas Day*—For a long time, I have not enjoyed so peaceful and happy a Christmas as this has been. The sight of so many people flocking to the Church from all parts of the district, like doves to their windows, and the declarations of their simple faith and joy in Christ, were indeed cheering. My late journey and this festival have given me the certain conviction, that the people know what they are about in coming to us, and that they are not attracted by hopes of worldly advantages. The doctrines of the Gospel are now more understood and obeyed: much rubbish has been removed by increasing acquaintance with those doctrines, and by intercourse with us and the Catechists; and Christianity has obtained a firm footing among them. Some have gone from us, because they were not of Christ, and others may follow their example; but several may also return, as has been the case already. Hitherto I have been much afraid, that the people were led by some vain hope or other, and that we should have to report sad draw-backs; but this fear has greatly vanished, and *my spirit rejoices in God my Saviour*. Eight persons were received, in the Morning Service, into the Christian Church: they have been sufficiently tried; so that we have confidence in them, that they will steadfastly persevere. S.

During Service, I had the pleasure to baptize four persons of those who are qualifying themselves here for Teachers in the country; and four Roman Catholics were added to the Church: afterward I preached on Gal. ii. 4, 5. In the evening, we had an hour of edification with our English Friends; while Br. Schmid was engaged with the Tamil Congregation. It has been a blessed season to us; and I have reason to believe that the people also were blessed.

April, 2, 1826: *Sunday*—A number of Heathen, both men and women, attended Divine Service. Among the women was one, respecting whom David reported, in the afternoon, as follows:—During Divine Service, he was informed that there was a Woman from Kockarakoolam in great distress. As soon as the Service was over, he spoke to her; and after a short conversation took her to his house. She related, that she had a grandchild, which she greatly loved; and which, last month, took the small-pox, and grew so ill that her life was despaired of: she did every thing to induce their idol gods to save the child, but all in vain: about three days ago the child died. This threw her into

great grief; and her husband and other relatives did all in their power to comfort her, but without success. This morning her husband told her, that, as this day was Sunday, the Padre would preach as usual: she might, therefore, go to hear: perhaps there she might get comfort: so she and her friend came. The Sermon was providentially on the resurrection from the dead, from 1 Cor. xv. 51, &c. What she heard comforted her. David then explained more particularly what had been preached, reading to her the whole Chapter; which much rejoiced the woman, and she exclaimed that their idols were indeed useless, and that this was the God whom she should keep to. David afterwards prayed with them: during prayer, he introduced the passage in Job, *The Lord gave and the Lord hath taken away, &c.* and acknowledged that the will of the Lord was the best: at this the woman broke out, saying, "So it is! so it is!" She went home much comforted, and promised to come again next Sunday. She is a respectable-looking woman. Such facts speak for themselves. Who would not be encouraged by them to go on in the work of the Lord? He works in secret.

David returned last night from a journey to the Congregations in the South. At Santankoolam he performed the marriage ceremony, on occasion of the first marriage in that place celebrated according to Christian manners: all, particularly the bride and bridegroom, were rather sorrowful that none of their Heathen Ceremonies would be observed: however they submitted. Nearly the whole town was in motion: many Heathen Men and Women attended: the Church was quite full, and a large number stood outside, to witness so novel a spectacle. During the Service, David related the history of Adam and Eve; and, after the ceremony, he enlarged upon the duties of Husbands and Wives according to the Gospel. By this time the people had forgotten their sorrow; and began to express much pleasure at what they saw and heard. The women cried out—"Hari! hari! Siva! Siva!" to express their astonishment.

June 18: *Sunday*—We had a great number of Heathen at Church this morning. Thanks to the Lord, that hearers, at least, are not wanting!

June 22—The Woman mentioned on the 2d of April has since twice attended Divine Service on the Sabbath Day; but no more: on inquiry, I find that her eldest Son, on returning from a journey and hearing of his Mother's heresy, has put a stop to her coming to our Church.

July 2: *Sunday*—We had the first regular Service in the New Church, after the Dedication of it. I did not expect many of the Heathen; but was pleasantly disappointed: there were many who heard with attention.

July 7—Some highly-respectable people of Tinnevely came to speak about some differences between them and the Christians in one of their villages; who, they say, will not pay what they ought. Probably it will prove to be a misrepresentation, as in other in-

stances: but it is pleasing to see them desirous to settle things amicably. On this occasion, we had a good deal of conversation about Christianity; which may the Lord bless to their souls!

July 9, 1826: Sunday—The Morning Service was attended by even more Heathen than were present last Sunday.

July 10—Several Heathens and Old-apostate Christians—Soodras, from the south, near Nagracoil—came and begged to be instructed in Christianity. About 20 years ago, there was a Church in their village, planted by the Tanjore Native-Country-Priest; but, shortly after, all fell back again, from want of instruction and inspection, into Heathenism. One or two, however, retain somewhat like a profession of Christianity. I fear they are prompted to come forward, now, only by worldly motives. I dealt plainly with them.

July 16: Sunday—A large number of Heathens attended Divine Service this morning. It is remarkable that the Headman of Satankoolam, who was formerly our chief enemy in that place, has lately been with me, offering his services to our Congregations in those parts with respect to their worldly concerns! Of course I hesitate to accept him, for various reasons. From whatever motives he does it, the change is not to be despised.

July 28—A respectable-looking young Roman Catholic, Aroollanandan, from Manapadoo, came and gave me the following account of himself. His Father was, in the time of Dutch glory in Tutecoryn, a Heathen in a very respectable and lucrative situation: with the Catechist of the Tanjore Mission there, about 15 years ago, he had much intercourse; from whom he got a Tamil Testament and some other books, which his Father used to read with much pleasure, and which he highly esteemed until his death, often praising the Christian Religion before his children: but he abstained from publicly professing it on account of his relations, and so died. About nine years ago this Young Man, impressed with the praise which his Father had bestowed on Christianity, and not knowing the difference between the Roman-Catholic and Protestant Professions, and thinking them both the same, became a Roman Catholic. His elder Brother was, at that time, at Colombo; where he embraced the Gospel, and fills now a respectable situation under Government: to him he paid a visit about two years ago, when he upbraided him for having become a Roman Catholic; shewing him the nature of Christianity, as having nothing to do with the worship of images and saints. Since his return to Tutecoryn, he had often been with the Catechist of the Tanjore Mission there; who, seeing his discontentment with Roman Catholicism, had advised him to come to me. He and his relations are still in good circumstances, so that he need not seek bread; but he begs to be instructed in the Word of God for the welfare of his soul: this we shall gladly do for him. If he be indeed what he appears to be, he will be a valuable acquisition to the Mission; and may become useful

in it, particularly in our present need of more Teachers in the country.

July 30: Sunday—A large number of Heathens were present. The attraction afforded by the New Church is truly pleasing: we thank God for having enabled us to erect it.

Aug. 18—During the week, a Soodra Man, from the Fort, in respectable circumstances, came and requested to be received into the Christian Church. He came to this resolution some months since, in consequence of reading the Indian Pilgrim, and occasionally attending at our Church on Sundays. May it prove a work of the Lord!

Sept. 12—Some Headmen of the Roman-Catholic Congregation in Peykoollam arrived with a Letter from Prakasen, our Catechist, containing the information that the principal part of that Congregation, viz. Ten Families, had come to the resolution to leave the Roman-Catholic Church and to unite themselves with ours—that they wished to have Divine Service performed in the Church according to the Word of God—that, last Sunday, they had requested Prakasen to come for that purpose to Peykoollam—that, when he came there, the Roman-Catholic Catechist had made some remonstrances at first, but afterward had himself come into the Church; when Prakasen read the Seventh Chapter of St. Matthew, commented upon it, and prayed—that the remaining Roman Catholics had made a great lamentation, calling upon Simapper, Mary, Xavier, &c. to defend them and destroy the heretics, &c. I inquired of the Headmen, one of whom I recognised to have seen formerly and to have given him some books, why they had come to this resolution: they answered, that their Priest frequently cheated them, exacted a great deal of money from them, and gave them no instructions from the Word of God. I exhorted them on all these points; and gave them a part of the Testament and other books, with directions to proceed carefully, and without any violence. On this occasion I heard that the Roman Priest interdicts his people from having any communication with heretics, even from speaking with them; and that when one of them lately spoke with our Anthony, the Priest had not only fined, but also flogged him. I hope these proceedings will defeat his purpose: they are calculated to open men's eyes.

Oct. 8: Sunday—I had the pleasure of baptizing Seven Persons, all Soodras but one. One of them is Kittenn the Seminarist, who is now called Luke. Many Heathen were present.

Oct. 29: Sunday—A great number were present at the Morning Service, and were very attentive. Martha, a Seminarist, was baptized; having, for a length of time, given satisfactory evidence of faith in the Redeemer.

Nov. 19: Sunday—An unusual number of Heathen and Moormen stood at the Doors and windows of the Church during Divine Service. Praised be the Lord!

Dec. 25: Christmas Day—This morning we had the pleasure of seeing many Heathens attend Divine Service: even some Brahmins and other respectable persons from

Tinnevely ventured to come in and sit down on chairs; and listened for about half-an-hour: they had come to wish me a happy Christmas. I preached on *Thanks be unto God for his unspeakable gift!* We were glad in His sanctuary, and got fresh encouragement to trust in Him.

Dec. 31, 1826: Sunday—This Forenoon Service concluded this year publicly. I preached on Psalm xxii. 22—26. We took a review of the past—the various afflictions which we and the Church have had to pass through, and from which the Lord delivered us—the many mercies with which we have been favoured both for body and soul—the obligations under which we lie in consequence—and, our imperfect services and our sins, which demand humility before God. Many Heathens were present. The Lord's Name be praised for all that He has done! R.

Trials and Difficulties of the Mission.

May 13, 1826—We have been greatly tried with the ill-conduct of several Members of the Congregations: these were days of grief to us. The Enemy labours hard to spoil the good work. *The tongue is a little member; but see what a fire it can kindle!* Our Lord supports us, and baffles all his wicked devices.

June 22—The Native Christians, when Heathens, used to pay annually a tax in support of the Heathen Temple and Idolatrous Worship at Colsegarapattam. As they have renounced Idolatry and embraced Christianity, they ought in justice to be exempted from that tax; and yet it is continually demanded from them by the Native Officers. The Christians lately applied for relief; but found that it could be obtained only from the Board of Revenue. The Collector advised them, therefore, to apply to the Board; kindly endorsing their Petition, as containing a reasonable request. We have sent the Petition to the Board; and sincerely hope that the Christians will not be forced to support Idolatry. In the mean while, a Letter from the Dewan in Travancore to a Gentleman here has been communicated to me, in which he states, that the Native Christians in Travancore are not constrained to pay any thing whatever to the Heathen Temple; and he thinks it reasonable that they should not. We trust that our Christian Government will not be behind the Heathen Government of Travancore.

July 29—At the Missionary Prayer-Meeting this evening, the Catechists gave a short account of their Stations. There are many things by which we might be discouraged; but there is much, also, to encourage us. Some persons have left the assemblies for instruction; but others have come in, and filled up their places. In several Congregations, there are many troubles, and of various kinds; in others, there is peace, and the people seem to build themselves up in the faith. Alsodian has not yet come in from Pooliyoorikoortichy; where the people have been much afflicted by the Heathen, and he himself has been ill-treated. The backsliders have turned to be the worst enemies in Aroolloor also, Paranniyappen, an old enemy,

has again commenced his wicked practices against the Christians.

Oct. 2.—Yesterday, Sunday, was a day of pain and sorrow. Paranniyappen and his associates have at last wreaked their vengeance on Pedroo the Headman of our village Aroolloor; by maltreating him, yesterday morning, in such a manner as to lead to his almost immediate death. The corpse was brought to Palamcottah last night. I gave notice without delay to the Magistrate, Mr. Kindersley, who has taken the necessary measures to apprehend the murderers. This morning, Dr. Caswell dissected the body; when he found that a wound on his head caused his death. Circumstances were these—

On Saturday forenoon some people belonging to Paranniyappen came to Pedroo, and demanded money on account of some land; but, as they had no right to demand this money, Pedroo refused to pay: the people became angry, and left him with the threat—"To-morrow we shall bring you word!" Very early on Sunday Morning, one of the people in Aroolloor went to do something to the palmyra-trees: on coming down from a tree, he found the same persons standing below and demanding toddy from him; at the same time snatching the pot from him: he resisting the violence, they beat him; on which he made a noise, when Pedroo, hearing it in the village, came out running to the spot to see what was amiss: no sooner did they perceive him, than they cried out, "That's the fellow! That's the fellow!" and, having made a sign, a number of persons rushed forward, among whom was Paranniyappen himself: seeing Pedroo, he exclaimed, "That's the fellow who has brought Christianity hither! strike him! strike him!" on which one of his men struck him over his legs, while he was in the act of turning round to escape: he fell—another man struck him with a large knife on the head, and laid him senseless on the ground; when Paranniyappen himself trampled upon his body. In the mean time other people had come from the village, men and women; several of whom were likewise beaten and badly wounded. Pedroo spoke no more. His relatives placed him on a couch, to bring him to Palamcottah; but he died on the road. All the people are in great consternation. May the Lord enable them to bear this affliction as it becometh Christians! May this sad event prove in the end a blessing to them all! The corpse was buried this afternoon; after which the people assembled in the Church, when I addressed them on 1 Pet. iv. 12—19.

This seems to have been a previously-concerted plan of Paranniyappen and his people; for they had taken care to remove most of those who might have stood in their way. By a false complaint which the Roman Catholics in Peykoolam have made against several persons in Aroolloor, and, among them, Prakasen the Catechist, who is one of the brothers of the deceased, and in which complaint some of Paranniyappen's people are false witnesses, those persons were at this time absent from home, having been cited before the Tasildar in Nangacherry. Yet

the Lord reigneth! He will bring the counsel of the wicked to nought!

In the afternoon, Prakasen, and the other falsely-accused people, arrived from Nangan-cherry; being sent up to the Magistrate as prisoners, for further examination. I trust he will find out the conspiracy. Prakasen is much cast down; but he does not despair. Nyanamootoo, another brother of the deceased, behaves very well under this heavy affliction; particularly as his Wife and one of his other Brothers have been wounded. Peons have been despatched to apprehend Paranniyappen and the other murderers. R.

As all circumstances seem to prove that there existed no personal hatred between the parties with whom the affray began, nor that any particular act of Pedroo's gave occasion to it, but that it was a premeditated plot of the enemies from hatred of Christianity, and as the Wife and Relatives of Pedroo behave as it becometh Christians, I hail this event, painful as it is, as a manifest token, that Christianity has taken firm root in the minds of those of our villagers who have enjoyed religious instruction for a sufficient space of time; and that it will spread the more, the more Satan rages. May we and our people be found more and more watchful unto prayer, and more and more devoted to the Lord; so as not to endeavour to go round about the Cross, but gladly to take it upon ourselves—facing, courageously, all ridicule or danger. In the strength of the Lord! S.

Oct. 3, 1826—To-day, Prakasen and his fellow-sufferers were examined by the Magistrate, and acquitted. Thus has the enemy been again baffled in his wicked designs! Praised be the Lord!

Oct. 7—Yesterday, three of the criminals were brought in: Paranniyappen, also, has been apprehended. To-day the Magistrate examined the case, and found cause to send them up to the Criminal Court in Madura: they will go off to-morrow. We send Prakasen to accompany such of our people as are prosecutors and witnesses, in order to direct and encourage them. Paranniyappen endeavours to shew that he was not present at the affair, but was making poojah at the time. Poor man! may he repent of his sins before it be too late! He is a rich man in the world, and therefore his apprehension makes much stir among the Natives: they have great hopes, that, by means of his money, he will escape punishment.

Oct. 9—Masillamany returned from Aroolloor, whither I had sent him, to comfort the afflicted people there: he found them greatly perplexed; but they are now enabled to exercise themselves in faith in their Redeemer. He found also several other persons wounded, of whom we did not know before. What a horrid land is this! Who would wish to stay here, were it not for the glorious Gospel of our Lord Jesus Christ! *We are cast down, but not destroyed.*

Oct. 21—During the week, I have received three Letters from Prakasen, at Madura. The case of the murder has not been tried. Paranniyappen's people have made various attempts to bribe Prakasen and the others; of-

fering them much money, in order to change their witness. The Lord has hitherto preserved them from entering into this temptation; and I trust He will still preserve them. R.

Oct. 26—A great Idolatrous Feast, the annual marriage-ceremony of an Idol in Palamcottah, is now celebrating. The goddess was represented as fleeing away on the marriage night from the Idol, her bridegroom; and taking refuge in one of the houses of Vengoo, the richest and most zealous promoter of Idolatry here: toward morning, she was fetched, by persuasion or force, to the bridegroom's idol temple in the Fort; and passed our house with music, and the loud acclamations of the infatuated multitude. S.

Nov. 13—The case of the murder has been tried in the Zillah Court; when the prisoners were fully committed to take their final trial before the Circuit Judge, in January. To-day, Prakasen returned from Madura, and gave very interesting particulars of the trial. Paranniyappen's friends have done all that they could to bribe our people. Blessed be the Lord for having preserved them from polluting themselves! It is to be ascribed to their steadfast testimony, that the various endeavours of the Court Officers to pervert the evidences did not succeed.

Dec. 26—With the few people who had come from the villages, I had a separate meeting this morning. Most of them were from Soosey's Congregation; who reports sad things, such as strifes and animosities among them. I endeavoured to lead them to a sense of the evil of these things; when one of them, Atinootoo, addressed me thus:—"Sir, I must confess that all of us came at first into the Christian Church, not from any proper motive, but with a view to gain some worldly advantages: but, by the instructions which we have received, we have, by the grace of God, become gradually convinced of the excellency of Christianity; so that we now desire to abide with it. We are, at present, indeed, troubled by our own quarrels; and I myself am not free from being guilty therein: the Catechist reproves us, and tries to bring matters into order; but he, being one like us (meaning, a black man), his reproofs are not seriously considered. You must, therefore, get us all together, and bring our affairs into order." I was much pleased with the openness and plainness of these remarks; which encourage me to hope that things will be amicably settled, and Satan will get no advantage over them. R.

North-American States.

BOARD OF MISSIONS.

IN reference to the reinforcement of Labourers destined to the Sandwich Islands, noticed at p. 503 of our last Number, the Board make the following remarks on the

Inadequacy of the Society's Funds.

It seems to be the unanimous opinion

of the friends of Missions, that their Brethren at the Islands should be comforted and strengthened, by the coming of Fellow-Labourers to their assistance, and by having such supplies as shall tend to preserve their health and impart new vigour to all their operations: an opinion, almost equally unanimous, urges to the support and extension of every other Mission, and to the establishment of New Missions. Encouraged by this support, the Committee have gone forward, without much anxiety, in preparations for doing what appeared so obviously desirable and necessary: but, though there is a gradual rise in the spirit of self-denial, and though there are instances of rare munificence, it seems proper to say, that the Pecuniary Means placed at the disposal of the Committee are not adequate to the imperious demands made upon them.

All the Friends of this Cause will bear in mind, that great exertions are necessary to bring up the pecuniary contributions to such a standard, as Reason and Conscience will approve; and that a deep sense of personal responsibility in this matter needs to be extensively diffused. Unless this can be done, the labours of American Christians, in the great work of propagating the Gospel, must be painfully restricted—the Stations now in existence must languish for want of vigorous support—and many Heathen Tribes must remain unvisited by the Heralds of Mercy. Moreover, in the view of Him who searches the heart, there will be a great deficiency in the performance of duty on the part of our Churches, and an accumulation of guilt; and the blessings, which we withhold from the Heathen, we may be in danger of losing in a measure ourselves: for *Paul may plant, and Apollos may water, but God giveth the increase.*

Munificent Assistance to the Funds.

This Appeal has not been in vain. We have a Letter before us, which will encourage and stimulate every devout Reader. It is addressed to a friend in London, under date of New York the 22d of October, by the Rev. Jonas King, who lately reached America from

Palestine (see pp. 334—336) by way of this country: he writes—

My time has been almost wholly occupied, since my arrival, in visiting my friends, in preaching and in conversation on Palestine and other countries of the East.

The Meeting of the American Board of Commissioners for Foreign Missions, held in this city last week and the week before, was deeply interesting and solemn. It seemed as if the influences of the Holy Spirit were shed down on those present in a remarkable manner.

Last Monday Evening a few Gentlemen assembled, and the Members of the Board were invited to attend. Two or three, besides myself, were called upon to address the Meeting on the subject of Missions. A Subscription was afterward opened, and upward of TWENTY-FIVE THOUSAND DOLLARS were subscribed on the spot; and pledges given that TWENTY THOUSAND should be paid ANNUALLY, FOR FIVE SUCCESSIVE YEARS, IN CASE ONE HUNDRED THOUSAND DOLLARS should be raised within twelve months from that time.

The object of this Subscription is, to **EXTEND** the efforts of the Board for evangelizing the Heathen.

One Gentleman came forward, and subscribed Five Thousand Dollars a-year for five years! Another rose, and agreed to support Messrs. Bird and Goodell and their Families, now at Beyrout, in Syria! Several Gentlemen subscribed each a Thousand Dollars a-year for Five Years.

A New Era is, I think, begun; and that greater efforts are to be made for the Conversion of the World than have hitherto been made. England and America, the most highly-favoured nations on the earth, will enter, I trust, into this work with increasing zeal and humility, and look for success with increased earnestness to the Great Head of the Church.

We heartily concur in this sentiment. It is obvious, from the urgent Appeals of our Missionary Societies, that the Liberality of Christians does not keep pace with the Calls of Divine Providence.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Proposals have been issued for publishing a Newspaper of a superior order, to appear twice a-week, on Tuesdays and Fridays: it is to be called "THE RECORD;" and will be conducted on Moral and Religious Principles. No intelligent and right-hearted man can watch the course of the Periodical Press of this country, but he must be fearfully alive to the tremendous consequences, which must at no distant period arise, from the utter dereliction by a large portion of that Press, of all sound principle and just feeling. Whoever shall strengthen the barrier which is opposed to this flood of impiety will deserve well of his country. We have reason to know that the proposed attempt is undertaken by Gentlemen who have long had their spirits burdened by the evils occasioned by a licentious Press, and have resolved to risk the funds necessary to attempt some improvement. The talent which will be enlisted in the design is much greater, we are assured, than that usually to be found engaged in such undertakings. We believe that we can confidently recommend to our Readers the support of this design; and we do this earnestly, as a national object, and as intimately connected with the highest interests of the whole community.

Summary of the Members of the University of OXFORD: the first number denotes the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 418—823. Brasenose, 292—404. Queen's, 142—328. Oriel, 145—283. Exeter, 94—251. Trinity, 97—233. Worcester, 85—225. St. John's, 129—224. Balliol, 82—222. University, 113—215. Wadham, 72—186. Jesus, 51—177. Magdalen, 117—168. Pembroke, 68—164. Magdalen Hall, 43—151. New College, 72—149. Lincoln, 58—136. Merton, 71—127. Corpus, 73—121. St. Edmund Hall, 45—103. All Souls, 65—90. St. Mary Hall, 33—89. St. Alban Hall, 12—44. New Inn Hall, 1—1. Total Members of Convocation, 2307. Total Members on the Books, 4923.

Summary of the University of CAMBRIDGE: the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 609—1411. St. John's, 469—1081. Queen's, 67—380. Calus, 79—233. Christ's, 64—225. Emmanuel, 104—217. St. Peter's, 64—211. Corpus Christi, 42—173. Jesus, 78—168. Clare Hall, 63—158. Catharine Hall, 36—153. Trinity Hall, 28—141. Pembroke Hall, 41—115. King's, 64—111. Magdalen, 39—106. Sidney, 36—67. Downing, 14—60. Commemorates in Villa, 11—11. Total Members of the Senate, 1951. Total Members on the Books, 4990.

Newfoundland Sch. Soc.—The whole line of the north-eastern coast of Newfoundland is deeply indented with numerous bays, in which isolated portions of the population of the Island (averaging 100,000) are settled: the communication between the inhabitants of these separate districts is almost exclusively by water, so that the Children are stationary; and unless instruction be carried to their doors, they must remain destitute of its blessings. The desire of obtaining instruction is strongly excited. Twelve Teachers, employed by the Society, have given instruction

to about 2000 children; but thousands more are asking this boon at its hands.

Church Miss. Soc.—The Rev. John Gerber (see p. 262) having returned from the Continent, with Mrs. Gerber to whom he was married during his visit to his friends, they embarked, at Gravesend, on the 10th of November, with the other Labourers mentioned at p. 503 and Mrs. Heighway. They were off the Land's End on the 14th, when adverse winds compelled Captain Deiper to put back: the St. Andrew cast anchor at Plymouth on the evening of the 16th, but finally sailed on the 18th—Mr. Peter Brenner reached London, from Basle, on the 21st of November: he is to assist in the Mediterranean Mission.

German Miss. Soc.—The Rev. Messrs. Handt, Sessing, and Hegele (see p. 447) sailed for Sierra Leone, on their way to Liberia, on board the St. Andrew, with the Church Missionary Society's Labourers and Mrs. Kilham of the Society of Friends. As the ship was preparing to leave Plymouth, a block fell from the rigging, and struck Mr. Hegele's head: he was taken on shore for medical assistance: none of his friends could leave the ship, as it was on the point of sailing; but a Gentleman (Mr. Prideaux) who had come on board to see Mrs. Kilham, took Mr. Hegele to his own house, and the Rev. John Hatchard, on being written to by Mr. Betts, immediately attended on Mr. Hegele with a skilful Surgeon: great hopes are entertained of his recovery, the symptoms being favourable—The Rev. George Adam Kissling arrived in London, from Basle, on the 14th of November; and, on the 16th, the Rev. Henry Jerome Wulff: they are both destined to Liberia, and will follow their Brethren, by the first opportunity.

WESTERN AFRICA.

The Governor of Sierra Leone and its Dependencies has soon followed his predecessor to the grave: the melancholy event was announced by the following Gazette Extraordinary:—

Government House, Aug. 14, 1827.

This morning, at five minutes past nine o'clock, departed this life, after a short but severe illness, His Excellency, Major-General Sir Neil Campbell, C. B. Captain-General and Governor-in-Chief.

Immediately after this sad event, His Honour Lieutenant-Colonel Lumley, the Lieutenant-Governor, assembled the Members of His Majesty's Council, to communicate to them the affecting intelligence, and to take such steps as are usual on occasions of the like melancholy nature.

His Honour, in communicating to the Public the severe loss which the Colony has sustained by this very melancholy event, feels that he cannot adequately express his opinion on the death of so distinguished and valuable an Officer; of whom it may be truly said, that he has sacrificed his life to his never-easing zeal and exertion.

The following is a statement of the disease of his late Excellency, together with its alarmingly rapid progress, signed by the Medical Gentlemen who attended him:—

"After a febrile indisposition of several days, against which he endeavoured to contend, His Excellency Major-General Sir Neil Campbell reluctantly submitted to medical treatment on Monday the 5th instant: after which period he laboured under the usual symptoms of remittent fever. On the morning of the 9th a remission took place: when His Excellency, contrary to the repeated

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and urgent solicitations of his medical attendants, entered deeply into public business, of rather an exciting nature. On the same evening the complaint returned; and was shortly followed by an alarming loss of mental power, which continued, and was accompanied by gradual sinking of the bodily powers, until the morning of the 14th, when his Excellency expired at nine o'clock."

Church Missionary Society.—Mr. and Mrs. Davey (p. 342) landed at Freetown on 2d of Sept. The Rev. C. L. F. Haensel had been seriously ill; but, at the end of August, was pronounced convalescent.

MEDITERRANEAN.

Church Missionary Society.—Dr. Korck (p. 503) arrived in Smyrna on the 26th of August. Mr. Hartley, having suffered from the great heat of the summer, had it in contemplation to visit some of the Islands of the Archipelago.

AUSTRALASIA.

Church Missionary Society.—In Letters

from New Zealand of the 6th of March, it is stated that the recovery of Shunghee (see p. 342) had removed the apprehensions of the Missionaries, and they were proceeding as usual. It appears that Shunghee is not at all chargeable with the plundering of the Wesleyan Settlement; which was effected under the directions of the principal Chief of the place, from motives of jealousy. An extensive war-expedition had again left the Bay of Islands for the River Thames: Shunghee's weakness kept him at home.

WEST INDIES.

Wesleyan Missionary Society.—Mr. W. Ratcliffe, of the Jamaica Mission, died on the 16th of August, after a short and severe illness; closing his zealous labours as a Missionary in a manner worthy of his high calling.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21, to November 20, 1827.

ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.
Bath and its Vicinity . . .	200	0 0	4195	17 5
Berkshire . . .	271	1 0	5872	12 8
Brailes, Warwickshire . . .	10	8 0	65	13 4
Bucks, South, (Iver Branch) .	51	4 3	4009	10 8
Clapham . . .	11	9 0	4309	8 6
Darlington . . .	11	0 0	350	8 11
Devonport . . .	18	0 0	1613	15 8
Earingdon . . .	1	17 8	620	18 6
Glasbury . . .	11	6 0	1583	18 9
Gloucestershire (Cheltenham) .	30	0 0	9316	16 11
Guernsey . . .	30	0 0	3614	14 9
Guildford and its Vicinity . .	79	0 0	1937	17 3
Hampstead, (Chapel, after a Sermon by Rev. H. Bissland) .	95	0 6	763	18 10
Hougham-cum-Marston . . .	3	0 0	13	15 9
Hibernian Auxiliary . . .	5	10 0	1872	14 0
Huddersfield . . .	112	8 0	4061	16 9
Islington, (Ladies' Committee) .	57	11 0	873	1 1
Keat, (Blackheath &c.) . . .	155	0 0	6991	8 9
Liverpool and West Lancashire .	300	0 0	9141	15 3
Malmesbury . . .	8	0 0	679	3 8
Manchester & East Lancashire .	300	0 0	8186	1 0
Mommouth and its Vicinity . .	44	15 6	108	3 5
Morden, Surrey . . .	5	18 1	897	18 0
Norfolk and Norwich, (Year-month &c. 6. 7.) . . .	618	6 7	12768	16 9
North E. London (Harkness &c. Shoreditch &c. 6. Stamford Hill 14. 14. 1.) . . .	147	16 7	3603	10 6
Nottingham, (Hawksworth &c. 17. 3. Lenton, &c. 14. Orston &c.) . . .	156	1 10	3547	11 1
Oxford and its Vicinity . . .	20	0 0	1630	18 7
Penryn . . .	4	5 3	378	11 4
Percy Chapel . . .	185	10 4	4303	18 6
Plymouth and Stonehouse . .	30	0 0	375	0 0
Poplar . . .	9	0 0	82	10 6
Queen Square Chapel . . .	9	6 6	1118	18 7
Richmond, Surrey . . .	50	0 0	1317	4 5
Sheffield . . .	933	16 0	2792	9 8
Shropshire . . .	508	0 0	6995	1 2
Staines and its Vicinity . . .	10	0 0	1116	14 1
Stratford-on-Avon . . .	18	0 0	937	0 10
St. Neot's . . .	13	10 0	915	10 0

* * * The Committee of the Church Missionary Society thankfully acknowledge the receipt of a Parcel of Linen and Baby-Clothes, for the Antigua Schools, from Mrs. W. Williams, Lady Knighton, Mrs. Powell Buxton, Mrs. S. Hoare, and Mrs. Garth; and a Parcel from Miss Hope, Goswell-Street-Road; with sundry Parcels of Fancy Articles, for Sale in India, from the Hibernian Auxiliary, in one large Case, containing Boxes of Fancy Articles, from Ballinacree Juvenile, Santry, and New-Ross Associations; from the Misses Read, of the Kildare Association; and one, of such articles, made by a Young Lady, now deceased, for the Schools in India; with sundry Work-Boxes and Infants' Lare and Worked Frocks, &c. from Miss Macartney, a Lady by Miss Boyd, a Lady by Rev. T. Gregg, and two Ladies by Mr. H. J. Porter.

	Present.		Total.	
	L.	s. d.	L.	s. d.
St. Stephen's, Coleman Street, .	30	0 0	70	0 0
Suffolk . . .	150	0 0	7171	9 6
Tenby, Pembrokeshire . . .	12	18 11	144	0 10
Sussex, East . . .	50	0 0	809	9 10
Walthamstow (Coll. after Ser- mons by Rev. B. Bickersale) .	71	14 2	762	11 5

COLLECTIONS.

Everard, Mrs. Jane, Spalding . .	3	0 0	15	2 0
Prichard, Miss F. M., Kidder- minster . . .	13	0 0	379	1 0

BENEFACTIONS.

"Friend to Missions," by Rev. J. H. Steward . . .	100	0 0
G. B. R. . . .	50	0 0
Goring, Henry, Esq., Oxford, 8d donation, .	20	0 0
"Gratitude" . . .	20	0 0
Hollingsworth, George Lewis, Esq. .	50	0 0
Clapham Common, 3d donation .	50	0 0
Knottesford, Rev. F. F., Stratford-on-Avon .	14	0 0
Rowden, Rev. Edward, Vicar of High- worth, Wilts. . .	95	0 0

CONGREGATIONAL COLLECTIONS.

Bayton (Worcestershire), by Rev. W. H. Haver- gall . . .	5	16 9
Mamble (ditto) . . . by ditto . . .	4	3 3
St James's Church, Nottingham, by Ven. Archdeacon Spooner . . .	41	18 0

LEGACY.

John Rutter, Esq., late of Mit- cham, Surrey, by his Executors, .	50	0 0
Mess. Isaac & John Rutter . . .	5	0 0
Legacy Duty . . .	5	0 0
	45	0 0

INDIA-FEMALE EDUCATION FUND.

Brought from page 204 . . .	921	5 3
Profits of Music, by Rev. W. H. Haver- gall, to the late Bishop Heber's Hymn, "Thou art gone to the Grave" . . .	5	5 0
Byard, Miss M., Moorfields . . .	0	4 0
By M. Passavant, from Friends in and near Geneva . . .	9	6 11
From Basle, by Mrs. Jetter . . .	12	0 0
From Stuttgart, by ditto . . .	9	15 0

Missionary Register.

DECEMBER, 1827.

Biography.

OBITUARIES OF TWO NATIVE CHRISTIANS OF TRANQUEBAR.

THE Rev. G. T. Bärenbrück, now removed from Tranquebar to Mayaveram, has sent home the following account of two Native Assistants in the Tranquebar Mission, who died in the Faith, within a few days of each other, in the latter part of 1825.

SAMUEL, CATECHIST.

Having returned to Tranquebar, I heard that the Old Catechist, Samuel, was very ill, and drawing near to the close of his life. I had visited him several times, and found that he was always greatly refreshed in his mind when I spoke to him of the Divine Word and prayed with him. He was in his 80th year; and had been a Scholar of the late Rev. Mr. Schwartz; he had regularly attended on my preaching at Church, as long as he was able; and, when he was unable to walk, he was, at his own request, carried to the Church for several months; and, when this became impracticable, he requested that a Seminarist might attend him every day to read to him.

I now sent word (Sept. 27, 1825) that I would visit him; and, if he wished, would bring the Seminarists and Readers with me, to have evening-prayer at his room. When I saw him, finding that he was very far gone, I said to him, "As you are so very weak, will it be convenient to you to have prayer?"—He replied, "Sir, I shall take it as the greatest favour." On my asking him, "How do you feel, my good Samuel, in your mind now? Have you an assurance of Divine Grace?"—he replied, "How wretched should I be if I had not! I am happy, Sir! happy, as a poor sinner, in Christ. Yes, I can lay hold on Him! Oh! I shall soon see Him—I shall be with Him!" As he said this, his countenance brightened, and a heavenly joy was visible: he attempted to say more, but his strength failed; and the words which he spoke we could not understand. After a while, asking him if he had still any thing to say that I might deliver to his Congregation, he replied—"Enter ye into the small gate." He expressed himself very thankful after prayer. I

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exhorted him to stay himself on Christ, who would surely be with him in the hour when every thing was forsaking him: "But a short time," I said, "and I trust, my good Samuel, we shall meet at the throne of the Lamb of God." And, indeed, I parted with him, having a sure hope that he has overcome through the Captain of our Salvation.

How much affection this Old Man bore to his former, revered Teacher, and how he remembered him, may appear from a dream which he had the night before; when he imagined that he saw Mr. Schwartz standing at his bedside, and saying to him, "Fear not, Samuel! the Lord Jesus is with you. He will not forsake you now, whom you have found gracious through so many years;" and, while he imagined Mr. Schwartz to be comforting him from Scripture, he awoke.

Two days afterward, on the 29th of September, he entered into the joy of his Lord, after having blessed his children. That this faithful servant of Christ was beloved even by Heathens was evinced by their attendance, the next day, at his funeral. I asked one of them, "For what purpose do you come?" His reply was—"Sir, the worthy Old Man has frequently prayed in my house when my children were sick, and spoken to us the true Word of God."

SANDAPPEN, SCHOOL-ASSISTANT.

An Old Servant of the Mission, Sandappen, School-Inspector's Assistant, being on duty in the country and staying with the Christians who had lately been baptised, was taken ill with dysentery. Finding that the disease was gaining upon him, and supposing that it would be his last, he wished much to die in his house and among his relatives; but,

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there being no means of transporting him, and he being so much reduced that he could not even stand, the Christians resolved to carry him to Tranquebar, above thirty-five miles distant—a noble resolution! which they fulfilled. On the way, being much exhausted, they tried to procure other means of conveyance; but this occasioning delay, before it could be effected they again took him up: when they arrived at Tranquebar, their love to their Teacher was manifest, the skin being worn off their shoulders by carrying the old man. Whoever has witnessed the indifference of the Natives toward their fellow-creatures, will admit that this was an exception to their common way of acting; but I am sure that there are other Native Christians who would do the same.

Having got Sandappen into the Fort, Dr. Rhude attended him at my request; there being still some hopes of his recovery, when I went to see him: finding him greatly reduced, I expressed my sorrow that he was so ill. He replied, "Sir, do not sorrow on my account; for I have a desire to be with the Lord, and to serve Him without sin. Here, in this world, my days have been many; but few have been the days in which I served my God: and, even then, I was afraid that I might stray from my gracious God again, and besought him, if He pleased, to take me to Himself—then only I am safe."—"But you do not know but it may please God to keep you longer on earth; and would you be discontented if He did so?" "I trust that, through His grace, I should not; but my desire is rather to depart and to be with Christ."—"Then as I am not certain whether I shall see you again on this side the grave, allow me to ask whether you have assurance of being prepared to meet your God." "Besides Christ my precious Saviour, I have nothing to rest my hopes upon: through Him, I hope to be able to meet my God."—"But has the grace of God been effectual to your salvation? If you have experienced His saving power and divine grace, then you may rely on His mercy." "Through His grace I have known myself to be a sinner, and through His mercy I have obtained pardon of my sins: it is this—His mercy—on which I rely, and my soul has rest!" Being very much exhausted by speaking, I asked him whether I should pray with

him, to which he gladly consented; calling in his family. When I was going, his Wife, with tears, placed before me her Children; and was going to ask me what she should do now: but he interrupted her, by saying, "Have I not told you, that you do not put your confidence in God? Will He not provide for you and them? Do not dishonour Him by unbelief: if you depart not from the Lord, He surely will not forsake you."

A few days afterward, Sandappen requested that a School-Boy might be permitted to read to him. He appeared to be much better, and there were some hopes of his recovery; but the good man could not restrain himself from speaking to all the Christians who visited him: some were exhorted, others comforted, and others reproved. Though he had been told to be careful not to speak much, he neglected this caution; and had a relapse in consequence, which put an end to his labours. Our Mission has lost, in him, a faithful servant. May I meet him in glory!

John Devasagayam, the School Inspector, gives the following additional particulars—

His good people, the Christians, had much trouble in bringing him and his family hither, during hard rain: this and his sickness obliged them to pass five days on the road: they shed many tears when they took leave of him, saying, "Alas! we have no Schoolmaster to come and teach us the Word of God." Not having much to do, as cultivators, during the rainy season, Mr. Bärenbrück has allowed them to come to Tranquebar for instruction.

On the 4th of November, Sandappen was very ill; and, at his request, Dr. Caemmerer administered to him the Holy Sacrament: he longed for it, and expressed to me his desire of it on the first day that I visited him. He was perfectly resigned to the will of God. In our various conversations with him, we found him fully relying on the merits of Jesus for the pardon of his sins and the salvation of his soul. We observed also, with much comfort, the Divine support which he enjoyed in his great pain, and in the prospect of death. On the 6th, in the morning, he breathed his last; and we feel assured that he died in the Lord, and entered into His glorious rest.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

SUCH Societies as could be arranged under appropriate heads are so arranged in the present List: such as could not, are placed at the end. This List is as perfect as our materials would allow: much pains have been taken to make it more perfect, but without success: if the Officers of any Society, which may come within the scope of our Work but is here omitted, will furnish us, before the month of December of each year, with a copy of the Balance Sheet of the most recent statement of accounts, the results shall always appear in this Annual List. In estimating the Income of the American Societies, the Dollar is taken at 4s. 2d.: in the former estimates it was taken at 4s. 6d. In two of the American Societies, considerably sums are here reckoned in the Income of the Year, which are to be permanently invested for particular purposes and the interest only expended: in the Education Society two-thirds of the sum here stated, and in the Sunday-School Society three-fourths, were of this nature. Government Grants, here included in the totals stated, were made to the Society for the Propagation of the Gospel amounting to 15,532*l.*, and to the Irish Education Society amounting to 30,613*l.* 16*s.* 10*d.*

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
ANTI-SLAVERY.										
African Institution	1826-7	-	-	-	-	-	-	827	10	6
Anti-Slavery	1826	2558	0	10	375	9	1	2933	9	11
Ladies' Negro-Children-Education ..	1826-7	-	-	-	-	-	-	483	5	6
Ladies' Negro-Slave-Relief	1826-7	-	-	-	-	-	-	867	0	8
Slave Conversion	1826	-	-	-	-	-	-	2909	5	8
BIBLE.										
American.	1826-7	6124	11	8	7367	18	4	13492	10	0
British and Foreign	1826-7	45488	15	6	34751	5	8	80240	1	2
Edinburgh	1826-7	2270	3	4	875	18	5	3146	1	9
Hibernian	1826-7	3985	15	11	1908	17	1	5894	13	0
Merchant-Seamen's ..	1826-7	361	8	1	218	13	9	580	1	10
Naval and Military	1826-7	3550	7	11	1819	0	0	5369	7	11
EDUCATION.										
American	1826-7	-	-	-	-	-	-	7988	19	2
American Sunday-School	1826-7	-	-	-	-	-	-	2886	17	6
British and Foreign School	1826-7	-	-	-	-	-	-	1879	9	8
Canada Education	1825-6	-	-	-	-	-	-	1162	7	0
Irish Education	1826-7	31410	9	1	4551	12	2	35962	1	3
Irish Sunday-School	1826-7	2276	2	3	302	19	3	2579	1	6
Ladies' Hibernian Female-School ..	1826-7	1851	19	7	83	0	1	1934	19	8
National	1826-7	-	-	-	-	-	-	2285	8	5
Newfoundland School	1826-7	-	-	-	-	-	-	2019	16	3
Sunday-School	1826-7	-	-	-	-	-	-	906	6	5
Sunday-School Union	1826-7	270	1	5	4425	14	0	4695	15	5
JEWS.										
American	1826 7	-	-	-	-	-	-	263	15	0
London	1826-7	-	-	-	-	-	-	14457	18	0
Philo-Judean	1826-7	-	-	-	-	-	-	251	18	10
MISSIONARY.										
American Board	1825-6	-	-	-	-	-	-	14042	1	8
American Baptist	1825-6	-	-	-	-	-	-	2284	15	10
American Methodist	1826-7	-	-	-	-	-	-	1419	3	4
Baptist	1826-7	-	-	-	-	-	-	12304	10	10
Baptist (General)	1826-7	-	-	-	-	-	-	1621	13	0
Church	1826-7	45734	6	8	215	15	0	45950	1	8
French Protestant	1826-7	-	-	-	-	-	-	958	7	9
Gospel Propagation	1826	-	-	-	-	-	-	25218	0	1
London	1826-7	-	-	-	-	-	-	34603	10	0
Scottish	1826-7	4383	14	8	71	6	8	4455	1	4
United Brethren	1825	-	-	-	-	-	-	10200	11	3
Wesleyan	1826	-	-	-	-	-	-	45382	17	2
TRACT AND BOOK.										
American Tract	1826-7	1785	0	0	4550	12	6	6335	12	3
Church-of-England Tract	1826-7	171	3	6	194	10	8	365	14	9
French and Spanish Translation	1826-7	-	-	-	-	-	-	538	4	1
French Protestant	1826-7	-	-	-	-	-	-	480	7	1

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
Irish Tract and Book	1826-7	1015	1	7	2331	8	5	3346	10	0
Prayer-Book and Homily	1826-7	1367	8	9	460	1	1	1827	9	10
Religious Tract	1826-7	2963	16	2	12038	4	3	15002	0	5
British and Irish Ladies	1825-6	-	-	-	-	-	-	1253	8	5
Christian Knowledge	1826-7	29305	8	11	36131	13	0	65439	0	11
Continental	1826-7	-	-	-	-	-	-	1876	6	11
Hibernian (London)	1826-7	7303	1	7	109	12	11	7412	14	6
Irish Society of Dublin	1825-6	-	-	-	-	-	-	1472	13	7
Irish Society of London	1826-7	-	-	-	-	-	-	760	7	6
Language Institution	1826-7	-	-	-	-	-	-	608	5	6
Port-of-London Seamen's	1826-7	-	-	-	-	-	-	895	3	4
Total...		£. 502,072			15			8		

United Kingdom.

JEWS' SOCIETY.

NINETEENTH REPORT.

WE must reserve the statements of the Report relative to the Continent for a future Number: the proceedings in the Mediterranean and India will appear in the next Survey.

Progress of the Society.

Your Committee feel themselves fully authorised to state, that the interest taken in the cause of your Society continues to increase: indeed, while they take for their Warrant the great command, *Preach the Gospel to every creature*, and for their Encouragement, the sure word of promise, *Lo, I am with you alway*, they cannot for one moment despair of being enabled to prosecute their work, with a cheering prospect of ultimate blessing to the Jewish Nation and of glory to the Redeemer: they are quite sure, that the more the simplicity of their object is understood, the more will it gain ground in the hearts and best affections of real Christians.

During the year, Six New Auxiliary Societies have been formed. The Contributions exhibit an increase of 1264l. 8s. 3d. above the preceding year. Your Committee desire to feel truly thankful for such a token of increasing interest in the Jewish Cause, as the state of your funds affords: for, although the actual increase of Annual Contributions is but small, it must be recollected, that the amount received from the distressed manufacturing districts necessarily fell short; and even that, in many places, no collections whatever could be made: this consideration will shew, that the Cause of the Jews must have excited a more extended interest throughout the kingdom.

Increase of Inquiry among British Jews.

Your Committee can testify, that a

spirit of inquiry is increasing among the Jewish People. Several individuals continue to give occasional attendance at the Episcopal Chapel, and are thereby brought under the sound of the Gospel: your Secretaries have received the visits of Jews, and have been requested to see others at their own dwellings; and, in a few instances, to visit them on a bed of sickness. The friends of your Society, in many parts of the kingdom, continue to have occasional intercourse with the Jews of their respective neighbourhoods; and copies of the Scriptures are gradually distributed among those who exhibit any signs of a desire for the Word of God. Mr. Wolff's conversations and discussions with his brethren, both in Scotland and England, have served, at all events, to rouse many of them to something like an inquiry on the subject of Christian Doctrine: but your Committee trust that this is not all; and they would call upon all the friends of Israel, to pray that this spirit of inquiry may lead to a deep conviction, and that conviction may end in sincere and consistent profession of the Gospel of Jesus Christ.

All these circumstances tend to shew, that the door of usefulness is opening more and more; and the only desire of your Committee is, to improve the opportunities afforded them, and they would leave the event to God.

Schools.

Of the general progress of the Schools in connexion with your Society, your Committee would speak in the language which was adopted in the preceding Report: they trust that the blessing of God rests on their endeavours to train up the Children of Jewish Parents in an early acquaintance with Gospel Truth; and that the Holy Spirit will tune their hearts to the praises of that Saviour, to whom they are taught to sing Hosannas with their tongues.

They cannot but allude to the death of a Jewish Girl, who was educated in your Institution; for which privilege there is reason to hope that she is now praising God in the regions of blessedness.

There are, at present, in the Schools, 41 boys and 49 girls: four boys and three girls have been admitted during the past year: one boy has been put out apprentice, and two girls have been placed as servants in Christian Families.

Publications.

Your Committee have issued as follows:—

Hebrew Old and New Testaments, 8vo. bound together, 95 — Hebrew Old Testaments, 426 — Hebrew New Testaments, 385 — Hebrew Prophets and Psalms, 254 — Hebrew Prophets, Psalms, and New Testaments, 75 — Hebrew Scriptures, 8vo. in parts, 6356 — Hebrew Scriptures, 12mo. in parts, 8550 — Hebrew Psalters, 32mo. 200 — German-Hebrew Prophets, 13; and, in parts, 4750 — Judæo-Polish New Testaments, 625; in parts, separately and combined, 8550; and Genesis, 2000 — English Tracts, 19,250; and Cards, from Acts, 960 — Hebrew Tracts, 10,125; and Cards, 610 — German-Hebrew Tracts, 985; and Cards, 35 — Polish-Hebrew Tracts, 210 — French Tracts, 270 — Quarterly Records, 100,000.

The new 12mo. edition of the Hebrew Scriptures, mentioned in the last Report, has been in progress during the year; and more than one-half has already been published, in parts: the Committee have reason to believe, that the whole of the Old Testament will be completed in the course of the summer. With respect to the New Testament, they have felt it their duty to ascertain whether any or what alterations in the present translation may be necessary, before they incur the expense of a new edition: after a long investigation of this difficult and yet most important subject, they have resolved to employ Dr. Neumann, of Breslaw, a learned Jewish Convert, in making a complete revision of the whole; which revision will be again submitted for the approval of eminent Hebrew Scholars in this country.

It was also stated in the last Report, that your Committee had undertaken a Work of very great importance to the Mission in Poland; namely, the publication of an edition of the Old-Testament Scriptures in the Judæo-Polish Dialect, from a translation by the Rev. A. M'Caul: this work is now going on, and appears likely to be of essential be-

nefit. The Committee thought it advisable to print the Book of Genesis first; and to send a large supply for circulation among the Jews in Poland, in order that they might give the more learned individuals of that nation an opportunity of detecting any errors which might occur in the translation, and likewise be enabled to ascertain how far it was intelligible and acceptable to ordinary Jewish Readers: the result has been such as fully to justify the undertaking; and the Committee are, therefore, proceeding without delay to the completion of the work.

Students and Missionaries.

The Seminary has been removed from the country: it is now established in the neighbourhood of the Society's Chapel, and is placed under the care of the Rev. Thomas Boys. Into the Seminary, after its removal, eight Students were received; and one, admitted to Holy Orders, was preparing to go forth as a Missionary. Three of them have left the Seminary; and of them the Committee say—

Mr. Hartmann has been appointed to the school which Mr. Wermelskirch has established at Posen; and Mr. Graf is gone to join the Missionary Labours of Mr. Stockfeld in the Netherlands. Mr. Jadownicky, a converted Jew, who was for some years connected with the American Society, was, as usual, admitted into the Seminary on probation for six months.... He has not been in connection with your Society long enough to enable your Committee to form that thorough estimate of his general character and qualifications, which would have justified them in sending him out in the character of your Missionary: Mr. Wolff, however, having particularly requested that Mr. Jadownicky might be allowed to accompany him on his Mission, your Committee consented to this arrangement, believing that it would be of material benefit to him, as he could continue to pursue his studies under Mr. Wolff's superintendence.

Nature of the Society's past and present Connection with Mr. Wolff.

Mr. Wolff, who had been at the charge of the Society, first at Stansted and subsequently at Cambridge, actuated by an ardent zeal for the conversion of his brethren according to the flesh,

applied to the Committee, in the spring of the year 1831, to be sent out to preach the Gospel to the Jews in the East, without stopping to pursue the course of study which the Committee had considered requisite, and had prescribed. Under those circumstances, the Committee did not think it right to authorise Mr. Wolff to proceed alone upon the important duties of a foreign mission; and, having no person, at the time, qualified to accompany him, they urged him to delay his departure, under a promise, that they would, at no very distant period, avail themselves of his services, adopt him as their agent, and send him forth in that character to Palestine. Such, however, was the ardour of Mr. Wolff, and his anxiety for the spiritual welfare of his brethren, that he would allow no consideration whatever to deter him from his purpose: the Committee, therefore, resigned him into the hands of some private friends; who, aided by the contributions of other individuals, enabled him to proceed upon his Mission to Palestine. Of his progress, indeed, during this Mission, your Committee were kept regularly informed. Some of the most gratifying and important intelligence connected with the objects of the Society, which has been inserted in the Jewish Expositor, as well as in the Annual Reports, has been derived from his Letters and Journals.

Your Committee felt that the objects of Mr. Wolff's Mission were so intimately in unison with the great designs of the Society, that they were fully justified in contributing largely, from time to time, to his support; and finally, in repaying to the friends before alluded to, the balance of such part of those expenses as were properly applicable to his Mission, when, with their concurrence, he was again taken into immediate and exclusive connection with your Society. He is now gone forth, as your Committee trust, under the Divine Blessing, to carry the glad tidings of eternal salvation, through a Crucified Saviour, to his lost brethren of the House of Israel.

Your Committee feel it also to be their duty to add a few words respecting the publication of the past Journals of Mr. Wolff, relating to his Missionary Labours, from the time of his first departure from England to his recent return.

The Committee are of opinion, and have contended, that, under the circum-

stances of the case and the nature of their connection with Mr. Wolff, the right of publishing those Journals belonged exclusively to your Society. This right, however, is not acknowledged by the parties above mentioned, to whom the Journals were originally addressed, and who now have the actual possession of them: the Committee, therefore, in order to discharge themselves from the responsibility, either direct or implied, of having given their sanction to the publication of any document not previously subjected to their inspection and revision, have had no alternative left to them, but to resolve, that they do not hold themselves responsible for the future publication of any part of the contents of these Journals.

The future correspondence of Mr. Wolff, on the subject of his Missionary Labours, will be addressed to your President or Secretaries, and his Journals will be the sole property of your Society.

Conclusion.

In concluding the Report of their transactions at home and abroad during the year now past, your Committee would again call upon you to offer up your sincere thanks to Almighty God, for the success with which He has continued to bless your labours, and for the encouraging prospects daily opening to the Missionaries of your Society. They can say, with truth, *The Lord hath done great things for us, whereof we are glad*: and they would always remember, that what *HAS BEEN* done, is the Lord's doing: it is not, it cannot be, the work of man: it is not the result of human speculation.

Your Committee are well aware that the record of your Missionary Exertions presents much that will tend to baffle presumptuous conjecture, to check the risings of vain glory, and to disappoint the designs of a carnal policy. Almost every line of the Missionary History serves to reiterate the necessary caution, *Cease ye from man!*...The Promise is the Lord's, and the Accomplishment is his also: but the Work is yours; and therefore the grand object of your Society is, to aim at a general diffusion of the knowledge of the Gospel among the dispersed of Israel and Judah—to seek them out of all places whither they have been scattered—and to preach to them Christ Crucified, as being to them *that are called, Jews as well as Greeks, Christ, the power of God, and the wisdom of God.*

It was a fact to which our Blessed Lord appealed as a confirmation of His Messiahship, that *the poor had the Gospel preached unto them*; and your Committee would regard it as no trifling testimony to the importance of your Society, when they can tell you, without fear of contradiction, that **THE POOR JEWS HAVE THE GOSPEL PREACHED UNTO THEM** through its means. The Word of Life has been widely distributed: a desire to read the Scriptures, especially of the Old Testament, has been excited among large bodies of Jews: many copies have been purchased by them, and many more have been gratuitously presented to inquirers. Your Committee are endeavouring to meet their wants, by the publication of the Scriptures in various languages and characters. Their children are, in many instances, enjoying the full benefit of a Christian Education; and, from their youth, are taught to know the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. In short, the Gospel has been preached to them by your Missionaries, in public and in private, in the Synagogues and in Christian Assemblies, in places of general concourse and in the seclusion of the closet: the message of mercy has been delivered to their Rabbies and learned men, as well as to the more ignorant and degraded classes of this people; to the superstitious Talmudist, as well as to the infidel scoffer: they have heard it in the intercourse of civilized life: it has followed them through the desert; and, in their wanderings through the world, it is held up as a light to guide their feet into the way of peace.

In having been made instrumental in bringing about these important results, your Committee find cause for the great-est thankfulness.

What may be the further designs of an All-wise God, they know not: they believe that at least a few will be brought into the fold of Christ, as an earnest and first fruits, (an ample recompence for all your exertions,) and for a continual witness to the truth of God; but, whether within any short period there will be a more general outpouring of the Holy Spirit upon the House of Israel than has been yet seen, (an event for which Christians ought daily to pray)—or whether the Gospel will continue to be preached to the nation at large for many years to

come, for a testimony unto them whether they will hear or whether they will forbear—your Committee presume not to determine. In either case, God will be honoured, and His righteous ways will be vindicated.

In the mean time, your Committee would appeal to you for more ample means, and an increased number of faithful and zealous Missionaries to enable them to redouble their efforts; and for the continuance of your fervent prayers to bring down a blessing from the God of Israel. This is no time for delay, or cold-hearted speculation. While Christians may be coolly deliberating on the expediency of supporting this Cause, thousands of the race of Israel may be perishing for lack of knowledge.

Whatever trials may intervene, your Committee do not doubt that ultimately the harvest will be great. God will remember Zion, and make her a blessing to all the ends of the earth. The world shall know that Jehovah formed this people for Himself, that they might shew forth His praise. He will say—*In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

EDINBURGH BIBLE SOCIETY.

EIGHTEENTH REPORT.

<i>Receipts of the Year.</i>		£.	s.	d.
Subscriptions and Donations...	494	12	11	
Congregational Collections...	49	7	9	
Collection at Annual Meeting...	32	1	7	
Societies which formerly remitted, 1488	2	3		
Societies now first remitting...	497	16	0	
Legacies.....	62	2	4	
Interest.....	46	0	0	
	2270	3	4	
Sale of Scriptures.....	875	18	5	
Total....	£.3146	1	9	

<i>Payments of the Year.</i>		£.	s.	d.
Grant for Gaelic Scriptures...	300	0	0	
Grant for Serampore Translations,	500	0	0	
Grants to Ireland.....	800	0	0	
Printing the Scriptures.....	1140	9	10	
Reports, Salaries, & Incidentals,	277	14	9	
Total....	£.3018	4	7	

South Africa.

Caffraria.

WESLEYAN MISSIONARY SOCIETY.]

Mr. Stephen Kay, who is stationed at Mount Coke, has been joined

(see p. 31) by Mr. Shrewsbury. From their communications we shall collect some account of the country where they are labouring, and of the state and habits of the people, with the opening prospects of good among them. Mr. Shrewsbury gives the following description of the

State and Government of this Country.

Caffreland is a large tract of country, bounded on the south by the Great Fish River, on the east by the ocean, and on the north by the tribes called Tambookies and Mambookies: it is about 250 miles in length, and perhaps nearly 200 in breadth. It is a land of hills and valleys, much better watered than most countries of Southern Africa: a great part might be rendered very productive by agriculture; but it is only occasionally that a traveller meets with cultivated land; chiefly the low grounds that lie along the sides of the rivers or of some stream of water. It is almost entirely pasture-land, and cattle are the riches of the Natives: they have no sheep, and but few goats: we have purchased a few sheep, and intend to encourage the Natives in an attention to their increase.

The chief support of the people is milk, which they never drink new; but, putting it into skin sacks, it is kept till it becomes curdled and sour, when it serves them for food and drink together: the taste of the sour milk is extremely unpleasant to a European. Occasionally a beast is slaughtered, and every man present in the kraal partakes of a part of it. There is a kind of rude hospitality toward one another invariably observed: a Caffre on a journey never takes any provision for the way: to whatever kraal he comes, or into whatever hut he enters, he sits down and eats and drinks of the sour milk as much as he pleases; and tarries a day or a week according to his pleasure, being considered the whole time as one of the family. The grain raised on their cultivated grounds consists principally of Indian Corn; and a small husky, but very productive grain, which is called Caffre Corn: this is very good when boiled, sweetened with a little sugar, and new milk poured over it. The land is cultivated by the women: the men look after the cattle, and hunt the elephant and game.

The mode of living and the civil government of the people are patriarchal. They are divided into tribes, and every tribe is sub-divided into families; much after the manner of the Jews, in the times of Moses and Joshua. They have inferior Captains, and superior Chiefs or Princes; and these latter have Counsellors, without whom nothing of importance can be adopted. There are three principal Chiefs in Caffreland—Gaika, Islambi, and Hintza: the last is considered as the greatest man of all: they do not interfere in one another's affairs, unless it be something of general moment; but much mutual jealousy exists between them, which has sometimes led to war. It is not probable, however, from the present aspect of affairs, that war will be speedily known again in Caffreland: never was there so much quiet and peace; so that, to use a Caffre mode of expression, "A man may travel in safety without his assagai."

Nothing is more extraordinary and unaccountable than that authority which the superior Chiefs, and the inferior also, maintain over their people. They have no external shadow of authority: the Chief's hut is not to be distinguished from the people's: he wears nothing but a kaross; usually however a tiger's skin, instead of the skin of an ox: he has no sceptre, no staff, no military attached to his person: when he holds a council, his throne is the ground, and branches of trees his canopy. The whole of the Caffre Tribes are warriors.

The Caffres are an acute and inquisitive people; and shew a peculiar tendency to scepticism; since they are much more ready at raising objections against Divine Truth, than disposed to receive it with a meek and lowly mind. Much care and wisdom are required in conveying instruction to the Caffre Tribes; or they will become mere smatterers in science, and a nation of infidels. While the evidences of the truth of Revelation are laid before them, so far as they can be made to understand them without a knowledge of history and nations, that they may have rational ground for faith in the inspiration of the Holy Scriptures, it will be of all things the most necessary and important point to be insisted on from the beginning, that it is indispensably necessary, in order to salvation, that they make the reasonings of their mind bow to the high and holy authority of the unerring Word of God.

Religion of the Caffres.

Mr. Shrewsbury adds, on this subject—

As to religion, the state of this people differs from that of all others whom I have known. They may be said to be without any religion, true or false. Idolatry is wholly unknown amongst them: there is no idol, nor any worshipper of idols or of demons throughout the whole country—no sacred groves, nor venerated rivers, nor consecrated stones. But they are without any knowledge of the Supreme Being, nor do they in any way worship Him. It is true, some of the people sing a Native Hymn to the praise of Utixo, or God; but this they have learned from an extraordinary man, named Links, who died a few years ago, and was considered by the Caffres as a prophet: he was, himself, either a Caffre or Hottentot; and, from living with the Dutch in the Colony, gathered some notions concerning God and Jesus Christ, which he propagated throughout this whole land: in particular, he contrived to compose a Native Hymn, which in the main contains sound divinity; and having himself set it to a plaintive and very affecting air, he sung and taught it to the people. Wherever we have travelled, we have found a knowledge of Links's hymn and tune has been preserved. Yet Links himself was a polygamist, and otherwise an immoral man: he seems to have been influenced by a sort of ambition, when he found that his superior knowledge gained him credit among his countrymen. Yet it is the opinion of our Brethren that this man was the means of scattering some rays of light in this land of darkness.

While free from idolatry, the Caffres are slaves to the most debasing fears and superstitions. They are not, as many other Heathens, demon-worshippers, or under any particular dread of the Prince of Darkness, but they are held in perpetual terror by a fear of witchcraft; believing, as they do most firmly, that individuals among themselves, of both sexes, are capable of exercising on their persons and families a secret evil influence, to which are to be ascribed all the ills which they meet with throughout life.

Cruelty of Caffre Superstitions.

Mr. Kay thus speaks of an assembly of the Natives, held for the discovery of some thieves, who had stolen part of his property:—

Dec. 1827.

They are calling in the aid of one of their most celebrated wizards. In reply to my remonstrances against such a proceeding, they urge, that the crime is one of extraordinary magnitude, and one which involves the interest of the whole tribe—that Islambi is determined to be avenged on his adversaries—and that such are their modes of finding them out and of executing justice. I entreated that no further search might be made; stating, that I would much rather never see the articles which had been stolen from me, than that they should take such steps on account of them. All, however, seemed to be of no avail. An assemblage took place, amounting to some hundreds of persons, of both sexes, with the Young Chief at their head. As it was fully expected that some one would be killed on the spot, I felt it to be a duty to be present, in order to prevent bloodshed if possible. The men were all armed, some with eight or ten assagais; which rendered the appearance of the body exceedingly formidable. After a few minutes' consultation, they commenced one of their heathenish ceremonies; at the conclusion of which the old warriors took their seats, and formed the court. A sorceress then came forth, preceded by several females, having on a black garment suspended from her shoulders, three large hairy tufts fixed on her head, and several spears in her right hand: her province was to point out the thieves, whom she pretended to have seen in a dream: when she had exhibited herself in a variety of disgusting gestures, she announced the names of two persons, one of whom was then in the circle: this done, a number of young men were ordered to seize him immediately; which they did in a most rude and unmerciful manner: while two or three held their spears over his head and breast, the others completely stripped him; not only of his kaross, but of every little ornament which he possessed. For the space of a few minutes the struggle was such as to excite fears in my own mind, that they were actually murdering him: I therefore stepped up to the Young Chief, and entreated him to interpose, and prevent their doing the man any personal injury: he at once acceded to my request. Nevertheless, the poor fellow was dragged forth, and arraigned at the feet of the Council, in a state of perfect nudity, kneeling on one knee: he seemed as if he laboured under a con-

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sciousness of his life being in danger every moment: a rope was fastened round his neck, and a party despatched to apprehend the person said to be his accomplice. It is customary, on ordinary occasions, immediately to bind the persons named by these agents of Satan, hand and foot; and endeavour to extort a confession of guilt, by repeated and severe floggings, laceration, and branding by the application of heated stones to the heart, breast, and inner parts of the thighs. When placed at the bar, he was allowed to ask the sorceress upon what ground she had preferred the charge against him: her assertions, however, were relied on as facts, by the deluded multitude; while all that the poor prisoner could say was deemed utter falsehood.

Such are some of the ways in which thousands are destroyed in South Africa. No less than six individuals were deliberately murdered a few months ago, because one of the wizards declared that their influence was the cause of the Chief's ill-health.

On another occasion Mr. Kay writes—

A day seldom passes without bringing something forth which presents additional proof of the necessity of the influence of the Gospel in this benighted country. One of the old Chiefs having experienced more than usual debility, in consequence of the numerous infirmities incident to age, it was deemed absolutely necessary that some one should suffer, in order to his recovery. Such conclusions immediately become a most powerful stimulus to acts of barbarity, especially when supported by any of the witches: hence no time was lost in assembling the elders of the tribe, in order to perform the ceremonies customary on such occasions. One of his own wives was then selected as the victim: no sooner was her name announced by the sorcerer, than she was instantly seized, laid prostrate on the ground, and made fast in such a way as not to be able to move either hand or foot: thus secured, she was immediately covered from head to foot, her face not excepted, with immense swarms of a large and very poisonous species of ant, her person having been first washed with some kind of liquid, designed to stimulate the venomous insects. This poor creature, after having been thus tormented almost to death, was then driven from her husband, and not allow-

ed even to name him as such any longer.

Two of Islambi's men were murdered a few days ago, amidst an assemblage of the people, which had been convened by one of the wizards. Such things are so frequently occurring as to render the consideration of them exceedingly affecting.

The Caffres do not, indeed, professedly, erect the bloody altars of Moloch; or, like the Hindoos, cast the living wife upon the funeral pile of her deceased husband that she also may become fuel for the flames: but many of their superstitious usages are equally inhuman, and indescribably cruel. A man and his wife were charged with having exercised some kind of evil influence on one of the subordinate Chiefs. The man immediately fled, knowing that his life was in danger: but his wife and property, consisting of a small herd of cattle, were secured. After the customary ceremonies had taken place, she was bound with thongs, and seated on a fire prepared for the purpose; and there held by a number of savage wretches until the flesh upon her legs, arms, and other parts of her body was burnt to such a degree as to leave the bones quite bare. In this melancholy situation she was left to expire, and become food for birds of the air or beasts of the forest. When we discovered her, she had neither house nor food, nor any help, excepting from a little daughter, who occasionally brought her a draught of water; and she had evidently lain in this situation for several days. Hence her wounds were full of vermin, which were making rapid progress toward the vital parts, on the side on which she had lain, from not having been able to turn herself. Her sufferings, therefore, soon terminated in death, from the idea of which she shrunk with terror to the very last. Thus, do thousands perish in Caffraria!

Encouraging Prospects among the Caffres.

Well may we hail any prospect of the progress of the Gospel among a people thus held in cruel bondage. From Mr. Kay's Journal, which furnishes good encouragement on this head, we shall collect various interesting particulars.

—I catechized the people this afternoon, relative to what had been said in the morning. Deza, an inferior Chief, answered, "The Lord is great; but it has gone in at one ear and out at the other: I do not distinctly recollect any thing of what you told us. This

shews how stupid we Caffres are!" On asking one of the young men if he remembered any of my words, he stated, that he heard me say, "Jesus stands ready to receive sinners;" and that "all must call upon His name for salvation." David (who, some years ago, lived a short time in the Colony, where he probably received this name) observed, in reply to one of my questions, "Yes: now we see that our whole nation is in the muddy hole; and that the great Word which you have brought, is come to drag us out." I was forcibly struck with this observation; as the figure used by this poor untutored African so remarkably accords with that of the Psalmist, when advertent to his former state, and expressing the goodness of God: *He brought me up, also, out of a horrible pit, out of the miry clay, &c.* A cousin of David's stated that his heart was gladdened while I was preaching; and he felt a strong desire to know who Christ was: how it came to pass that he experienced joy in hearing of Him, he could not tell; this gave me a pleasing opportunity of preaching to them Jesus. An aged female informed us, that she recollected my telling them to "cast aside their sins, give up their evil-doings, and Christ would take them into His family." "These words," said she, with much emphasis, "must not stop in our ears: they must have dwelling-place in our hearts!"

—It is truly astonishing to observe the influence which the Lord's Day and its duties have already produced on the minds of the people around us. No one now even moves his tongue for a present, which is the chief object of their clamour on all other days.

—Assembled the people, and preached to them in a Caffre hut: one female wept bitterly almost the whole time: I trust that the spirit of conviction is laying hold of their hearts. Surely the Lord will give me the souls of some of these poor Pagans for my hire. I will rejoice in hope.

—One of Islamb's great warriors, who resides not far from Mount Coke, sent three men to me, to say that he is nigh unto death, and entreats that I will go and pray with him ere he dies; or, says he, "What will become of my soul!" I immediately obeyed the call of this poor old Heathen with great pleasure. On my arrival at his dwelling, I found him extremely emaciated, and reduced almost to a skeleton. When I entered the hut, he lifted his languid eye, and held out his withered arm to shake hands and express his happiness in seeing me. I could scarcely refrain from shedding tears of joy, while he AGAIN stated the reason which had induced him to send for me—"I am nigh unto death: our Teacher must pray for me, or WHAT will become of my soul!" Verily, if ever I ardently desired the conversion of a soul in my life, I did in this case. After labouring to impress upon his mind the awfulness of his state, I endeavoured to shew him the freeness of that grace, which renders unspeakable happiness attainable, notwithstanding his present deplorable condition; his soul being in darkness, his body in pain, and the whole of his earthly comforts

amounting only to a little pulse made of Guinea-corn. The house was full of people, while I exhorted this dying Pagan to *behold the Lamb of God*: and I trust that the Word was not without effect. When I had prayed with him, and was about to take my leave, he earnestly thanked me for my visit.

—A messenger arrived, informing me of the death of the Old Man whom I visited the other day; and requesting to know what was to be done with his body. I immediately endeavoured to hire men, to go and dig a grave for him; as he must otherwise be dragged into the forest, according to custom, to be devoured of wolves. All were afraid to engage in this last office of humanity: two objected, saying, "We are too young to behold the corpse of an old and great warrior;" another said, "I have already fled from my dwelling that I might not hear the sound of the warrior's death: how then can I go and dig a hole to put his body in?" A fourth, on my asking him only to take the pick and spade to the place where the grave must be made, cast his eyes upon the ground and appeared ready to weep: "The deceased," said he, "has been to me as a father: I must go to the river, and there wash my body, that the tidings of his death may be carried away from me: but the place where he lies I dare not approach!" I at last, however, prevailed on one who bears the character of a wizard to carry the spade to the spot, promising soon to follow him myself. Various circumstances detained me longer than I intended; and before I started, a message arrived, requesting me to bring a little medicine along with me, as the old man was not quite dead! No sooner is a person convulsed than they immediately declare him to be dead, and, indeed, sometimes before convulsions make their appearance. I was exceedingly shocked with this intelligence; and had my horse saddled as quickly as possible, in order to get to the place without delay, taking with me some reviving cordials. But alas! ere I arrived the spirit was gone! and I only found a skeleton and three weeping widows. They had brought him out of his house, to die. When I inquired for him, they pointed to a small bush, under which he was stretched, and where he appeared to have lain all day! One of his sons, assisted by two or three men belonging to the same village, had managed to dig a grave; and we interred his remains with as much decency as circumstances would allow. All gazed as if astonished with the novelty of the custom; but acknowledged it to be far superior to that of throwing the bones of their kindred to wild beasts. Previously to committing the body to its dusty bed, I endeavoured to improve the occasion to a small but weeping audience. The poor widows, upon my asking them what they thought of their husband's removal, replied, with tears trickling down their sable cheeks, "We do not know where he is gone: but our Teacher must know, and must pray for us." I could scarcely refrain from weeping with them, as their case is truly pitiable: they must now go into the fields, and re-

main in banishment, almost destitute of food, for several days; and perhaps be compelled to spend the remainder of their life in a state of sin! Such, generally, is the widow's lot in this benighted country! Let none, therefore, hesitate to send forth the benign influence of Christianity, if it be only to meliorate **HER** condition.

—I have for some time been anxious to see the old Chief Islambi, in order to remind him of his promise, to come and reside in the vicinity of the Institution; as it becomes more and more evident that his residence near us would at once increase and settle the surrounding population. With the view, therefore, of again urging his removal, I left Mount Coke this morning (June 28, 1826), accompanied by Br. Shrewsbury. The young Chief Kye rode along with us, and is evidently anxious to see his father in our neighbourhood: and although there is reason to believe that his desire in this matter arises from political motives, yet he manifests considerable concern for the interest of the Station. We arrived at the Old Chief's residence before sun-set; and obtained a conference immediately, as several of his counsellors were then assembled for the discussion of other subjects. The Cattle Fold constitutes the Council Room; and, before we arose from our seats, the bellowing herd entered, to occupy our places during the night. An old shattered and uninhabited hut being swept and prepared for us, we committed ourselves to God, and lay down to rest; our saddles, as usual, forming our pillows... Islambi having ratified his promise, I feel exceedingly grateful to God, who has thus far prospered our journey; its object being now accomplished far beyond our expectations, which were not very sanguine, in consequence of the old man's illness having for some time back been represented as so severe as to render his removal altogether impracticable, the days of his sojourning upon earth being almost completed.

—All hands having been engaged in erecting a temporary Place of Worship, I commenced our Morning Service (Sunday, July 16, 1826) by reading the Ten Commandments in Caffre. The effect produced by hearing the Word of God in their own tongue was strikingly visible throughout the whole Congregation; and when I concluded with the Lord's Prayer, also in their own language, several were scarcely able to contain themselves. The pleasure which I experienced in my own mind was inexpressible, when I found that all understood the greater part of what I read.

—The present (July, 1826) is a most delightful and important crisis, as the Tribe is on the move toward our standard.

—Glory be to God! a poor Caffre came to me this morning, crying, "Oh my sins! my sins! the Word has cut my heart to pieces: what shall I do?" He has laboured under religious impressions for some weeks past, and is now constrained to water his couch with his tears. He informs me, that sleep departed from his eyes last night: ere the dawn of day, his cries and prayers, poured

forth among the trees, were heard by my Interpreter.

—I felt much encouraged during all the three Services of to-day (Sunday), in the belief that God is about to display His power among the people. Gaza broke out before the afternoon congregation (although one of the Chiefs and some of his counsellors were present), and declared, with much trembling, how the Lord had shewn him that he and his countrymen were all enveloped in darkness, and going headlong to misery. He came to me yesterday, entreating that I would give him some of my old clothes, or enable him to procure others; being now ashamed to go naked, as formerly.

—Gaza earnestly requested my Interpreter to ask me what he must do, as the Lord had placed his sins in battle array against him; and he fears that the sight will turn him mad, as he can neither eat nor sleep. He appeared to obtain much relief and comfort, when I told him that I believed this to be only a temptation from the enemy of his soul, and that Satan makes it his business to harass all who desert his service and turn unto God. He then very emphatically exclaimed, "But, oh my wicked heart! my wicked heart! It is so heavy, that it almost weighs me down." On my exhorting him to pray that God would give him a new heart, he cried out, "I will! I will!"

—Hupa says, he fears to go home, lest he should be decoyed into sin again. In speaking of his state, he observed that his *karoes* (garment) was intolerably heavy. He now discovers that they have all been living in gross darkness. I have admitted him as a candidate for baptism: my number amounts to three.

—The Young Chief sent one of his counsellors to request that I would lend him my horse for the purpose of accompanying an ox-race. I asked the messenger if he thought that that would be a proper exercise for their Teacher's horse to be engaged in: he appeared to be conscious of the force of this question; and, after pausing for a few seconds, replied by asking me what I thought of it; on my stating various reasons why I considered that it would be wrong, he very shrewdly observed, "Our Chief is asleep," alluding to his ignorance on these subjects, "or he would never have sent me on such an errand; but your words will awaken him!" I was much struck with the ingenuousness and good sense evinced in this remark.

—One of the Candidates for Baptism informed me, that, while bowed at the throne of grace last evening, his sins appeared to him in such a light, as to alarm him exceedingly; and he entreated that I would tell him what he must do with his ornaments, armlets, &c. (consisting of brass rings, quite as valuable in the eye of a Caffre as gold ornaments are in the estimation of our English Ladies,) as he could no longer bear the sight of them, "because they attract the eye, and make my wicked heart more vain!" I cannot but wish that some of our worthy people at home could have heard this weighty remark, from the lips of a poor half-awakened

African. His wife and friends live at a distance; respecting whom he observed, "When my soul's wrestle is over," when he has found peace and deliverance, "I will go and fetch them, that they also may enjoy what I am seeking." True religion will allow no man, of whatever colour or tongue, to "eat his morsel alone!"

—Observing that there were but few present at the School, I asked an intelligent and pious Native, why his countrymen were so backward in sending their children; when he gave me the following answer—"Because they hear that the Word of God exposes their bad deeds; and they fear lest their children, by obtaining a knowledge of it, should be able to reprove them for their wicked doings. That is the reason!" What a forcible application of our Lord's words, which are suitable to men of every country and colour, in whose heart sin reigns—they *love darkness rather than light, because their deeds are evil!*

—On Christmas Day, we assembled the Sunday Scholars in the afternoon, and made each of them a small present, with which they were highly delighted. Some of the people, as might naturally be expected, from their not fully comprehending our object, have manifested considerable aversion to the attendance of their children at school. It is a most pleasing fact, however, that this disposition on the part of the parent has, in several instances which have recently come to our knowledge, been completely overcome by the child's importunity and earnest wish to attend. Having a favourable opportunity after Morning Preaching, I explained to the parents, in the presence of their children, the grand object and benefits of Christian Instruction: all appeared to be much pleased, and acknowledged it to be a "great and good thing;" at the same time promising to facilitate the regular attendance of their children in future.

—I have witnessed a striking proof of the great change which Christian Principles have effected, in a Caffre, who was baptized some time ago by the Rev. Mr. Ross of the Glasgow Missionary Society. He had recently detected one of his countrymen in stealing three head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the Chief; who, without any ceremony, oft-times deprives the offender of his whole herd at once; and the offended is stimulated to injure him, to the very utmost of his power, by a hope of obtaining a share in his property, proportioned to the spoils. But how marked the difference in this case! Although urged by his friends, as well as by the flagrancy of the crime and the obstinacy of the criminal, to prosecute him to the utmost rigour of the law, he observed to me, in a truly Christian Spirit, "I have felt the Great Word; and, therefore, do not wish to see my enemy punished: he is a poor man, with a few cattle, and a large family; and if I bring him before his Chief, it will ruin him. I only wish him to give me my own; but he refuses to do this!"

—Amidst trials and perplexities, both

various and numerous, we are still encouraged and enabled to rejoice in our work. We ploughed and sowed; and our labour has not been in vain, nor has our seed been driven away by the winds: it hath pleased God to give unto us *both the early and the latter rain*, and graciously to bless the work of our hands: the fields and gardens belonging to our Mission Village now (March, 1827) present to view beautiful and abundant crops, almost ready for harvest: the trees, also, which we planted, are sending forth their shoots and branches. But the best of all is, that the buds of *trees of righteousness* already appear: several have been induced to settle near us, whose object, I believe, was at first merely that of begging a few beads, and availing themselves of the aid of our plough, in cultivating their grounds; but whose hearts are now preparing for the seed of truth. The surrounding population is still on the increase, and the adjoining tract of country is becoming more thickly studded with native hamlets; which, to the eye of a Missionary, whose great business is with souls, constitute the most beautiful parts of the landscape.

—You would feel an inexpressible interest could you but behold our Congregation on a Sabbath Morning. With the exception of about twelve or fourteen, all appear in their native costume. On entering the Chapel, they wrap their loose skin mantles closely round the body: as we have not yet got benches, all squat down on mats which are laid on the ground; the men on one side of the house, and the women on the other: on no account whatever will they sit together. All having assembled and become tranquil, we commence by singing a hymn in their own tongue, allowing the Congregation to repeat each line after me while giving out, in order the better to impress the words upon their memories: by this means the majority have become able to join with us in celebrating the praises of the Most High God. This delightful part of the Service is rendered ten-fold more so, by the sight of old men and children (with whom the aisle is crowded) striving to catch the sacred song: all eyes are upon our lips; and every one endeavours to imitate the movements of our mouths. Singing being ended, the people kneel down, with their faces upon the ground; in which position they remain during the time of prayer: this is concluded in the Form prescribed by our Lord, in which all present join, with an audible voice, repeating it after me, word for word, in the Caffre Tongue. Then they rise from their knees; and, having taken their seats again, I proceed by reading the Ten Commandments, in Caffre; and, at the conclusion of each, Mr. T. (the artisan) leads the Responses, followed by the whole Congregation: to hear an assembly of almost naked Pagans, whose ears the sound of Jehovah's Name has but just reached, crying with one voice, "Lord have mercy upon us, and incline our hearts to keep this law!" is much more affecting than it is possible to express. Having finished reading the Commandments, we again sing a hymn; after

which, I address them on some plain Scripture Truth, in illustrating which both perspicuity and simplicity are absolutely requisite. Another verse or two being sung, the Service is concluded with prayer, and all quietly retire.

—That *all who will live godly in Christ Jesus shall suffer persecution*, in Caffraria also, is already evident; for no sooner is it apparent that any one feels the power of the Word, than he immediately becomes the object of scorn and derision among his companions and friends; who at once combine against him, and delight in throwing obstacles in his way and diverting his attention from the things spoken by us. One of our most promising Candidates for Baptism was enticed away, on a visit to his relatives, several weeks ago; and I now begin to fear for him exceedingly, being informed that they are endeavouring to prevent his return: his foes are *they of his own household*. An opinion prevails, that religion is calculated to render the Caffre less manly; and hence, some of the Chiefs will tell us, that it is well enough for the old women and children, but too childish a thing for them to think about: nevertheless, scarcely any of them will refuse to attend preaching, if they happen to be in the village at the time; but, should they perceive any one affected during Divine Service, considerable uneasiness and alarm are portrayed in their very countenances immediately.

—Catechized the Congregation last evening respecting what they had heard on the Sabbath. The Chief was present. In concluding, I reminded them of the important truths which had been delivered to them during the period that we had lived among them; and informed them, that I was now called by that gracious Providence which first brought me to them, to bear the same Great Word to another people. All wept bitterly; inasmuch that no one was able to give me any answer for some time. I could not refrain from tears myself. My very heart is bound up in these poor souls; and my earnest prayer to God is, that He may pour his Spirit upon them, and save them every one.

Mediterranean.

CHURCH MISSIONARY SOCIETY.
Proceedings, Difficulties, and Prospects of the Missionaries in Egypt.

IN an account of these proceedings, at pp. 250—253, it was stated that Mr. Krusé and Mr. Lieder were at Cairo, and that it was Mr. Lieder's intention to visit Upper Egypt. He was prevented, however, from accomplishing this design by the illness of Mr. and Mrs. Krusé; and took, after their recovery, another course: he writes on this subject, from Cairo, on the 14th of May—

Just as I was on the point, in the month of February, of setting forth from Cairo for Upper Egypt, it pleased God to visit Br. Krusé and his Wife with a wearisome, painful, and dangerous intermittent fever; and, afterward, with rheumatism: our house was very damp: there were no windows in it, nor could we get any made; neither did it stand in a proper place in regard to our Mission. It was very difficult to find such a house as we wanted; but when we were quite discouraged in our endeavours, it pleased God to provide us with one by His gracious providence, for so we can truly say. I was glad when I had finished the burden of the removal, which lay upon my shoulders.

We reside now in the Ward of the Copts, near the Patriarchate, which we frequent; and live in the best place that we could wish. The health of Br. and Sr. Krusé is nearly restored.

I am now compelled to change my plan, because of the excessive heat which prevails: the thermometer stood on the 28th ult. at 95° Fah. or 28° Ream.; and yesterday, at three p.m., 104° Fah. or 32° Ream., in the shade. I intend now to visit, instead of Upper Egypt, the western part of this country. The best season for this journey is from November to April: but the chief motive for this change is your last Letter, together with the suggestion of the Committee about my being united to the Abyssinian Mission. This proposition was to me unexpected, and I am at present unable to give you a decisive answer; for I cannot consult my Brethren Gobat and Kugler, who are still travelling in the Holy Land. It is the more difficult to come to a determination on this point, from my being now so far advanced in preparation for my Missionary Career in Egypt, that I may soon become useful in these territories for making known the Gospel of our Lord. Though I do not yet know, therefore, whether I shall accompany my Brethren to Abyssinia, I have resolved to make the journey in the western part of Egypt first; which I count most necessary, because no Protestant Missionary has yet travelled over it with the Gospel. I intended to make this journey by land on camels, but the way through the desert is now full of robbers; perhaps the fugitives of the rebellion against the Pacha, which took place at the end of last month, and in consequence whereof 17 mutineers have

been executed by his order. I take, therefore, another course; going from hence to Bulack—take there a cangia—sail with it to Benisouef, which is done in three or four days—and, from thence, I have only with camels a day's journey to Medina, the old Arsinoë, capital of the Province of Faïoum.

Next Friday, the 17th of May, I think of quitting Caïro. At Medina I shall stay as long as it may seem necessary to obtain such information, as may be useful both to myself and to other Missionary Brethren who may hereafter visit this part of Egypt. I am favoured by the Patriarch with a Letter of Recommendation to the Coptic Bishop who resides at Medina, and to whose Bishopric the whole of Faïoum belongs. I intend to engage the Bishop himself, or any Priest whom he shall appoint, as an Arabic Teacher, in order to become better acquainted with them and to overcome their prejudices; shewing them that the only object of our Mission is to do them good—to communicate to them the Word of Life—and to improve, generally, their religious condition. During this stay at Medina I shall visit the villages which surround it; taking with me, at all times, some parts of Holy Writ and some Tracts. After quitting Medina, I think to visit the other villages of Faïoum; and to return from thence, through the Desert, by the way of the Pyramids of Dashour, to Caïro. I thought at first to cross the Desert to Nitriotis, which is called the Desert of St. Macarius; but all who know this part of Egypt advise me to return from Faïoum to Caïro; and, in order to visit Nitriotis, to proceed from hence to El Terani, from which place Nitriotis is a journey of only about six hours; for the Desert between Faïoum and Nitriotis is at all times dangerous, and the way through it is very seldom taken.

I carry with me a treasure of 20 Bibles, 40 Testaments, and a large number of Tracts. It does not seem advisable to take a greater quantity of the Scriptures; all my information respecting Faïoum being very discouraging; though I cannot wholly depend upon it, this part of Egypt being little known.

I have in my service a poor, but brave and trusty Copt; who, I hope, will be useful to me, in recommending me to the Christian Brethren of his Ecclesiastical Communion. May the

Lord bless this feeble commencement of my Evangelical Career, to the propagation of His Holy Word, to the salvation of many immortal souls, and to the glorifying of His Name!

From this Journey Mr. Lieder returned to Caïro on the 21st of June: his account of it has not yet been received. Mr. Jowett had given him some hints on his journey, in reply to which he writes on the 28th of June—

Your interesting Letter, with which you had the kindness to cheer me, I received on the 21st of June, the day on which I returned from my journey to the Faïoum. I was glad to hear that it has pleased the Lord, from whose fulness we receive, by grace, all that is necessary for our temporal and spiritual welfare, to keep you and dear Mrs. Jowett and your little and lovely band of children all well; for which I feel myself bound to praise the Lord. May it please Him to prolong the days of your life for many years; together with the lives of those with whom the gracious providence of God has connected you by so close and tender bonds of love! May the Sun of the Grace of our Lord shine over your house; and may the Lord bestow upon you a full measure of His Holy Spirit!

Your proposals in regard to my movements came too late, because of the long time in which your Letter was on the way: I could not, therefore, follow your opinion in regard to Siout; but shall, perhaps, hereafter, if it please God. I did not propose to stay at Girge, but at Kenè; of which town you have given, in your Researches, a very interesting and attractive account. St. Macarius I shall not visit this year: for I have no other hope than to find there, as you well remark, only a number of indolent, ignorant, bigoted Monks; who are, I know already by experience, the least inclined to converse with a stranger on religious subjects: they are of those who feel themselves, generally, *rich, increased with goods, and having need of nothing* (but perhaps money); and do not know that they are *wretched and miserable, and poor, and blind, and naked*. I should rejoice exceedingly to be able to give a better description of the spiritual leaders of the Copts, but I am unable. I turn always first to the Priests; for if they would become willing to promote a more

truly spiritual life among their people, it would lead to great things; but, as yet, I have not found the least entrance among them.

I returned sooner from the Faioum than I expected. The heat there is excessive; so that I had almost always, whenever I made a little excursion, a fit of fever: the thermometer varied there, during the months of May and June, from 95° and 100° to 105° and 110° Fahrenheit; but, in the months of July and August, it rises to 120°; and it blows there, almost every other day, a hot wind, which is full of a fine sand, by which even my watch has been spoiled. But, notwithstanding my short stay there, I hope I was enabled, by the grace of God, to do good. In a fortnight I hope to send you my Journal, by means of which you will see that the Lord was with me, and has blessed the work of my hands.

Mr. Krusé, in a Letter of the 23d of May from Cairo, addressed to Mr. Jowett, gives the following account of their proceedings in that city, and of the people among whom they live: his conversations with the Coptic Priests shew where the reform of that Church must begin: he writes—

You will now be anxious to hear what we are doing; but may easily conceive that not much has been done, on account of our long illness, beside the study of Arabic: I can now express, in that language, what is necessary. I have visited the Patriarch as often as I could, and the Priests in the Convent frequently; conversing with them without an Interpreter, except the first time when Mr. Ossmann introduced me to the Patriarch, who was always very friendly with me whenever I visited him: he desired me to procure him a Bible of a larger print, and also a Commentary on the New Testament.

A few days ago, two Priests visited me: one of them has given himself much trouble in getting a house for us. When looking at some houses, he saw Mr. Mueller, and asked me who he was, and whether he was married. Since that time he always inquires after him, and did so now: I told him that he was still in Jerusalem. He asked, "Will he marry again, when he returns?" I said, I did not know—"Is it allowed to a Priest to

marry a second time?" "Yes, he may if he wishes it."—The Priest shook his head, but said nothing. I asked, "Why do you not marry a second time?" "It was so from the beginning of Christianity."—"You think, then, that you thus live strictly according to the precepts of the Gospel?" "Yes, I think we do."—"Where is it written, that a Priest should not marry a second time?" "I do not know exactly where." "Nor do I know any passage to that effect in the Bible."—"Do your Bishops marry?" "Yes: and do you think this is against the Bible?" "Yes, it is." Then I shewed him the first and second verses of the Third Chapter of the Second Epistle to Timothy, which he read like a boy who has just left his spelling-book and begins to learn how to read. Having read this passage, he said, "In our Bible we read 'Priest,' and not 'Bishop.'"—"Which translation is true?" "I think Priest is the true translation."—"If we would find which translation is true, we must look at the original text; and do you know in what language the Epistle of Paul to Timothy was originally written?" "I think in Hebrew."—I took the Greek Testament, and shewed him the passage.

He found fault with the Arabic Bible printed in England, alleging that it wanted many Books, which he numbered carefully. I took my German Bible, and read to him all the names of the Apocryphal Books: these he gladly heard; and he named some more, of the New Testament, written, as he said, by Paul and Peter and other Apostles. I expressed my desire to see them; but he said, "They are very scarce, and I do not possess them: you must apply to the Patriarch, who possesses them all."

The Coptic Priests, being ignorant of the Churches in Europe, make very minute inquiries respecting them, as often as we come together: they think their Church the only true one, and ours heretical. I could fill many Letters with conversations and questions of this nature; but what I have sent is sufficient to shew that I experience the truth of what you have written in your *Researches*, page 118, "A Missionary in Egypt must in his patience possess his soul."

In a subsequent Letter, of the 2d of June, Mr. Krusé thus resumes the subject:—

After many useless questions, the

Priests inquired about the administration of the Lord's Supper—how, and how often, we administer it: and then told me that they administer it as often as they go to church; yea, even every day, if requisite; and that it was absolutely necessary for the Priests to receive it every Sunday at least. Not being sufficiently acquainted with Arabic to converse freely on this important subject, I only read to them two passages—Matt. v. 23, 24. and 1 Cor. xi. 16, but more especially from the 27th to the 30th verses; they listened; and were surprised at these two passages, as if they had never heard or read them: my Teacher explained to the others what I meant to say; and called me "Brother," which he has often done when conversing on religious subjects. My Priest, indeed, embraced every opportunity to ask me about the rite of Baptism, the use of the Cross, and Fasting: as, for instance, when he saw us drinking milk in our coffee on Wednesday, or when he heard that a fowl was killed in the kitchen during their fasting-time when they eat fish and no meat, he expressed much sorrow; and put questions on those points, to shew me that this was not right: but though I never disputed with him, yet I could not be silent and leave him ignorant; but, by the help of Him who has called me, I endeavoured to shew him, in love, *the truth as it is in Jesus*—so that, not my words merely, but the Holy Scriptures contradicted his scruples. To these Priests I gave a copy of the English Liturgy, in order that they might be better instructed in the rites of our Church. I presented the Patriarch also with a similar copy, which he gladly and thankfully received.

In reference to the circulation of Books and Tracts, at present, in Egypt, Mr. Krsúé states—

But very few are sold; and I intended to write to you last winter, but was prevented by illness, to know whether I could sell them at the following prices:—an Arabic Bible, 18 piastres—a Testament, 4—Gospels, one-and-a-half—Acts of the Apostles, one-and-a-half—Dairyman's Daughter, one—Prayer, half a piastre. For the small Tracts nobody will, at present, give any thing: some time ago, I sold the Epistles of St. Peter and St. John, William Kelly, Traveller and Yourself, &c. giving eight or ten copies for one piastre. The Italian

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Scriptures are not at all in demand: I cannot, indeed, sell any; of Greek Scriptures, very few. Please to give us the lowest price, under which we shall not sell Books and Tracts, unless in special cases: for so long as we are obliged to sell books by means of the Copt who was with you going up the Nile, there ought to be a fixed price; because if we sell them too cheap, he will, of course, in selling them again, take as much as he can get for his own profit. There was a box containing Bibles and Testaments, in the Consulate at Cairo, which Mr. Ossmann has sold to the same man: the number which I have sold is as follows—Bibles, 13; Testaments, 11; Gospels, 21; Acts, 5; besides Tracts: for which Books and Tracts I have received the sum of 25 dollars 8 piastres. The man who comes to me for books, says, "People complain of the print, that it is too small." If you would send me Psalms, which are very much wanted, I could sell many. We shall also soon want a new supply of Bibles and Spelling-Books in Arabic; for Mr. Lieder begins to move in different parts of Egypt, where he wants many. We have plenty of New Testaments, as I brought three cases with me from Alexandria: there were six in the Consulate at Alexandria, and Mr. Vedower desired me to take them all; but I brought only three.

To Mr. Schlieniz, at Malta, Mr. Krsúé gives the following description of the House which the Mission occupies in Cairo—

After we had looked about for two months for a house, we found that which we now inhabit. It stands in the Market Street, in the Coptic Quarter: its rent is 80 Spanish dollars: our first house was not far from the English Consulate; but was not so good as this, though its rent was 100 dollars. Our present house has two doors; one toward the Market Street, and the other toward another street. On the ground-floor, there is a court—a place for the asses—a mill, which we do not use—a fountain—and a room for trunks and other things, which is a sort of magazine: a story higher, there is a large and high room for our cook, and another for a female servant: a second story higher, there are two good rooms; and another large place, which is open northward—a beautiful bath, and place for

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water-mugs—all these in good order; higher still, is the terrace, or flat roof, which is convenient for drying clothes. We can look over all the houses, northward, into the fields; and, southward, as far as to Old Cairo. There are three habitable rooms, which I intended to arrange in this manner—one, as a Study; one, for sleeping; and the third, as a dwelling-room for Mrs. Krusé and our child; but I gave to Br. Lieder the room which I intended to make the Study: this I did from gratitude toward this dear friend, who has done more for us during our late illness than we could ever expect even from a brother: I never shall forget his kindness and brotherly love. I study in a corner of the above-mentioned sleeping-room: the rest of the room suffices for the purpose of conversing with people who visit me. The lower large room is divided into two; one of which we use for a sleeping, and the other as a dining-room.

Difficulties of the Mission in Egypt.

The difficulties which accompany attempts to promote real Christianity in such a country as Egypt will be seen from the following remarks by Mr. Krusé:—

In looking around me on the part of the Missionary Field in which we are placed, I find that much seed has been sown, but not yet sprung up; because it is covered with tares, for want of labourers. My mind has been occupied until now with thoughts on the question—"Which is the best way of doing good, and of being useful to those to whom we are sent?" But I have found it difficult to answer this question. Mr. Mueller and I thought of getting poor children to live altogether at our house, that we might educate and instruct them; but, at present, I see no way of accomplishing this plan. Another desire came into my mind—to receive a few boys, if I could get any, in order to give them an education for the Ministry; hoping, that, in this way, much good might be done; but I could not help thinking that I might, ere long, repent of this step; for if they should not discover real piety, they would use their talents and knowledge in getting their livelihood rather from worldly business, and neglect to propagate the true knowledge of the Gospel: the Priesthood here is in such a low state, that the greatest part are made Priests by

force. I had still another prospect of doing something: one of the Priests, the young man of whom I wrote in my last Letter, as having shewn much kindness in getting a house for us, desired me to teach him English; and I should gladly have embraced this opportunity, but hitherto he has not found time: they are, in general, so indolent, that they find no time for studying their own language, much less another. Worldly prosperity may be a stimulus to them; but, at present, a Coptic Priest feels no incitement to the study of another language.

While we are preparing for the great work which lies before us, we cannot be better employed than in disseminating the Scriptures, and in promoting the knowledge of true Christianity by embracing every opportunity for conversation: such opportunities are, however, scarce; for, though married, it is difficult in this country to become familiar with the people, especially with the Copts. I need not tell you that the doors of the houses are shut; and, in visiting some Copts, whom I have before visited, I am often obliged to go three or four times, because the master not being at home, the door is not opened to me: and when he is at home, I am always received by him in the court below. Even the Priests, whom we receive into our house like brethren, never, in return, shewed me one of their rooms; but, even in winter, I am obliged to sit with them below in the court, from which sitting in a damp and cold place I have often had a return of fever. We must, however, not be discouraged: though their houses are shut and their hearts ten times more firmly closed, yet the Lord can, and will, I trust, open a door for us, where, perhaps, we do not expect it, or little think of it. His Word is still the same Word, like unto fire, as He himself declares; and like a hammer, that breaketh the rock in pieces.

This statement of the difficulty of intercourse with the Copts, Mr. Krusé is aware does not realize the expectations expressed by Mr. Gobat, and quoted at p. 46 of the last Survey: but they found this to be the result of further acquaintance with that people. On the difficulty of gaining access to the females in Egypt, he thus speaks, in a Letter to Mr. Jowett—

You wish to have a description of the females and children here: but it is difficult, for the present, to obtain the confidence of the females: they even shun our house. The owner of the house, who is a female, came several times to Mrs. Krusé; but only when business called her. Br. Lieder's servant brought his brother's wife to do some sewing; but she came only once, and then sent her boy and a little girl to see whether Mrs. Krusé had something for her to do: and when Br. Lieder's servant, the uncle of that boy, once offered him a Tract, the boy refused it; and it seemed to us that he was instructed not to accept of any thing.

On the character of their neighbours Mr. Krusé adds—

Our neighbours are very quarrelsome: there scarcely passes a day when we do not hear of strife and contentions: this circumstance, also, makes it very difficult to find access to them. The Christians are deeper sunk than the Mahomedans, and are our friends only so far as they see it their interest to be so: this I have experienced with trading and labouring people: they will flatter and kiss the hands; but, at the same time, will beg and deceive beyond conception. Had I not been supported by the English Janissary, I should have been obliged to pay, for many things, three times as much as we do. *There is no fear of God before their eyes!*

Prospects with respect to Abyssinia.

Mr. Lieder writes from Cairo, in the latter part of June—

About a fortnight ago, Mr. Coffin, of whom you have before heard, arrived from Abyssinia. He has resided there fifteen years, and has a wife and children in that country. He still wears his Abyssinian dress, which consists of a shirt, a pair of drawers, and a large white cloth which they wind about the whole body; and on his head he wears a kind of turban, almost like those of the Mahomedans. I do not know whether he intends to return to Abyssinia; but as he seems a simple-hearted man, and a Christian in name, I should like that the Brethren Kuger and Gobat might soon return from Palestine to profit by the experience of this man.

Mr. Coffin was accompanied by two German Gentlemen, who were sent to Abyssinia by a German Society of Natural Science: they left Cairo a year

ago, to travel thither by the way of Suez, Jidda, and Massowah: they reached Massowah in safety; but were not able to proceed further, for there the Turks demanded from them so enormous a sum for permission to enter Abyssinia, that they were obliged to return to Egypt, not being able to satisfy the demand. You will, however, not be afraid, I hope, in regard to our Brethren; for if it is the will of God that they shall go to Abyssinia with the Word of Life, no Turk will be able to hinder them in their apostolical career. He, who said to that Idolater in a dream, *Take heed that thou speak not to Jacob good or bad*, has a thousand ways of carrying our Brethren safe through the midst of their enemies: and may also now say to the Turks, in dreams, or by the language of His dealings, "Take heed that thou do not hinder My servants."

Mr. Coffin is mentioned, in a Letter from Mr. Salt to Mr. Jowett, at pp. 352—354 of our Volume for 1817: an account of him may be found in Mr. Salt's Travels in Abyssinia.

Some Account of Girgis and the Abyssinians.

Some interesting particulars respecting this Young Abyssinian were given at pp. 250—252 and 330. He accompanied the Society's Missionaries to Syria; and arrived with them at Beyrout, in February. The Rev. Eli Smith, American Missionary, who also proceeded with them, speaks very highly of Girgis: he writes from Beyrout—

If this man is a fair representative of his nation, our Brethren's lot is cast among a most interesting people: for frankness of heart, and strength of attachment, he excels even the idea which I had formed of a simple-hearted Abyssinian.

His attachment to the Bible is very strong; and he is highly gratified to obtain any part of it in a language which he can understand: it was very pleasing to hear him, when confined to his bed by sickness, call for his Gospels; and to see how diligent he was then, and at all other times, in reading them. Indeed, while with us, he has spent a great part of his time in perusing the

Word of God; and so familiar has he become with it, that, when any religious remark is made to him, he is very frequently ready with some parable, or some saying of our Saviour, to confirm it. It is pleasing to learn from him, that the Amharic Gospels, as printed by the British and Foreign Bible Society, are perfectly in the dialect of his country: he finds not a word that he does not understand.

In his willingness to be taught and readiness to believe, he has often reminded me of the Kthiopian Eunuch. Whenever he is pleading for any of the errors of his Church, which, however, he very rarely does, an appeal to the Word of God always satisfies him, and closes the argument.

When asked one day by a friend, who had become much interested in him, whether all his countrymen were good like him, he replied, with much simplicity, "Am I good? I am not good. Christ is good! I am wicked!"—a confession of personal unworthiness, almost never heard in these countries, but one which he has often made of his own accord; and his frequent declarations respecting the excellence of the Saviour are such as are rarely heard, except from those whose hearts are touched with His love.

One evening, since he has been in Beyrout, we made him acquainted with the case of Asaad Shidiak. He knows but little of Arabic; and, at first, did not understand us: he would have it that the man was punished for not reading the Bible; but, when he did understand, it was very affecting to see how strongly he felt: he could use but few words, but every feature spoke his feelings more eloquently than language could do: he seemed to lose all command of himself; and flew from one to another of us, as we were standing about the room, labouring to express his abhorrence of such an unheard-of persecution. "What," said he, "for whom was the Bible written? Was it not written for all men? And is a man to be persecuted for loving and reading it? Such a thing I never heard of in my life before. Is it in this country that such things are done? I will go back to my country to-morrow: there all may read the Bible: WE MUST ALL PRAY FOR THAT POOR MAN!"

He is much pleased with our frequent meetings for prayer and for reading the

Scriptures. We deeply regret that he is so little acquainted with Arabic as not to be profited by them, and as to prevent our becoming fully acquainted with the state of his heart. Our Brethren here say, that he seems to be such a man as they have in vain sought for in all this country—one who fears God, and is ready at once to receive His Word with gratitude and joy. In attachment to the Word of God and reverence for it, I believe he is like many of his countrymen—strange as this may seem, considering that they as yet have it only in a language which they do not understand, and of course are in great darkness respecting it. With this advantage, the Missionary may, if God smile upon his labours, easily undermine the various errors into which this, in common with all its Sister Churches in the East, has fallen. They are represented as being fond of learning, and conceiving strong attachment to those who will teach them: indeed strong affection and honest fidelity are the well-known characteristics of the Nation; at least well enough known to bear their regular premium in all the Slave Markets in the East—those horrid places, where human qualities are placed on a level with those of brutes, by being estimated in dollars and cents!

At present, according to Girgis, about half the people of Abyssinia can read; although they have as yet no books except in Ethiopic, which to them is a dead language. He represents his countrymen as depraved and ignorant: it is well known, that polygamy is very generally practised among them: the King himself almost equals his pretended ancestor, King Solomon, in the number of his wives: the Church, however, acknowledges but one as a lawful wife. In their reverence for the Virgin, in the number of their saints, and in the strictness of their fasts, they exceed even the Romish Church. Girgis pays no regard to the fasts, and the name of the Virgin he had hardly mentioned: once, indeed, he contended strenuously for her perpetual virginity; but when shewed that the Bible left it doubtful, he allowed that it was a matter of no consequence.

It is a fact of considerable importance, that the intrigues of the Jesuits are not remembered to excite any jealousies unfavourable to our Brethren: at least, Girgis, although he knows that such men were once in his country, seems not to

be acquainted with any of their iniquitous manoeuvres : he was not, indeed, aware, that such a person as the Pope existed.

Mr. Gobat remarks on Girgis—

Our poor Abyssinian is often in much distress of mind : he sees errors in the Church of Abyssinia, but he does not yet see them all : he fears wholly to abandon those which he sees, or rather he fears to deceive himself : but he continues to read the Gospel, and says that this is all which he needs in this world : he acknowledges, too, that our Religion is better than that of Abyssinia. I trust that the Lord will make him indeed a Child of God ; and, if it shall so please Him, an instrument of Salvation to his countrymen. It was by his counsel that the Abyssinians were brought to ask from the Armenian Church for a Bishop to preside over them—who shall say that they will not by his counsel be led to demand Missionaries of the Gospel !

Proceedings of Rev. J. Hartley at Smyrna.

No intelligence has reached the Society from its Missionaries at Smyrna since the Battle of the 20th of October, between the Allied Fleets of England, France and Russia and that of Turkey, in the Harbour of Navarino. The consequences of that decisive victory, as they may respect Missionary Operations in the Mediterranean, will, probably, soon be manifest. We subjoin the last Letter received from Mr. Hartley, dated the 2d of September—

When I last wrote to you, I was on the point of departing from Constantinople. I travelled by land from that city, and arrived in Smyrna on the 23d of June, after a journey of four days. My occupations here have been interesting, though not precisely of the kind which I anticipated. Circumstances have hitherto prevented Mr. Arundell from taking the journey which he had projected : I have of course not been called to minister to the English Inhabitants, as I had been requested to do ; but, instead of that employment, I have been called to a duty more strictly missionary : this has been public preaching every Sunday in Modern Greek. I undertook this service, in consequence of the absence of M. Favez, the Dutch Chaplain ; and, by officiating to the Dutch Inhabitants in Modern Greek, I have also enjoyed an opportunity of preaching the truth to such

members of the Greek Church as chose to attend. I cannot boast of large congregations ; but I had the pleasure of observing a considerable impression effected on many of my hearers. What is perhaps of most importance, a door of usefulness appears by this means to have been opened, of which I shall be able frequently to avail myself. May it please God to open the understandings and the hearts of all those who are by this means brought under the sound of the Gospel !

I have found opportunities of visiting families from house to house, to a considerable extent ; and have given regular religious instruction to some of the younger individuals of the Dutch Congregation. Among the Greeks, I have had the satisfaction to find that many of those who had their attention directed to the Scriptures by Mr. King and myself, during my former visit, have continued to study them.

The conduct and character of one Young Greek may be brought forward as a proof that truth does not fail of producing some effect in Smyrna. I had been in the habit of reading the New Testament and of praying with this Young Man, during my former visit ; and was glad to find, upon my return, that he had remained steadfast to what he had learned and heard. Having had his mind awakened to the pursuit of truth, he has read with great diligence the books with which I have furnished him ; and, by the Divine Blessing, he has been saved by this means from infidelity on one hand and superstition on the other. Not long ago, he came to inform me, that he was going to take the communion in the Greek Church. "What," said I, "can you reconcile it with your conscience, to partake of that sacrament, when you know that its celebration is coupled with the most gross idolatry, and when you are totally at variance with the ideas which are entertained in the Oriental Church on that subject ?" "I have spoken my mind freely to the Priest," he replied : "In compliance with our Lord's injunction, *Do this in remembrance of me*, I go to partake of the symbols of His body and blood. I told the Priest, most positively, that I did not believe it right to worship pictures or to pray to saints ; and therefore, after such a declaration, I conceive that I have nothing to do with any such performances : the Priest did by no means, in conse-

quence, refuse to administer the elements to me; but made use of expressions, which shewed that my conversation had produced considerable impression upon him." It was with these views that this Young Greek partook of the Sacrament; and I was far from feeling at liberty to condemn his conduct.

I give the following extract from my Journal, in order that you may have further light on the state of things at Smyrna:—

July 12, 1827.—A Young Greek called on me with a singular request. This was no other than to marry another Young Greek to one of his sisters. Though I am well acquainted with the parties, and have reason to hope that they are both in some degree acquainted with the truth, I did not feel myself at liberty to perform the marriage ceremony. I had the less difficulty in declining the proposal, as they did not assign religious motives as a cause of their request; but alleged, that it would be impossible to obtain a Greek Priest to marry them, without paying an enormous sum: the Young Man assured me, that a hundred dollars would be demanded. I am a frequent visitant at the house of the intended bride: she and her Sister are both widows. The Sister sometimes gives me reason to hope, that she is not far from the kingdom of God: she reads the Scriptures and the Malta Publications with much diligence, and has been particularly affected by the Dairyman's Daughter: the solicitude which she shews for the spiritual interests of her Mother and an absent Sister are highly pleasing: she has written to them both on this subject, and has the delight to find that her Mother, who is at Trieste, has received her advice in a very excellent manner, and reads the New Testament and other books which she sent her with attention: from her Sister, who is at Paris, she has not heard; but she expresses great fears for her, as she is married to a man who disbelieves the Divine Authority of the Christian Religion.

It has been my lot here, as in most other places, to have much discussion with Infidels. This is a very painful duty, and, I am sorry to say, apparently very unproductive. I have prevailed, however, on one or two individuals to give some greater degree of attention to the Evidences of Christianity than formerly; and it appears to me, that even where an individual is not brought

to see and acknowledge his errors, yet good is sometimes done, by lowering his confident tone, and by shewing him that much more can be advanced in favour of Christianity than he was before aware of.

We have had an excessively hot summer, the thermometer having been, in several situations, upward of 100° of Fahrenheit: I preached one Sunday when it was 98° in our garden. Thank God, my health has stood it pretty well: I feel it, however, desirable to have a change of air for a short time; and therefore meditate a visit to some of the Islands of the Archipelago, as well as to Napoli di Romania: there is much to be done there, in the way of circulating the Scriptures and other books. Unless I should find some unexpected call, I shall probably return and spend the winter here at Smyrna.

What will be the result of the political tempest, which at present threatens the East, we know not. Our comfort is, *the Lord reigneth!* I doubt not, you will often think of us and pray for us. I often ask, *Who is sufficient for these things?* but I also encourage the hope, that God will enable me, in some small measure, to aid the advance of His kingdom.

Siberia.

SELINGINSK.

LONDON MISSIONARY SOCIETY.

THE Directors, in the last Report, thus speak of this Mission—

There are few parts of the world, perhaps none, in which the Society has Stations, where more formidable impediments are to be overcome by Missionary Labours, than those which, independently of the moral causes which operate everywhere, exist among the Buriats: these arise, principally, from their Want of Education, their deeply-rooted Superstitions, and the influence of their Priests. Mr. Swan, in a Letter to the Directors, has remarks on this subject, which are not only adapted to make a powerful impression as to the nature of some of the difficulties with which the Missionaries at this Station have to contend, but are also of intrinsic value, as viewed in reference to other Missions similarly circumstanced, and also as they are calculated to excite, in a peculiar manner, the sympathies of Christians, and to prompt their prayers in behalf of such

Missionaries as labour from year to year amidst circumstances of a like discouraging nature.

We shall give nearly the whole of the Letter so justly commended by the Directors.

General Retrospect of the Mission.

It is now nearly nine years since the first Missionaries to Siberia arrived at Irkutsk, and upward of seven years since the site of the Mission was removed to Selinginsk. In the review of this period, many reflections force themselves on our minds. We would not dwell on our trials and privations; for we are taught to count upon them as inseparable from the life to which we have devoted ourselves: nor would we speak of personal and family afflictions; for these are the needful and wise discipline of our Heavenly Father; and, keenly as they have been felt by some of us, the records of other Missions shew that we have been far less afflicted than some of our Brethren: nor would we say much of our labours; for the best of them have been mingled with sin and imperfection. The measure of entrance, which we have obtained among the people, demands our most fervent gratitude; and our being permitted still to continue our labours, we consider matter of especial thankfulness. As to the actual measure of success that has attended our efforts, it is difficult to speak. It is easy to rate success too high, and we may err also in estimating it too low. The work of a Missionary is prospective: it is compared to sowing; and the result can only be known when the harvest is gathered in.

Exclusive Claims of the Gospel to be enforced on the Heathen.

A Heathen People are kept in a state of mental dormancy: the prescribed ceremonies addressed to the senses, and the absurd ridiculous notions connected with these ceremonies, fill the imagination; but repress all intellectual exertion, at least so far as regards matters of faith. To think and reason on such subjects is deemed a heinous sin, and an infallible mark of a bad irreligious heart: the object of those whose interest it is to support an idolatrous system, is TO REPRESS INQUIRY. This points out the method to be taken, in order to benefit a people so circumstanced: means should be taken to excite them to inquiry: they should be taught to THINK, and to consider this as their undoubted privilege. Their

eyes will then begin to open on the deceitful maxims of their own Priesthood: they will then be led to examine the foundations of their belief, and the true nature of their religious observances.

In such a scene of labour, the direct communication of the Gospel must ever be accompanied with the declaration of its EXCLUSIVE CLAIMS to be BELIEVED and OBEYED, as the Only True Doctrine of Salvation to a World of Sinners. Many Heathens, and none more than the Priests themselves, are ready to admit that the Religion of the Bible may be very good for those who already profess it; while they maintain that their own books and manner of worship are equally good for THEMSELVES. A great point is gained, when the people see the fallacy of this argument; for they must then admit the necessity of inquiring in earnest, *What is Truth?* and, however unwilling to submit to the holy and humbling doctrine of the Cross of Christ, they cannot but have serious doubts and misgivings as to their own Idolatry.

It would be easy to illustrate these remarks, by detailing particulars of conversations with the Heathen People to whom we are sent; but perhaps it is of more importance, to keep in view and wait for the ultimate effect of our ministrations among them, in turning them from their dumb idols to the Living God. Favourable impressions, convictions, and promising appearances in individuals, amount to nothing, if they do not issue in saving conversion; and we have seen enough to make us cautious in concluding this to be the case in regard to any, till time has sufficiently proved them.

I conceive, therefore, that, although from year to year we have little to tell you of present success, neither the Society nor ourselves should conclude that we are spending our strength for nought and in vain. The Word of God shall not return void: but the seed must be sown, and remain in the ground for a season, before even the blade appear. *In due season we shall reap, if we faint not.*

Importance of Christian Schools in this Mission.

We had not been here long before we saw the peculiar importance of adopting some plans for the promotion of General Education among the people, in connection with the preaching of the Gospel and the translation of the Scriptures; and every succeeding year has deepened

the conviction, that the ~~young~~ demand our especial attention. When we speak of the Education of the Young, it must be understood that this includes, not merely instruction in the arts of reading, writing, &c. but the inculcation of Christian Principles, both by the use of Christian School-books and the direct instruction communicated by the Teacher; so that it is, strictly speaking, a CHRISTIAN EDUCATION. Some friends, not perhaps properly adventing to this, appear to me to undervalue schools, as a leading object of the attention of the Missionary: but, even were nothing more done than teaching the Youth of a Heathen Nation to read by means of Native Teachers, surely this, when the Scriptures are ready for circulation among them, is no small matter. Ignorance is emphatically the mother of THEIR devotion; and, in many cases, ignorance of their own, as well as of other religions: and, accordingly, the Lamas, in these parts, as if they were sensible of this, while they themselves must learn to read, in order to utter the words of their voluminous "Noms" [Books containing their Theology, Morals, Metaphysics], keep the meaning of them concealed under the veil of an unknown tongue.

Our various communications have shewn what difficulties we have met with in our attempts to establish Schools among the Buriats, and in how small a degree our wishes are yet realized. Three or four years ago, we endeavoured, without success, to engage the Chiefs of the people to aid with their influence, in the formation of Native Schools over the whole extent of the country: we contemplated being able, eventually, to take a general superintendence of such Schools; and, at length, to furnish able Teachers of Buriat Youth from a Seminary to be attached to the Mission. This Seminary we were enabled to commence, and it is still continued; and, though not carried to the extent which we desire, we have no reason to be discouraged, either as to the attainments or character of the pupils who have been trained in it: indeed, we consider it as matter of special gratitude, that we have been permitted to do what has been done.

Discouragements of the Mission.

Our attempts to instruct the people, both by preaching and conversation, are still continued; but with no very flatter-

ing appearances. A spirit of deep slumber has fallen on the whole people. Most who attend our stated ministrations, from Sabbath to Sabbath, hear the most important truths of the Gospel, and the exposure of the evils of their own faith, with perfect apathy. There is scarcely an individual of our Buriat Congregations, who is not, in some way, dependent upon the Mission for assistance or support; and they are induced to attend our Services, rather from the fear of displeasing us and losing the benefit which they derive from their connection with us, than from any interest which they take in what they hear. Our young people, however, in addition to this public instruction, are regularly catechized on the subject for the day: and thus, whatever be their present state of feeling as to the truths of the Gospel, they acquire a knowledge of them; and it is our daily prayer that this knowledge may be sanctified to them—that they may be taught of God, and made wise unto salvation, through faith which is in Christ Jesus.

Most of the Lamas now decline, as much as possible, all discussion: they are, generally speaking, unwilling to hear us, when we would make known to them the Way of Salvation, and even avoid speaking in favour of their own tenets. Some, indeed, either less cunning or more confident in the supposed goodness of their cause, will still attempt to defend it; but they evidently shew that they are neither willing to be convinced of their errors, nor to forsake them even should they be convinced: one of them, the chief Lama of a temple, lately closed a discussion with me to this effect—

I am an old man: my system of faith I have held too long to change it now: it is, therefore, in vain for you to argue with me; for I will die as I have lived—a disciple of Shigimuni.

Of this Shigimuni it is said that he was

—a celebrated ancient prince, who introduced a reformed system of Buddhism into Thibet and other countries of the East, and who is worshipped under that name by the Mongolians—under the name of Xaka, by the Thibetans—and, in China, under that of Fo or Füh. He is considered the father of the Lamaite Religion.

Duty of Perseverance under Discouragements.

Thus far I had written, when the

Letter of the Directors, dated 6th of November last, reached us: and it was encouraging to us all to find that they are so disposed to strengthen our hands in the work, by all prudent and necessary means; and seem so fully aware of the eventual importance of this Mission to the regions surrounding us on every hand. This was the more especially gratifying, because the remarks which I had just penned were dictated, partly, by an apprehension that hindrances and discouragements, from year to year, might lead the Directors to think, as some others have done, that to maintain a Mission in such circumstances is not expedient; particularly when so many other fields, promising early and abundantly to reward the labourers, and seeming to invite cultivation, are but partially, very partially, occupied. But if we are willing to continue in what may be considered as an unpromising sphere for Missionary Exertion, while our more highly-favoured Brethren are occupying scenes of greater apparent interest and more immediate success, we think that the friends of Missions should not, and we are persuaded they will not, withhold their best wishes and prayers—commending us to the care, and guidance, and blessing of the great Lord of the Harvest. It would be more accordant with our natural desires, to have every hindrance removed and every facility granted, that we might plan and execute all that is in our heart; but, if we cannot do what we would, God will be honoured if we do what we can. May His grace so enable us!

Who best
Bear His mild yoke, they serve Him best:

His state
Is kingly: thousands at His bidding speed,
And post o'er land and ocean, without rest:
They also serve, who only stand and wait!

*Importance of the Mongolian Translation
of the Scriptures.*

The Translation of the Scriptures, now considerably advanced, must be considered as a work of no small importance. Perhaps some of our friends are not aware how extensively the Mongolian Language is spoken and understood. It is extensively used in China, and is known as far as Thibet itself: the Mongolians Proper are subjects of the Chinese Empire; and the Kalcas and Eluths, also under the same sway, use the same language. We, of course, should rejoice to be enabled to print and circulate as well

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as translate these Scriptures: but if the Translation be all that we are permitted to accomplish, even that will be a great thing; and we are encouraged in the prosecution of our task by the firm persuasion, that, sooner or later, this Divine Book shall be published through all these regions, and be regarded as an inestimable treasure—the light and comfort, through life and in death, of future generations of Mongolians to the end of the world.

*Plan for cherishing an Interest toward
tried and depressed Missions.*

There is one thing which we regret, in reference to the peculiar situation of this Mission: as we cannot furnish you with such animating intelligence as you receive from many other scenes of the Society's operations, and consequently as few or none of our communications are fit to appear among the other notices of the state and progress of your Missions, we are afraid lest we should slip out of the memories and out of the prayers of those who are interested in the universal establishment of the Kingdom of Christ among men. This hint is not given in the smallest degree, I hope, from a wish to have ourselves or our labours blazoned abroad; the honour or remembrance of our names, merely as such, is a matter of extremely little moment; and we shall be well pleased to be forgotten, if the cause is remembered.

It has occurred to me, that it might be a useful suggestion to the conductors of your Monthly Prayer-Meetings, to have more particularly in view, at each Meeting, the peculiar circumstances of some one Mission, so far as known: the communication of the most recent intelligence respecting that Mission might be suitably interwoven with the Address generally given on these occasions: the assembly would thus be better prepared for entering deeply and feelingly into the situation of the Labourers; for whom their prayers would, in an especial manner, be drawn forth. I need not add, that this would, by no means, exclude more general petitions and thanksgivings on behalf of the Cause of Missions at large: and, perhaps, by giving a more definite and particular direction to their prayers, with a certain case immediately in their view, the frequenters of such Meetings might have their minds brought into a more earnest and praying frame for all the nations

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sitting in darkness, and all the scattered bands of Missionaries who have gone forth in the name of the Lord to diffuse among them the blessed light of the Gospel. We have a Scripture instance and authority exactly in point, in the case of the Church at Jerusalem, when Peter was shut up in prison: *prayer was made without ceasing of the Church unto God for him*; and we know the success of their fervent supplications.

This leads me to notice, that it would be very desirable, that those who attend the Monthly Prayer-Meetings, and, indeed, Christians in general, should be made acquainted with the unfavourable and trying events, the discouragements, the opposition and various temptations, which Missionaries experience, as well as with the more cheering accounts of their success. Success is rather a subject for praise and thanksgiving: trials are properly matter for humble, earnest, and persevering prayer; and this is the professed design of the Meetings in question.

I do not mean to insinuate that these things are systematically withheld from the public: the publications of the Society shew the contrary; but, I believe, at some Prayer-Meetings, such things are passed over; and prominence given to intelligence calculated to give a cheering excitement and delight to the minds of the people, by the news and hopes of great success. This is well intended, and may have beneficial effects; but the other should not be neglected, for the reasons stated above.

As the Missionary Chronicle is, I believe, very generally circulated in time to be read at these Meetings, the leading articles contained in the Chronicle for the month will naturally attract the more especial attention of all who may be present: but, as the circumstances of some Missions may be such that they seldom or never furnish a proper article, that Mission will perhaps scarcely be remembered by an individual of the assembly, when they pray for the Labourers sent into the plenteous harvest. Might not, then, the various Missions, in the order in which they are mentioned in the Report, be brought before the attention of those who pray for their prosperity at successive Meetings? Thus, in the course of a short time, each Mission, in a kind of rotation, would be particularly remembered. The most unpromising, and hitherto least-successful

Missions, which surely have the greatest need of the prayers of the Saints, but which at present are very much overlooked, would thus receive their share of attention; and who knows but that, in the course of a short time, the brightening prospects of such parts of the field might demonstrate that God had hearkened and heard, and sent down copious showers of blessing, to cause the wilderness, and them who are sent to cultivate it, to rejoice, and make thanksgiving to abound unto His Name!

Mr. Swan closes this valuable communication with the following just remark—

These few miscellaneous facts and observations will give you, I hope, a fair view of our Mission at the present time. It would be easy to varnish the picture; but I think it consistent neither with right principle nor with true policy, to represent things otherwise than they are. Our hopes and prayers are to be animated by something higher and more substantial than the changing appearances of times and things that pass before us—*The strength of Israel will not lie!*

Tartary.

Cruelty and Impurity of Heathenism.

THE following extract of a Letter, dated in September of last year, and printed in the "Missionary Intelligence" of the Church Missionary Society published in Calcutta, will serve to strengthen the Reader's abhorrence of those wicked Systems of Idolatry by which the Great Enemy defiles and debases the world.

I have received a Letter from the other side of the Himalaya Range, in which the writer has favoured me with much information respecting the Lamas of Tartary and the moral and religious condition of the people. A description of a Temple at Hury-Ho I transcribe for your perusal: the account is painful and disgusting; but the recital will, I am sure, excite your sympathy for the deluded worshippers, and enliven your prayers to the Great Head of the Church to hasten the promised period, when the footsteps of His messengers shall be seen upon those mountains, and their voice heard by all their inhabitants, declaring that *God is Love*; and that

He is holy in all His ways, and righteous in all His works !

The Temple of Hury-Ho is 60 feet long, 40 wide, and about 30 high. The principal object is a Demon; with a third eye in his forehead, and a mouth like a wild beast: round his head is a tiara of human skulls: a chaplet of men's heads, alternately black and white, reaches from his shoulders to the ground: his waist is encircled by the skin of a tiger, which is fastened about him by yellow and green serpents: a human skull, inverted, filled with blood, is in his left-hand; and, in his right, a bird with wings extended: each foot tramples on a human body: the figure is of colossal dimensions, being between eight or nine feet: he is in an upright position; together with a Female Demon, who has also three eyes, similar in countenance to the male, and crowned like him with a wreath of human skulls, and bearing in her hands the same blood-filled goblet: from the head of the Male grows out a horse's head; from that of the Female, a boar's, with bloody jaws. The paintings on the walls are not less horrible or disgusting: two sides of the walls are filled with quiescent figures, in a sitting posture; having each a halo or glory round his head, and the hands joined in the attitude of prayer: on the other two sides are the following designs—

1. A black Demon, with boar's face, in the right-hand a dagger and in the left a skull: a human body, mangled and bleeding, lies prostrate under each foot—2. A yellow figure, with three eyes; a dagger in one hand, and a club in the other; sitting on a tiger, and mangling a human body—3. A black Demon, with boar's face, gory mouth, and three eyes; in one hand a mace, in the other a skull; a human body under her foot—4. A red Demon, with three eyes, and chaplet of skulls; in the right hand a club, in the left a scorpion: under each foot a human body lies bleeding—5. A human figure, face half concealed by a mask, with a glory round his head: he is in a sitting posture, drinking blood from a skull—6. Similar to No. 1—7. Two figures, male and female.....a legion of non-descript animals around—8. A Serpent, with a human face; body, full of eyes, coiled over a human body—9. An equestrian figure, with three eyes: heads depend from the saddle-bow: it is armed with a bow and arrows: the horse has a dragon's head—10. A Dog, with human face.....and a female human being—11. A black Demon: across his lap is a human body, on the entrails of which he is feeding—12. An equestrian figure, with boar's head; jaws bloody; armed with sword and shield: a dragon is sitting on the shoulders of the figure—13. An equestrian female figure of a white Demon, with three eyes; breasts exposed; sitting upon a horse, with a human skin, the head and hands of which are remaining, for a saddle-cloth; the reins of the bridle passing through two skulls: in her mouth is an infant: under the horse a human female is seen with her stomach ripped open.

Eight other figures follow, similar to No. 7.

My correspondent justly remarks—

A more lascivious, cruel, disgusting, or diabolical set of paintings was surely never imagined! And this is the Religion of the Lamas!

China.

LONDON MISSIONARY SOCIETY.

Letter from the Native Convert, Leangafa, to the Directors.

SOME account of Leangafa appears at pp. 372—375 of the Number for August: the following Letter is a translation of one addressed by him to the Society, under date of Nov. 25, 1826.

Since all of us who sincerely believe in our Lord Jesus, although dwelling in different places, and hitherto not having seen or known one another, still possess a feeling [a heart] as if we had seen and known one another; for our Principles are ONE, and our Hearts are ONE, and our Thoughts and our Hopes are ONE: therefore I, Leangafa, unite with the Venerable Teachers, [Teachers of the Gospel, in England and elsewhere,] and all those who believe in our Lord Jesus: although, heretofore, we have never seen nor known one another; still, THERE and HERE, the heart is the same.

From this view of the case, I send a Letter of Salutation to all in the noble English Nation, who sincerely believe in our Lord Jesus, both teachers and people. Peace be with you! Peace be with you!

Now, when God, the Most High Ruler, wills to convert an individual, to convert a family, or to convert a nation, He, from his own inscrutable purpose, causes men to go forth and publish [the Gospel], and causes men to believe and obey it. Hence I, Leangafa, obtained a knowledge of the Gospel's true principles: and my whole family's believing and obeying our Lord Jesus is from God, the Most High Ruler's self-induced purpose, causing the Venerable Teachers, Morrison and Milne, to come to China; to promulgate and explain the Gospel's true principles, and so induce me, Leangafa, to listen to, believe, and obey them. Thus, in Rom. x. 14, it is said, *How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? &c.*

As, in all the nations of the world, there are many doctrines; but none can

be compared to the infinitely precious, infinitely valuable, infinitely correct principles of the Gospel; I do not now desire to bustle and strive for the things of this life, but I voluntarily desire to be a pupil at the Missionaries' gate, to learn lucidly true principles, and to promulgate them in my native country, that I may cause men to know the joyful sound, to believe and obey it: and so I should hope to convert my Chinese Countrymen, that they may cast away their molten images, and honour and reverence the Lord of heaven, earth, and all things, as God.

But the Gospel's true principles are things newly listened to, newly heard; and the manner [custom] of Chinese Literati communicating instruction, is different from that of other nations. Therefore I fear, that, with shallow abilities and meagre virtues, I shall not be able to exhort and teach men. I can only exert to the utmost the strength of a willing mind; and solely hope for and implore God, the Most High Ruler, to confer the Holy Spirit's influences to convert men's hearts.

But, perhaps, there may not be ability to effect any great reformation or change: still, although in the age in which we live, we may not see the effects; yet we may leave that on record, which will transmit the true principles of the Gospel to others, in the hope of converting the men of succeeding generations.

Therefore, I earnestly beseech all the Venerable Teachers and sincere Believers in our Lord—those who have virtuous power, to employ that virtuous power; those who have talents, to employ those talents, and extensively to put forth the energies of a heart of benevolence and love, to scatter widely and promulgate the true principles of the Gospel among all nations; that all men may be converted, and that we may not criminally turn our backs on the grace of the MOST HIGH LORD, manifested in the work of human redemption: but, contrariwise, that we may to the utmost perform our duty, so that, in the coming life, we may hope our Lord will graciously confer on us the gift of everlasting blessedness, in the heavenly temple, where we shall enjoy repose and delight. I desire that the grace of our Lord Jesus Christ may be with you all to eternity. Amen!

India within the Ganges.

CALCUTTA.

LADIES' NATIVE-FEMALE-EDUCATION SOCIETY.

MRS. ELLERTON, Secretary of this Institution, transmits to the Secretary of the Church Missionary Society, under date of the 16th of June, the following view of the

State and Progress of the Society.

I have much pleasure in conveying to you the grateful acknowledgments of the Committee of the "Ladies' Society for Native-Female Education," for your liberal Donation, in the past year, of 500*l.*; without which we should have been unable to go on with that success which it has pleased God to grant to our efforts.

The munificent Donation from Rajah Budinath Roy of 20,000 rupees (or 2000*l.*) together with yours, enabled us to purchase ground, and commence the building of a Central School; where, it is hoped, Mrs. Wilson may begin with a Course of Instruction that shall continue to increase with time and funds. The building is not yet finished; and, at present, our funds are unequal to meet the expense of finishing it, having drawn upon our Building Fund for current expenses: but we hope to collect as much as will keep us going till we have more help from home. We have observed in the Missionary Register, that above 1000*l.* have been collected in England; and, to England, we must still look for permanent support.

The state of society here is so fluctuating, that we cannot depend on any regular income. Few Europeans remain resident in Calcutta above two or three years: the Company's Civil and Military Servants are sent up the country, and dispersed in different places; and, though some continue their contributions, yet there are many, who, having more immediate local calls on their bounty, are unable to continue their subscriptions to us. Besides these changes, disease and death deprive us, very frequently, of our Benefactors: since the year before last, we have been deprived of Twelve Ladies from among our Vice-Presidents and Committee; nine of whom have returned to England, chiefly on account of ill health; and three died: among these three was our valuable co-adjutor Mrs. Thomason,

whose memory will long be cherished in this place: on our present list we have only seven remaining of those who first joined us. There are, also, many public and private Charities supported here, by a comparatively small society; as it is but a few who have the means of giving to the many demands made upon them: the incomes arising from industry, commerce, or monthly allowances from the Company, are generally handsome; but not such as to allow of large contributions to any one Institution: beside which, on the attainment of any thing like independence, our chief supporters leave the country; and this independence, so overrated in England, does not produce half, or perhaps a third, of the annual income, which the possessors enjoyed for thirty or forty years previously. Hence our dependence on the public here is often disappointed; and our earnest desire and request is, that your Committee would have the goodness to fix an ANNUAL allowance for the Native-Female Schools, whereon we may depend for our current expenses, and which would enable us to regulate our plans according to our resources: we would never draw upon you so long as we could obtain sufficient here to defray our expenses. Our Subscriptions for 1825—26, exclusive of the Rajah's Donation, amounted to 13,587 rs.; and, last year's, 1826—27, only to 8439, being short of the preceding 5148 rs. A Legacy to any Charitable Institution is rarely heard of in this country; for here people labour, and die in the midst of their labours; or, if they succeed, return to spend their last days in peace in their native land.

Several Ladies in the Upper Provinces are engaged in diffusing the light of truth and knowledge to the Native Females; and are now supporting Schools at their own expense, which they would gladly make over to our charge when they are called upon to remove to other places. At Goruckpore, there is a School for Native Girls; chiefly supported and superintended by Mrs. and Miss Bird: at Benares, there are two Schools; one for Native Girls only, and the other a Free School for Christian Girls and others; supported by the Ladies there, and under the special care of Mrs. Proby, Wife of the Chaplain: at Agra, there are three Schools for Native Girls in the city, and a Free School was lately about to be established at the Kuttra (once

the residence of the venerable and valuable, but now deeply-lamented, Abdool Messeeh), under the patronage of Mrs. Saunders and Mrs. Candy. Thus are several of our countrywomen endeavouring, while they sojourn in this land of mental darkness, to dispense some of the blessings of which they so largely partake. Many Young Ladies, both in and out of Calcutta, assist us with fancy-works and drawings at our exhibitions, and thereby add considerably to our funds. We have to acknowledge the receipt of a box of lace and needle-work lately arrived from England, which realized near 1000 rupees, or 100£, on the day of our General Meeting, the 17th ult.; when the Report for the past year was read by the Ven. Archdeacon Corrie; copies of which shall be forwarded to you as soon as printed, by the first opportunity.

Our first, and truly valuable, Projector, Mrs. Wilson, continues to labour *in season and out of season*—never wearied in nor with her work. The blessing of God accompanies her prudent and pious labours of love, both to soul and body; as you will see in the Report of the Auxiliary Church Missionary Society for this year. She is the Mother of the Native Israel: God has bestowed upon her a variety of gifts for His service: her aptness to learn languages, and to teach, is great. Her health continues unimpaired in this trying climate, her zeal undiminished, her love to the poor little Girls unbounded, and her diligence unwearied: from six in the morning till near mid-day, she usually visits and teaches in a round of four or five Schools; then returns home for a few hours, and sets off again at four in the afternoon to some other Schools till dark. She has begun to collect several Children, from the First Classes out of the Schools in the neighbourhood, in a little thatched Chapel; and is preparing them for the Central School, which is near the place, and which we hope will be finished and occupied by the end of the year. Two years ago, Mrs. Wilson formed a Ladies' Association, to assist, by their PERSONAL superintendence and weekly contributions, the general work: they have Seven Schools, quite independent of those belonging to the Ladies' Society, and gave us 1000 rupees toward the erection of the Central School: thus she has laid under contribution every one who can spare only a few annas per week. She

has also an Asylum for Orphans, of any description or caste; and these she has in a house where she lodges, boards, clothes, and instructs them: at present, she has not formed any establishment for them, but depends upon occasional contributions from her friends for their support: a poor Mahomedan Woman, when dying, committed her little girl to her care, knowing that the child would be brought up in the knowledge of Christianity: she has now five of these orphans: we could not take them under our charge, as the Ladies' Society takes upon them only the INSTRUCTION of Native Females.

In Mrs. Reichardt, also, we have a most valuable Superintendent: with affectionate earnestness she leads on her pupils to diligence, in the various uses of the needle—an art heretofore despised by the Hindoo, and still practised with reluctance. Many of the Girls hem and seam very neatly, mark correctly, and have lately begun to knit.

Mrs. Wilson and Mrs. Reichardt are hailed, wherever their little conveyance is seen, as general Benefactresses: they have usually a little of cholera mixture and another of sago, and when their vehicle stops they are surrounded by the sick, the sorrowful, and the dying (that is in the sickly time of the year). Many are the disgusting sights and circumstances which they have to encounter; and many, very many, owe their lives and comfort to them. Government has graciously given them an order for medicines, from their Dispensary, gratis; and a great blessing it has proved to many a perishing creature, who must have died of the cholera before aid from a distance could have been procured. When the poor Native has been brought low by disease or medicine, then the sago proves a restorative; as the sufferers are often too weak to chew rice, which is their usual food. In addition to the cholera, the small-pox has raged terribly this year, chiefly among the Natives; though Europeans have not escaped, as many who have had it before have suffered again from it, and severely, and a few have died: but, among the Natives, it has proved very fatal: in one of our Schools, eight girls died of it; and some of the Schools were shut up for a time, till the children recovered and returned. Under this scourge, our Superintendants went about ministering help and comfort; and when the poor child-

ren could not come to them, they visited the little sufferers, some of whom they had in their own grounds, where they could watch over them more carefully.

Mrs. Perowne, of Burdwan, claims our warmest acknowledgments, for her many disinterested, active, unceasing, and, at length, efficient efforts: after being four or five times discouraged, as you will have perceived by our last Report, she established a System of Education; and had, at last, Twelve effective Schools at Burdwan: the children were advancing rapidly in knowledge and needlework, when, by a visitation of Providence, a stop was put to her pious labours, in the illness of her Husband; who, by the advice of the best Medical Men in the country, was obliged to return to England for the recovery of his health. Mrs. Perowne, of course, accompanied him; and we earnestly hope the blessing of God may attend them, and that they may return to this country with renewed health and strength, to labour among the people who highly valued and loved them. We deeply regretted that our funds did not allow of our adding to Mrs. Perowne's comforts when obliged to leave the country; for she never drew a rupee from our Society for herself, all the time that she laboured in it. Nine of the Girls' Schools at Burdwan have been shut up; but we keep three open, which Mrs. Wilson sometimes visits, that the habit of female instruction may be kept up till another Missionary shall arrive at the Station.

We hope that, with such encouragements to proceed—as, able Teachers, willing Pupils, the Central School rising, and Ladies here willing to help—we shall not fail for want of funds to go on with the work, so happily begun and continued for five years past. Obstacles arising from caste and prejudice, heretofore thought insurmountable, have given way as we proceeded; and encouragements have arisen from sources most unexpected—such was the Itajah's Donation.

We would earnestly call upon our dear Countrywomen to continue their pious contribution of money and talent, for the benefit of those of their sex who are perishing for lack of knowledge; and who *think themselves rich, while they are wretched, and miserable, and poor and blind.*

KIDDERPORE.

LONDON MISSIONARY SOCIETY.

Mr. Trawin, who is here stationed, gives the following affecting account of the

Misery of the Heathen.

Kidderpore, with its environs, contains an immense number of immortal souls; and is only three miles from the native part of Calcutta. The road, on which our Chapel stands, is much frequented by pilgrims from all the eastern parts of Bengal, in their way to Juggernaut: parties of these deluded wanderers, occasionally listen to the Word of Life by the way. It is distressing to think how many of them die on the road. To detail all the causes of premature death among an idolatrous people, would be difficult indeed. Here, frequently, no value is put upon the precious life, and the ceremonies which generally ensue at death are dreadful.

I shall advert to a circumstance or two which have come under my own observation.

Soon after we came to Kidderpore, a Native of Burdwan died. The people, understanding that he had left a Wife, immediately despatched a messenger to inform her of her husband's decease, and the corpse was detained until they knew whether she would immolate herself on the funeral pile. On the 5th day she arrived with her son: on the 6th she obtained the Magistrate's permission to burn; and, on the 7th, the body, or rather the remains of the putrid mass, was taken out of the house, when the Widow and her Son, with a vast concourse of people, proceeded to the place of burning, where, after performing the usual ceremonies, she expired in the flames, which her own son had so unnaturally kindled!

Another instance is that of a poor man, who was drowned off Chitlah, about three months ago: this occurred while I was attending the school there. The man, a poor cow-keeper, was crossing the stream that parts Chitlah from Kaleeghaut, holding by the tail of one of his cattle; a mode of fording rivers not unfrequent in this country: the man, however, left his hold, and was drowned. The body being found, and no relative or friend appearing to burn it, the people stuck the corpse upon four bamboos, to be devoured by the fowls of the air. Oh! the sights that meet us

at every turn in this Heathen Land! Surely they are enough to move the callous heart of an infidel. It is almost impossible to convey a correct idea of the ghastly spectacles, which are constantly exhibited in the public roads and at the Hindoo Temples.

To look at the famished bodies of the pilgrims, to behold the diseased and distorted limbs of the numerous devotees, and especially to observe the painted bodies of some ascetics who wander about in a state of almost entire nudity, is enough to fill the mind with horror and amazement at the superstitions of the people.

In addition to these every-day scenes, the cholera is raging among the Natives, and slaying thousands upon thousands. The Chitlah Schoolmaster informed me, that 366 bodies had been burnt on the opposite side of the stream the preceding day. The scene around us is awful indeed. At the ghauts used for burning, the fires are quenched neither day nor night. I endeavoured to improve the event, in an Address to the Natives: some seemed much affected: others observed, "It is our destiny, and no one can alter it: the present calamity," added they, "is God's visitation for sin, and there is no possible way of stopping its progress." I begged them to view the subject in another light; and assured them, that, while sin was the sole cause of all our afflictions and death, God had sent this mortality to warn them of their danger, and to call them to repentance for sin, and faith in our Lord Jesus Christ.

Thus are we surrounded with objects of misery. *Sin reigns unto death! The strong man armed keeps his palace, and his goods are in peace.* How much I wish that the Friends of Missions could, for a moment, visit this *valley of bones!* Could they on the banks of the Ganges witness the death of a Hindoo, surely it would be a scene not soon to be forgotten: there they would behold one half of the body of the expiring idolater immersed in water, with the name of Gunga written on his breast and forehead: around this appalling spectacle, stand the surviving relatives, and friends, crying "Hurree! Hurree! Hurree! Krishnoo!" The crimes of Hurree (or Krishnoo) the Hindoo God, it is well known, are too enormous to be mentioned; and yet they suppose that merely pronouncing his name at death operates like fire, and immediately consumes all the sins which

the dying person has committed ! Thus expires the Hindoo, awfully deceived—*without Christ, without God*, and, consequently, *without any well-grounded hope* ; and now who is there that will not exclaim with the Prophet, *Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain !* Dwelling in this awful darkness, the Heathen claims our pity, our prayers, our property, and our utmost exertions. God forbid that the familiarity of those scenes should cool our own affections, or the want of immediate success damp the zeal of our Christian Friends !

Travancott.

COTTAYAM.

CHURCH MISSIONARY SOCIETY.

THE Rev. Joseph Fenn has furnished the Committee with the following

Retrospect of the Course pursued in this Mission.

The Mission at Cottayam is a very peculiar one ; and requires, in conducting it, the greatest judgment and delicacy. Hitherto it has been nothing more than a Mission to the Malayala Branch of the Syrian Church of the sect of the Jacobites. This branch has existed now upward of Seventeen Centuries ; during which period it has been visited, eight or nine times, from its Mother Church of Antioch. Colonel Munro, the British Resident in Travancore, found it in a state of great degradation—the priests and the people alike illiterate, poor, and oppressed : he took them under his fostering care, redressed their grievances, and raised them to that rank in society to which they were entitled.

In consequence of his application to the Committee, Missionaries were sent among them. The closest union subsisted between the Missionaries and the Syrian Prelates, and principal Clergy and Laity ; and their advice was eagerly sought after and followed. A College was founded, and liberally endowed by the Government ; and additional funds to it procured by an appeal of the Missionaries to the British Public : the College has been most liberally supplied with books and instruments by the Society : it is, however, the College of the Syrian Church, not of the Mission.

But the Missionaries have identified themselves with the Syrian Community, and have lived on that close and intimate footing with the Prelates of the Church, that all the affairs of it come under their notice, and not a single act would the Metropolitan do without their sanction.

The Missionaries wished, by a prudent and diligent course of conduct, to turn this influence to the best account ; and, without effecting a change themselves, which might be premature and eventually of only temporary benefit, were anxious to disseminate that degree of intellectual and religious knowledge, which should issue, under the Divine Blessing, in a reformation of the Church by her own endeavours. The Missionaries have been anxious to avoid every thing which might lead to schism in the Church ; and contented themselves with pointing out to the Metropolitan and Superiors of the Church those things which appeared decidedly objectionable, without pressing an immediate correction of them.

Many things have conspired to render the anticipated improvement very slow of approach. When the Missionaries first arrived, there were 30 or 40 Sub-Deacons, youths between the ages of 14 and 22, intended for the Order of the Priesthood : these were brought to the College by the Metropolitan : some of them could not read their own language, and but few were desirous of any knowledge beyond that which was absolutely necessary to enable them to obtain admission to the Priesthood : the few who felt some desire after instruction were a good deal damped by the difficulties of acquiring it.

Present State of the Mission.

Mr. Bailey writes in April—

The disturbances caused in the Syrian Church by the arrival of Athanasius have, in a great measure, subsided. Some of the Catanars, who manifested a very refractory spirit, have been fined by the Travancore Government for disobedience to its orders, and have been made to submit. The Metropolitan, Mar Philoxenus, on whom the government of the Syrian Church at present devolves, has summoned these Catanars before him, and endeavoured to bring them to a just sense of their improper conduct : they have acknowledged their guilt, and promised to obey the Metro-

politan's instructions in future : I trust, that, through the blessing of God, the exertions of the Metropolitan to restore peace, harmony, and brotherly love in his Church will be crowned with success.

He appears very desirous to do all in his power for the good of his Church ; but his present weak state of health prevents him from exerting himself as he could wish. The late disturbances have affected his nerves exceedingly : we were afraid, some time ago, that he would not be able to resume the management of the affairs of his Church ; but I am thankful to say that he is now much better. The late trials appear to have increased his confidence in us.

Our conduct during these disturbances will be fully explained to you by Mr. Fenn, who, I trust, has, by this time, safely arrived in England with his family. I do not see how we could have acted otherwise than we did, or have interfered less than we did : though it may be a general impression, that we were, in a great measure, instrumental in Athanasius's being sent out of the country, I can positively state that we had nothing whatever to do in it : the Travancore Government acted with entire independence of us, and for the preservation of its own authority.

The last eighteen months have been a season of great trial to us : but the Lord has supported us hitherto, and enables us to continue our labours in His glorious Cause : though, at present, we see but little fruit, we trust that He will, ere long, make bare His holy arm, and be glorified in the conversion of many around us from the error of their ways. We long to see a spiritual revival take place in this ancient and interesting, but, at present, degraded Church. May the Lord speedily pour out upon it His Holy Spirit, and graciously bless the efforts now made for its spiritual melioration!

Though my health is, at times, but very indifferent, I feel thankful that I am able to continue at my station. Mrs. Bailey, I am sorry to say, is not at all well : the rest of our Mission Circle are quite well. We feel greatly comforted in the assurance that we are not forgotten by you and the friends of Missions, at the throne of grace.

At the end of April Mr. Doran writes—

We are all happy here ; and, in the
Dec. 1837.

unity of the spirit and bond of peace, are striving together for the furtherance of the Gospel. While each has his respective sphere, and, according to his ability devotes himself to it, we feel that the work is but one ; and possess something of that oneness of spirit, which such a view cannot fail to produce. May this increase, and abound yet more and more!

With respect to the Syrian Churches, the storm that lately assailed them, by the coming of Mar Athanasius from Antioch, is, at least for the present, quite blown over : not, however, without leaving the marks of its violence behind, in the disgrace, not only specially of the opposing Catanares, but also generally of the Syrian Body.

That we have the full confidence and prayers of the Senior Metran, there can be no question : he is kind to a degree : indeed it is impossible to know him, and not to love him.

Importance of the College.

Mr. Fenn thus speaks on this subject—

The College is the most promising instrument of effecting that good which has so long been contemplated : and, while it continues under the wise and active superintendence of the Missionaries, there is no reason to doubt of ultimate success. Its great object must ever be, the qualifying of those Youths whose studies are the most advanced, for acting a useful part in their respective spheres. Some encouragement to them to continue their studies might be advisable. The early marriages of the Natives in India are a great obstacle to any considerable advancement in literature : after entering into that connection, the duty of making provision for a family becomes paramount : some small monthly stipend of 3 or 3½ rupees is necessary for this object. The effect of such a measure on the minds of the Students will depend on the manner in which it may be executed : if given as a PENSION to enable them to continue their studies, the effect will be of a deteriorating and debasing nature ; if conferred as an honorary distinction on such as shall have advanced to a particular stage of improvement, it will stimulate to diligence. It is of great importance that the College be in such a state of efficiency as to secure an improvement, both speedy and solid.

Mr. Doran succeeded Mr. Fenn
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in the superintendence of the College in July of last year: he thus expresses his feelings on the occasion—

I shall not soon forget the fear and trembling, which possessed my spirit, ere I entered on the duties of my office. I felt that I was now about to succeed a man, equally honoured and beloved in the country. I felt, that, to me, was committed the prosperity of an Establishment, which he had matured, doubtless, with many a tear; and, above all, blessed with many a prayer. In a word, I felt that I was now about to take on myself the conduct of an Institution, than which none was ever more important and critical; and which required, for the due discharge of its duties, a combination of wisdom, prudence, knowledge, and forbearance; and, above all, Christian love was indispensably necessary. Measuring myself, then, by this standard, I was indeed sunk into the lowest prostration of spirit; and, with mingled and conflicting feelings, I made my prayer unto the Lord, that he would give me every necessary grace, and enable me to prosecute my labours, in humble dependence on His Holy Spirit, with a singleness of eye to His glory, and the immortal good of man. I have deep reason, indeed, to be grateful to that God who heareth prayer always; and who can, and does, bless the operations of the feeblest instrument. He has been better to me than all my fears.

Pursuits and Character of the College Students.

We have before us two Reports relative to the College, made by Mr. Doran; one in December last, and the other at the end of April. From these Reports we shall collect the chief particulars of each of the Six Classes which compose the College; giving first a general account of each Class, and then Mr. Doran's remarks on various individuals and on the Class generally.

First Class.

Five Students, two of whom are Deacons—from 17 to 20 years of age—all admitted in the Autumns of 1819 and 1820—Virgil and Horace, in Latin; St. John and Xenophon, in Greek; Syriac; English; Euclid; History.

Most excellent abilities, and great eagerness to improve—respectable talents and mild disposition—good sense; translates from

English into Malayalam for the younger boys: very useful—good parts, and most anxious to improve: a boy of much promise—moderate abilities, but of kind disposition.

If it please God to spare our lives, three of these Youths will, in the course of two years, completely exonerate me from heavy work: at present, they seem to feel convinced that the respectability of the Syrian Body is identified with that of the College; and, in consequence, feel the necessity which rests on them to make every possible exertion. In respect of decided piety, I cannot as yet discover it: I can perceive some good feeling occasionally, but not evidence of real conversion to God: in concluding, however, my daily labours with a Lecture on a proposed portion of Scripture, I am often cheered by the answers which I receive and the feeling which I discover in them.

The tenacity of memory in our Students is amazing: any thing depending on memory merely, is learnt with great facility; but where thought or judgment are required, as in arithmetic, &c., I discover great sluggishness of mind. I am most anxious, in consequence, that Mathematics should occupy a prominent place in the Establishment; and have, therefore, made a beginning with the First Class, whose progress encourages me to proceed.

Second Class.

Seven Students—from 15 to 18 years of age—all admitted in September 1822—Virgil, in Latin; Greek Grammar; Sanscrit; Syriac; English; Arithmetic; Geography.

Good abilities, and industrious: of an amiable temper: in all respects promising—has talents, but is very indolent, and of bad temper: not of much promise—not clever, but of mild disposition—might be respectable, but wants application—good talents: gives strong indications of piety.

I hope much from one or two of this Class: they each repeat to me three verses of Scripture daily; and, on the Sunday Morning, recapitulate the whole, which I make the subject of a Lecture. Their knowledge of English is very defective. On the whole, they apply themselves to their business; and get it up as well as any Class of their equals which I have ever known in Europe. I have put into their hands the Acts of the Apostles in English; and my great object in drawing their attention to this Book is, to rouse them to the consideration of the nature and extent of Christian Duty, as practically exemplified in the first Missionary Efforts. I have been occasionally delighted with strong indications of pious feeling: four of these boys came to me one day, and said that they had something to tell me: in taking their evening walk, they happened to come upon a man who was in the act of praying before the ruins of an Idol Temple; they said to him, "There is but One True God, and you must not pray to an Idol!" the man replied, that, among these ruins, was the True God: the boys said, "No: the very state of the temple is a sure indication that there can be

no God presiding over it:" on their adding, that they hoped that a temple, ere long, would be built upon these ruins unto Jesus, the man became angry, and they were forced to retire. I mention this circumstance because I think it indicative of the very feeling on which we would love to dwell, as it respects the Syrian Church. At it regards piety, there is no boy in the whole Establishment that gives me so much hope as the youth last characterised: I took him, and one of the First Class, with me to Monro Island, where I stopped for three weeks during the last vacation; and his conduct was most encouraging: his evenings were usually spent in translating portions of the Bible for my cook, a Heathen Boy; while, in the day, he went about distributing copies of St. Matthew's Gospel among the people: his head and his heart give full promise of future usefulness.

Third Class.

Four Students; all Deacons—from 17 to 20 years of age—admitted in 1821—Cæsar, in Latin; Syriac; English.

Not stupid, but very idle—stupid and idle—dull and idle—might be respectable if industrious.

Of this Class I have not much hope: they are under the influence of inveterate habits, all of which are most prejudicial to study. Their knowledge of English is very scanty. I feel, with regard to them, like a man endeavouring to roll a wheel up a mountain: if he remove his shoulder for a moment, it will return with redoubled velocity. Oh that it may please God to rouse their indolent spirits to a view of the nature of the Sacred Office to which they are destined, and to the necessity of having themselves duly fitted and prepared for the proper discharge of its solemn duties! I often exhort them, by the sacredness of their office, by the value of the souls committed to their charge, and by the love of Jesus, to improve their privileges and talents; but, alas! subsequent indifference tells me that my breath has been spent in vain! Still Jehovah rules; and this is my only stay. I know that if the Spirit be poured out, the heart, though as hard as a rock, will be melted.

Fourth Class.

Four Students—from 13 to 16 years of age—admitted July 1826—Cæsar, in Latin; Sanscrit; English; Arithmetic; Geography.

A Heathen Boy, of first rate abilities—clever and amiable: in every respect most promising—a very able and interesting boy: his desire for knowledge is very great: of an affectionate disposition—of tolerable abilities: an amiable boy.

This Class, though numerically small, is to me, beyond the power of expression, interesting. The Nair Boy, who stands first, is, beyond all comparison, the most able in the whole Establishment. I pray that the Holy Spirit may detach him from his idols; and, as in the case of St. Paul, direct his talents to the glory of God and the immortal good of

man. The way in which he and the Second Boy have thrown their minds into the genius of the Latin Language is perfectly equal to any thing that I have ever seen: the Nair knows a good deal of Sanscrit, and promises well for becoming an able Translator. I have much comfort in the Third Boy: his mild and amiable disposition, good talents, and attention to business, and, above all, his desire of Scriptural Knowledge, all tend to endear him to my heart; and assure me, that, under the blessing of God, he may become a useful and honourable member of the Syrian Community.

Fifth Class.

Six Students—from 9 to 13 years of age—Selectæ, in Latin; Sanscrit; English; Arithmetic; Geography.

Good abilities, and very kind disposition: a boy of promise—good talents and an interesting boy—moderate parts: will get on—abilities very moderate; and will be idle, if not well watched—has abilities, but is very indolent—tolerable abilities: rather idle: a mild boy.

Sixth Class.

Twenty-two Students, three of whom are Deacons—from 8 to 20 years of age—chiefly admitted in 1826—Elements of Latin; English into Malayalim; Sanscrit; Syriac; Arithmetic.

A mild and promising boy—clever, but naturally indolent—abilities and conduct very respectable—clever, but requires great watching—not deficient, but idle—not clever, but will get on—a good boy—a stupid boy: knows nothing of English—clever and amiable: very promising.

On the younger children I am reluctant yet to hazard an opinion. The natural disposition of almost all is, I think, mild and amiable; and their progress in English and Latin presents them in an interesting point of view. Indeed I look on the youngest boy in the College with peculiar feelings, convinced that in such must be centered our chief hopes. Four Youths in the Sixth Class came to me late: they are intended for Catanars, and cannot do much: it is my purpose, therefore, to confine their attention to English and Syriac: I shall lead them, and all under like circumstances, to commit to memory as much Scripture as possible.

In conclusion, I would say, that the whole Establishment rises daily in my regard. If I know myself, (but who does?) I feel more and more willing hourly to spend and be spent in its service. Give us only SUITABLE help, and pray that the Spirit may be poured out from on high upon us, and I am convinced that this, even THIS, may become as interesting a spot as the eye of the Christian would wish to dwell upon in Pagan India.

State of the Grammar & Parochial Schools.

In reference to these Schools, the Rev. Henry Baker, under whose care they are, writes thus in January—

In former years, the Missionary su-

perintending the Schools was able to report favourably of the progress of the boys in the Grammar School; and to give a long List of Parochial Schools, many of them containing from 30 to 40 Scholars each: at present, however, appearances are not so promising. The coming of Mar Athanasius from Syria, and his violent proceedings during his short stay in Travancore, with those of some evil-disposed Catanars who attached themselves to him with the hope of advancing themselves, very much unsettled the minds of the people; and rendered them, in a great measure, indifferent to the plans now in operation, under the sanction of Mar Philoxenus, for their instruction and benefit. But this state of things, there is reason to hope, will not continue long; as some signs of better feeling begin to appear.

Of the Grammar School Mr. Baker says—

Nearly all the boys lately at the Grammar School were transferred to the College in July; when, at Mr. Doran's request, Mr. Baker resumed the charge of that School: so that scarcely any of the number of those, of whose progress report was made last year, now remain. With the exception of four who now form the first and necessarily a very indifferent class from being nearly all that remain of the whole former School, and with the further exception of one boy of good abilities still remaining and another of very inferior, all the boys in the Grammar School are new-comers.

The whole number now attending the School is about 70; among whom are included some Day Scholars from the village; and some Heathen Children, to whom our attention has not hitherto been turned. The First Class, consisting of only 4, parse Murray's Exercises—commit to memory the rules of Syntax—write copies on their slates—and have begun arithmetic: in Sanscrit, this Class has made some proficiency. The Second Class, consisting of 12, read, in English, the Miracles and Parables of our Lord—commit to memory the words of a small English and Malayalim Vocabulary—write copies on their slates—will soon begin English Grammar—and have just commenced Sanscrit. The Third Class, consisting of 16, have just begun No. 1 of the Reading School Books, and are spelling the Cards of Dissyllables: in Malayalim, they are reading St. Mat-

thew's Gospel: they also write on slates from dictation. The Fourth Class, consisting of 8, might be joined to the Third in English, but that they are not so forward in Malayalim, and could not be spared from the Malayalim Class at the same time with the others. The Fifth Class is rather a numerous one of little boys, chiefly Day Scholars; who are learning reading and accounts in Malayalim.

On the Lord's Day, the larger boys attend the English Service in the College Chapel, while the smaller go to one of the Syrian Churches in the village: the whole of them receive religious instruction in the afternoon; besides which they are regularly catechized by the Teachers on Saturdays.

The establishment of two other Grammar Schools, according to the plan originally proposed by that earliest friend of our Mission, Colonel Monro, is very desirable; as the large demands made for Boys upon the present School by the College must, if continued, effectually prevent its ever becoming any thing like what its name imports.

The Parochial Schools were 29 in number; and contained 445 Syrian Scholars and 325 Heathen: of these Schools Mr. Baker writes—

The Parochial Schools are now only few in number: many of the former Schools were very thinly attended; and this, added to the total failure of contributions from the Churches, has led to the necessity of giving up some of them. Besides being thinly attended, several were so inconveniently situated, that they could be visited but seldom, and then not without considerable labour and difficulty: it was, therefore, deemed advisable to remove the Schoolmasters from thence, and to place them in some of the more populous districts nearer home; and this has been accordingly done, in two or three instances.

Petitions for Schools having been presented by the Heathen Population around us, some Schools have been opened in the vicinity of Cottayam, with the prospect of much good: many petitions were presented; but they could not all be attended to, as the Mission Funds would not allow of more Schools being established.

It appears, from the List of Schools, that, while most of them have kept up their numbers, several, which used to

be well attended, are now almost deserted. The Schoolmasters are, however, continued; and there is no reason to doubt but that the people will send their children again after a time. In such Schools as have continued to be well attended, the attention of the Schoolmasters has been regular; and several of them, though Heathens, have given considerable satisfaction by their diligence in teaching the Catechisms and other religious books.

Beginning and good Prospect of Female Schools.

In May, Mrs. Baker thus addresses the Secretary on the subject of Native-Female Education—

As I perceive, from the Missionary Register, that great interest is felt for the Education of Native Females in India, I take the liberty of writing you a short account of my little School, in the hope that it may afford some additional interest to pious and charitable friends, and direct their attention toward the education, in particular, of Syrian Females. Several years ago, Mrs. Fenn and myself, as our houses were near, had a School of 10 or 12 girls, who attended from the village near us. These girls learnt to sew, and to read a little English: they learnt also Watts's small Catechisms: but their parents took them away, one after another, and our School was broken up. After waiting some time, it was thought, that, by altering the plan a little, we should succeed better: accordingly, I took several into our house to live with us, in order that they might learn different kinds of work, and reading and arithmetic in their own language. I have now 12 little girls: six of these came to me in July 1825, three in July 1826, and the rest later.

After describing these girls, she adds—

All these children, except two, are under 12 years of age, and had scarcely learnt any thing before they came: they are now employed, from morning till noon, at their needles, &c.; and, in the after part of the day, at their books. The First Class read the responses of a part of the Liturgy, which we use at Morning Prayer; and are regularly catechized and examined on the Lord's Day. Under the blessing of God we have some prospect before us of their turning out well.

The expense of each child I find to be

no more than one pagoda per quarter, or 1*l.* 12*s.* a-year: this, if I mistake not, will find them in every thing, even a Schoolmaster to teach them. I hope when this account reaches you, you will make it known, that not 5*l.* but 1*l.* 12*s.* is sufficient for the education of Syrian-Female Children; and, by that means, raise such a Fund as shall enable us to commence Schools on a very large scale.

The subject will shortly be brought before you, I believe, in an official way; but I could not withhold these few particulars beforehand.

You will, I am sure, remember us in your prayers, and not forget my little flock and the rest of the Syrian-Female Children. Though I have never had the pleasure of seeing you or even the highly-favoured country in which you live, you will, I am sure, accept of my Christian regards, with those of Mr. Baker.

Mr. Doran thus speaks on this subject—

As it regards the practicability of educating the Syrian Females, I have only to point to a School, which Mrs. Baker supports and instructs at her own charge. I never visit this little Establishment, and see the pretty little children engaged in their equally useful and sacred employments, without mingled feelings of thankfulness and pain—of thankfulness, that even so much is doing; of pain, that so much is left undone. Parents are now so satisfied that their female children are deriving benefit from being under Mrs. Baker's kind care, that many of them are coming forward to solicit an entrance for more. Mr. Baker assures me that he might have a School of 80, had he but the means to support it. Here, then, is a most promising and interesting channel, through which Christian Benevolence and Sympathy may move: the Christian Heart, which now beats responsive to the calls of Bengal Females, will not be insensible to the spiritual and intellectual wants of Syro-Indian Females. Christianity (alas! falsely so called) has done but little, if any thing, for the Syrian Women. The marks of degradation are, I believe, equally apparent in Syrian and Heathen Women. I need not say that female improvement ought to go hand in hand with that of man, if not to precede it. In making these observations, I am but recording the sentiments and feelings of our whole circle.

To what I have said as to Mrs. Baker, I might add the testimony of Mrs. Bailey; who, from the first, has had from three to four girls in her house, and at her own charge.

The Madras Corresponding Committee apprised the Missionaries, that they were fully disposed to give effect to any judicious measures, which they might have to propose in furtherance of Native-Female Education.

Ceremonies at the Funeral of Mar Dionysius.

Mr. Fenn has supplied the following description, and that which succeeds it: they are interesting as a display of the habits and feelings of the Syrians.

Immediately on the death of the Metropolitan, the bells tolled to give notice of it, and shouts of lamentation were heard through the village. The crowds in the house, and in the church-yard, and outside, were immense. All castes flocked to the place, so that the whole village seemed crowded together; but the lower castes remained at a little distance on the outside of the burying-ground. Their groans and wailing were beyond all description: they did not appear, however, to proceed so much from grief, as from a regard to custom; though, here and there, was found a solitary individual, in some remote corner, weeping silently.

Amidst all this noise, the Priests proceeded with their ceremonies. The body, wiped with a moist cloth, and dressed in the episcopal robes and accoutred in all the insignia of office, was placed, in a sitting posture, in a chair: many wax tapers, of considerable magnitude, were fixed before and on each side of it; and funeral dirges were chaunted for the soul: this was accompanied by burning of incense. These prayers continued through the night; in the course of which they removed the body, sitting as it was in the chair, into the church, and placed it near the steps leading to the altar, and within the rail dividing the body of the church from the chancel, and fronting the west.

During the whole of the following day, funeral dirges were chaunted and masses performed by a large body of Clergy, in the presence of a crowded audience. It was proposed by some that the body should be placed in the

Metropolitan's state palanquin, and carried in procession through the village; but, on its being represented that the body was too stiff to allow of its being introduced into the palanquin, and that the attempt would be attended with great injury to the remains, it was overruled: about four o'clock, however, in the afternoon, the chair was borne by four of the Priests, no others being allowed to touch the body from an opinion of its sanctity, and carried in procession round the church, within the walls of the church-yard, followed by the Metropolitan's state and private palanquins. Solemn dirges were sung, and an immense concourse of people attended. The body was then brought back again to the church, and carried to the altar; and was raised nine successive times fronting the north, and three times fronting the south. After this ceremony, it was returned to its former place in the church; and all the people, men, women, and children, kissed the hands.

During this ceremony, Mar Philoxenus arrived. On beholding the corpse of his deceased friend, he burst out into exclamations of grief. It was his duty to take the ring and the pastoral staff and cross from the hands of the deceased Metropolitan: he did this, and returned to his seat near the altar. The body was then placed in a large wooden chair nearly six feet high: a wooden cross was hung round the neck, another placed in the right-hand, and the pastoral staff at his left-hand. In this way it was interred in a grave, a little below the altar, on the north side, opposite the grave of Mar Gabriel, a former Metropolitan who came from Syria. Mar Philoxenus, being supported by two or three individuals, then approached the grave, and poured a small phial of oil-olive on the head: on returning to his seat near the altar, he swooned; and remained so for nearly twenty minutes. The assembly then dispersed.

Every day, for 40 days, were masses performed, by some or other of the Priests. Letters announcing the decease were forwarded by Mar Philoxenus to the Government of Travancore and Cochin, and to all the Churches. In the course of the following days, deputations, consisting of one or more Priests and several Laymen, arrived from nearly every Church; and the Feast, usual on such occasions in honour of the dead, was fixed upon for the 20th day from the

decease. Provision for ten thousand persons was made: six or seven thousand partook of it. The greater part of the church-yard was covered in with ollas, sufficient to accommodate from 1000 to 1200 people; and others dined in the lower rooms of the Metropolitan's house, and in the verandah: after one set had dined, another succeeded: there were, in this way, four or five changes of guests. No meat or fish was allowed; but rice in abundance, ghee, curds, oil, pulse, pickled mangoes, ginger, sweet-meats and preserves, butter, milk, cakes, and pancakes fried in ghee and sugar.

Manner of electing a Metropolitan.

Mr. Fenn thus describes the mode of appointing a successor to Mar Dionysius—

The day after this Feast, the Clergy and most wealthy and respectable part of the Laity met for the selection of a person to succeed the deceased Metropolitan. The two principal Malpans, Abraham of Mamalecherry and Philippus of Chapad, were mentioned by them as suitable persons: the Catanar, named Joseph, of Cullapa, was added to these two, in consequence of the recommendation of the late Metropolitan.

Just previously to his decease and in the prospect of it, he had mentioned his wish, that one of two Deacons, named Marcus and Matthew, both of Cottayam, and his pupils and protégés, might be appointed as his successor; but their youth was decreed by the Clergy as a bar: they said, however, that they considered them as destined to the office at the proper age. The two Malpans and the Priest Joseph abovenamed were desired to draw lots for the appointment: this was done in allusion to the circumstance which is recorded in Scripture, relating to the appointment of a successor to Judas Iscariot. Two papers were drawn up for each candidate: each of these was an appeal for the Divine Blessing, something in this form—"If it be the will of God that Abraham Malpan be raised to the office of Metropolitan, let this paper come up:" the other—"If it be not the will of God that Abraham Malpan be raised to the office of Metropolitan, let this paper come up"—and thus for each candidate. The papers were carefully folded up; and Mar Philoxenus, attended by a large body of Clergy and Laity, went to the church. Each paper was then read

out loud to the people, and folded up. The Metropolitan requested the people to implore the Divine guidance and determination; and he and his Priests chaunted some prayers. The papers had been placed on the altar; and a Deacon was directed to approach the altar, making three prostrations at different distances, and to take one of the papers. The first that was taken was that rejecting Abraham Malpan: the other paper, electing him, was then looked for and removed—the rest folded up, and deposited as before—prayers resumed—and one drawn by the Deacon beforementioned, in the same manner. The next paper drawn was that appointing Philippus Malpan. The assembly was immediately dismissed, and a day fixed upon for his Ordination.

Testimony of the late British Resident.

On occasion of the late Colonel Newall's preparations to quit India on account of his declining health, the Missionaries addressed to him, on the 30th of March, a Letter of Thanks for his kindness, and of Condolence with him in his sufferings. The Resident returned the following answer, dated on the 10th of April at Quilon—

GENTLEMEN—

In acknowledging the receipt of your Letter, dated 30th ultimo, I have to offer you my best thanks for your good wishes.

It has been not less my duty than my inclination, to support, protect, and forward the great and sacred objects which you have in view; and to which so much talent, zeal, and indefatigable labour have been devoted. The works of man are in the hands of God: He alone can bring them to perfection. I, therefore, earnestly pray, that your infant and interesting Institution may be taken under Divine Protection.

Be assured I shall always feel a deep interest in the prosperity of the Cottayam Establishment and the welfare of the Syrian Church.

Ceylon.

CHURCH MISSIONARY SOCIETY.

A copious digest of the proceedings at the Society's Four Stations in Ceylon—Cotta, Kandy, Baddagame, and Nellore—was given at pp. 555

—572 of our last Volume. From the more recent communications we shall here select various details, reserving other intelligence for the Survey.

Improvement of the Scholars at Cotta in Scripture Knowledge.

The Rev. James Selkirk, who has now under his charge the School Department at Cotta, has sent home satisfactory evidence of the improvement of the Scholars: he writes—

The boys of all the Schools come to Cotta, at the beginning of every month, to be examined. The following are some of the questions which I proposed to them at the last Examination, with their answers—

"What is the name of the Book out of which you have been repeating your lessons?"
 "The Gospel according to St. Matthew"—
 "Who wrote this Book?" "Jesus Christ," said one; "Matthew," another—"Who was Matthew?" "A Disciple of Jesus Christ"—
 "What does this book tell us about?"
 "About Jesus Christ"—"Why was he called Jesus?" "Because he was to save His people from their sins"—"Who are His people?" "Those who believe on Him"—"What did He do to save them?" "He died upon the cross"—"Could we have had any hopes of being saved, if Jesus Christ had not died?" "No"—"Did Jesus Christ teach His disciples to pray?" "Yes"—"To whom?" "To God"—"Repeat a text which leads us to expect, that God will hear the prayers of those who pray to Him." On which one of them said, "*Ask and it shall be given you, &c.*"—"By what Name does Jesus Christ teach us to call God, when we pray to Him?" "*Our Father, which art in heaven*"—"Why do we call God our Father?" No answer—"Is it right or wrong to swear?" "Wrong"—"Repeat a text, which tells us it is wrong." "*Swear not at all*"—"What commandment forbids us to swear?" "The third"—"Repeat it." One of them repeated it correctly—"Who was Herod?" "King of Judea,"—"Was he a good or a bad king?" "A bad one"—"What particular crime did he commit, which makes you think that he was a bad one?" "He commanded all the little children to be put to death, who were under two years of age"—"Why did he order all the children to be killed?" "Because he knew that Jesus Christ was born King of the Jews, and he was afraid that He would endeavour to take his kingdom"—"Why did the Wise Men come to Jerusalem?" "To see Jesus Christ"—"How came they to know in what country Jesus Christ was born?" "A star led them to it"—"What did they do when they saw Him?" "They presented unto Him gold, and frankincense, and myrrh"—"Mention a text, which says that Jesus means Saviour." "*Thou shalt call*

His name Jesus, because He shall save His people from their sins"—"Will Jesus Christ save those who continue to live in sin?" "No"—"What other name has He, beside Jesus Christ?" "Son of God, Son of Man, Emmanuel"—"What does Emmanuel mean?" "*God with us*"—"Will every one that says to Christ, *Lord, Lord*, be saved?" "No"—"Who will?" "*He, that doeth the will of my Father, which is in heaven*"—"How are we to know a good tree from a bad?" "By its fruits"—"How are we to know a good man from a bad?" "By his actions"—"How does Christ say that we are to conduct ourselves toward our enemies?" "*Love your enemies*"—"Where does He say that we are to lay up for ourselves treasures?" "In heaven"—"Why not on earth?" "Because moth and rust would corrupt them, and thieves would break through and steal."

You will see, from these answers to my questions, that, though our dear brother Lambrick has been unable, through the multiplicity of his employments, to pay unceasing attention to the Schools, yet the children are not ignorant of that which is of the greatest concern to us all, and is the end at which we aim in all our instructions—the Way of Salvation. It is, indeed, an encouragement to us in our labours, to see these BLOSSOMS at least springing forth—the earnest of a future, and we trust an abundant, harvest. There is something to my mind very delightful in the thought, that many of those, who have been taught from their infancy to sing the songs of Buddha and to worship in his temple, are now taught to praise the name of the Lord, and to honour the Son even as they honour the Father.

About three weeks afterward, on the 4th of December, Mr. Selkirk writes—

I had the children at our bungalow on Thursday and Friday last, for the Monthly Examination. As I had given directions to the Schoolmasters, the month previous, to be sure to pay increased attention to the reading of the boys, and also to be very particular in asking them questions on what they read to see if they understood it, I was very desirous of knowing in what manner these directions had been attended to. In order, therefore, to ascertain, not merely the ability of the children to answer, but also that of the Masters to ask questions, I called upon the Masters, after the Examination in reading was finished, to ask the boys some of the questions which they had proposed

to them in the Schools during the month. This being the first month during which the Masters have exercised the boys in this way, of course we could not expect much from them: they did quite as well, however, as I had anticipated. That you may judge for yourself, I send you the questions which they proposed on the Second Chapter of St. Matthew, and the answers.

"Who came to Jerusalem?"—"The Wise Men"—"In whose reign did the Wise Men come to Jerusalem?"—"The reign of Herod"—"From whence did they come?"—"The East"—"What did they ask?"—"Where is He, that is born King of the Jews?"—"Who was troubled, when he heard these things?"—"Herod, and all Jerusalem with him"—"Where was Jesus born?"—"In Bethlehem, a city of Judea"—"What did the Wise Men give to Christ?"—"Gold, and frankincense, and myrrh"—"Where did the Wise Men go afterwards?"—"Into their own country"—"What did the angel say to Joseph when they went away?"—"That he was to go down to Egypt, and take the young child and His mother"—"How long did they remain in Egypt?"—"Till Herod died"—"Who said that these things would happen?"—"A prophet"—"Why did Herod purpose to kill all the young children?"—"Because he thought that he should thus kill Jesus Christ"—"The children of what place did he order to be killed?"—"Bethlehem, and all the country round about"—"Why did Herod hate Jesus Christ?"—"Because he was afraid to lose his kingdom"—"Did any one foretell that these things would happen?"—"Yes, the prophet Jeremiah"—"What did the angel say to Joseph, after Herod's death?"—"That he was to take the young child and His mother, and go into Egypt"—"Who was King of Judea after Herod's death?"—"Archelaus"—"Who was Archelaus?"—"Herod's Son"—"Into what part of the land of Israel did Jesus Christ and His parents go to dwell?"—"Into Galilee"—"What was the name of the place where they lived?"—"Nazareth"—"By what name was Jesus Christ called, from his having lived at Nazareth?"—"A Nazarene."

Though some of these questions are similar to those which I had asked them the month preceding upon the same chapter; yet, as they shew the working of the native mind, and that the Masters have some knowledge of what they are about, they will, I doubt not, be acceptable to you.

In the beginning of March Mr. Selkirk adds—

Our Monthly Examinations appear to increase in interest. The Children, in general, repeat their lessons out of the Gospels very well, and are able to answer correctly most of the questions proposed to them. We have some very

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quick boys in some of our Schools: the accuracy with which they repeat five or six pages of the New Testament every month, and the sharp manner in which they give their answers, lead me to augur some good.

Circular Address to the Natives near Cotta.

The Missionaries have adopted a method well calculated to call the attention of the people around them to the great objects of the Mission: they have printed, in Cingalese, an Address to the people of the Villages where the Schools are situated, and have distributed among them some hundred copies. We subjoin this Address, which was drawn up by Mr. Selkirk, in a manner, as the Reader will see, very likely to answer its design.

To the people of Cotta, Wallicada, Pannikkamulla, Nawala, Pagoda, Ganguoda, Mirihani, and Bawila.

The intention of this Paper is—

First—To invite you to send your Children to the Schools which have for a few years been established in your Villages; and

Secondly—To invite you to attend the Preaching of the Word of God, which you have the opportunity of hearing every Sabbath Day.

1. The motives, which have induced us to come and live at Cotta, and to establish Schools here and in the neighbouring villages, are these:—We desire very much that your children should not grow up in utter ignorance of the duties which they owe to God, their neighbour, and themselves. By coming to our Schools, they will learn many things that are very good, and nothing that is bad: and even the bad things, which they may have learned before they come, we will endeavour to root out of their minds, and to implant good things in their stead. We shall teach them not only to read the books which have been written by the wise men of this country, but those books which were written by good men of ancient times, who wrote and spoke as they were inspired by the Holy Spirit of God: these books will not only make your children wise and good, obedient to you their parents, and respected and beloved by all men; but they will make them *wise unto salvation*: by reading these books, and understanding them, and believing them,

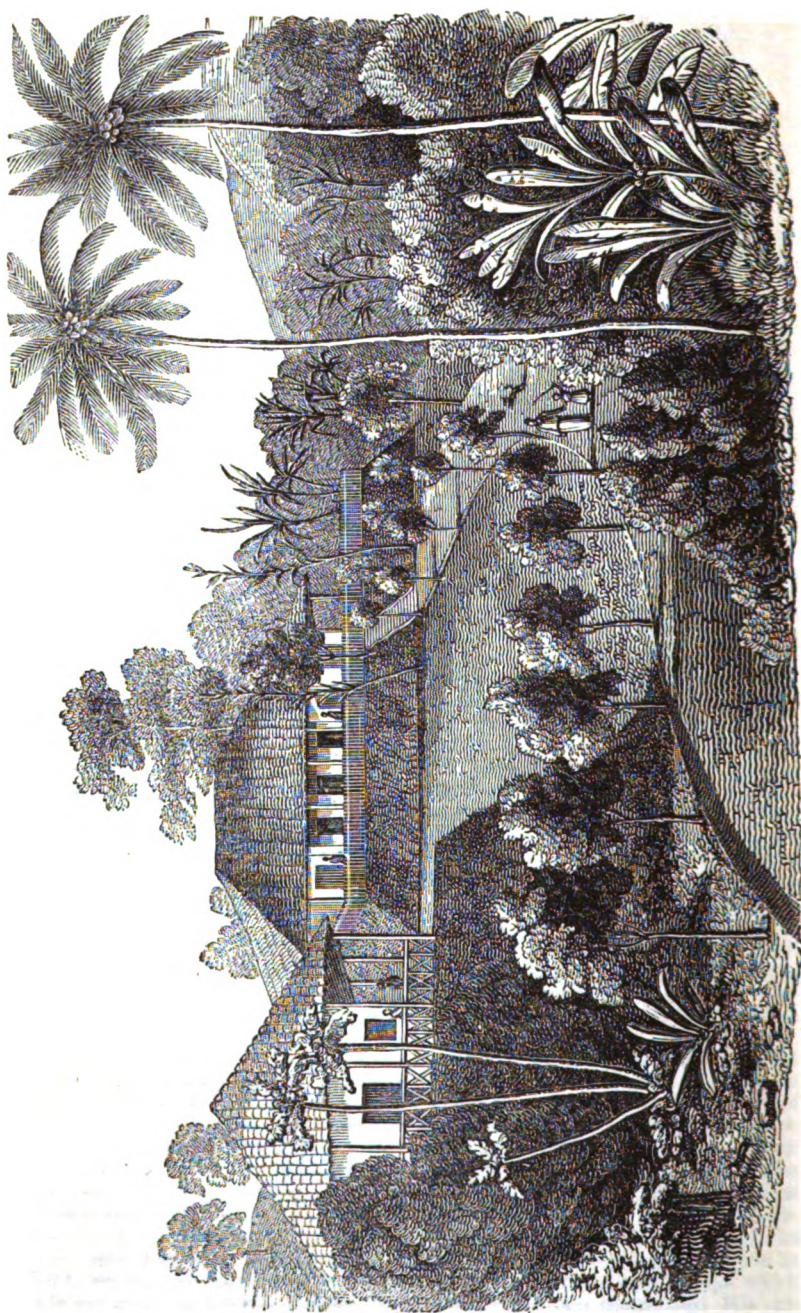
and living according as these books direct them, they will not only live happily, but die happily, and be happy for ever in heaven. These books are now translated into your language, and are used in the schools: and we could wish you also to read them; or, if you are not able to do this, to let your children come to the schools that they may learn to read them; and then they will read them before you, that you may judge for yourselves whether these books are not as good as we say they are. Indeed we are quite sure, that the more you know of these books, the more you will admire them, and wish to understand them: they are the Books of God, and contain the directions which He has given to mankind for the foundation of their faith and the regulation of their lives. If your children then come to our schools, they will have the opportunity of learning to read these books: and we can assure you, that, if they recollect and practise what we shall teach them, they will, while they remain children, be good to you, and kind and affectionate to one another; and, when they grow up into men and women, they will be true and just in all their dealings, never tell lies, never use bad words, never steal, never willingly do any thing which would be displeasing either to yourselves or other men: and when they become married and have children of their own, they will endeavour to teach those children every thing that is good; and, above all, they will teach them, what they themselves will have learned in our Schools—that *God so loved the world, that He gave His only-begotten Son, Jesus Christ, that whoever believeth in Him should not perish, but have everlasting life.*

2. Another motive which we have in printing this paper and putting it into your hands, is, to invite you to attend the Preaching of God's Word, which you have an opportunity of hearing, both at Cotta and at two or more of the Schools, in the mornings and evenings of every Sabbath Day. Most of you, we believe, are already Christians in name; because you have received Christian Baptism when you were infants: by attending the preaching of God's Word, and believing it, and directing your lives by its precepts, you will be Christians in deed and in truth: it is of little consequence what name you bear, whether that of Christians or Heathens: a name will do you neither harm nor good; but it is of very great conse-

quence to you, whether you are walking in the way that will lead you to everlasting happiness, or in that which will lead you to everlasting misery: and this is a thing, which the sooner you begin to inquire about, the better it will be for you. To those of you who are so ignorant as not to know, or so proud as not to own, that you are sinners, and that you have done and continually are doing wrong, the Christian Religion, which we preach to you, can do no good; but to those of you, who do know and who do own that you are sinners, and more inclined to do wrong than to do right, our Religion offers every thing which you can wish: it points them to a Saviour, Jesus Christ, who came into the world to save sinners: here you can obtain pardon for all the sins, which you have ever committed: here you can, by asking God to give it you, obtain a new heart and a right spirit: here you can obtain knowledge to instruct the ignorant, and light to enlighten those who are in darkness: those who are in distress may here obtain comfort: those, who, through fear of death, live all their life-time subject to bondage, may here have all their fears removed; and will be instructed how to live happily and to die happily. The doctrines, the precepts, and the duties of our Holy and Divine Religion we are continually explaining to the people, who come to hear us on the Sabbath Day: they can judge of them for themselves: we freely confess to you, that they make us happy here among the many troubles which we meet with in this world; and we firmly believe that they, and nothing else, can give us peace and hope when we die. The happiness of yourselves and your children, is all that we aim at; and we are quite sure, that our Religion is as suitable to instruct and enlighten and make you happy, as ourselves.

As for myself, who write this Paper, I have only been yet about six months among you; but I have seen so much of the darkness and ignorance in which your minds are enveloped, and I know so well the danger in which you are placed in consequence of that darkness and ignorance, that I have been thinking, for some time, what would be the most likely way to prevail upon you to come and hear the glad tidings which Jesus Christ has commanded His disciples to go into all the world and preach to every creature. After think-

CHURCH-MISSION HOUSE AND SCHOOL AT KANDY IN CEYLON.



ing of many things, it at last came into my mind, that it would perhaps be the best plan to have a small Paper of this kind printed, and to go about from one house to another and leave it with you, and wish you to consider seriously the few words which are contained in it. I have done this; and I now leave this with you; wishing you, if you have any regard for the present and eternal happiness of your children, if you have any desire to know the will of God and to be taught the religion of Jesus Christ, if you have any wish to enjoy the favour and blessing of God here, and to be with Him hereafter and partake of such pleasures as *eye hath not seen, nor ear heard, nor the heart of man conceived*, to think whether it will not be better and wiser for you to consider, soon and seriously and frequently, those things which concern the everlasting peace both of yourselves and your children, than to pass through life in ignorance of every thing that is good when the means of learning it are now in your power, and at last to die as the beasts of the field.

I now leave these things with you; and I pray that God may, by His Holy Spirit, impress them deeply on your minds, and make each of you determine thus—"I know that these things are good. I will send my children to the School, that they may learn them; and I will go myself, and endeavour to learn what I must do to be saved."

With copies of this Address in his hand, Mr. Selkirk, accompanied by an interpreter, not having himself sufficiently acquired the native language, went from house to house, throughout the various Villages connected with the Mission; reasoning with the people, and inviting and exhorting them to avail themselves of the means of good afforded to them and their children: in many places, he collected them in small groupes from neighbouring houses, and declared to them the counsel of God. This system of aggressive benevolence will assuredly be made the means, if patiently pursued, of conveying light and grace into the abodes of ignorance and sin.

Some Account of the Mission Premises at Kandy.

(With an Engraving.)

A grant of land was made, a few years since, by Government, to the Society; on which a Mission House and a School House, with convenient offices, have been erected. An Officer of the Engineers presented Mr. Browning with a Drawing of the premises, from which the accompanying Engraving has been taken.

The building on the left is the School House, 50 feet by 20: it serves also for a Place of Worship, and was opened as such in January of last year: the Mission House, in the centre, had been occupied some time previously by Mr. and Mrs. Browning. The ground is situated on the side of a hill, and is of considerable extent: it has been planted with cocoa-nut, coffee, and other valuable trees. The spot on which the House stands is the most suitable for the purpose on the premises; but required much labour and expense, in cutting away the hill behind, and raising the surface in front, in order to break the steepness of the hill. The following is a description of the Mission House, and will shew the kind of buildings used by Europeans in that part of the world:—

The left-hand window belongs to a bed-room: at the right-hand corner is a similar room, which is used as a library: these two rooms stand forward, the space between them forming a verandah, sheltered by the roof: each of these rooms has a door opening into the verandah, that belonging to the library being shewn in the Engraving. Under the verandah are seen a door, and a window on each side of it: these open into a family-room 24 feet by 16, and a bed-room 16 feet square. A similar verandah, with corner rooms, occupies the back of the building; and between each front and back corner-room, on the sides of the house, are convenient light closets. The front and back verandahs are each 30 feet by 14, and form, in

fine weather, airy and pleasant sitting-rooms. The whole is surrounded by a verandah formed by the projection of the roof.

Affecting View of Heathen Festivals.

About half-a-mile from the Society's Station at Nellore, a Feast is annually held in honour of the god Candeswamy. The Missionaries avail themselves of this occasion to call the attention of the deluded multitudes to the things which belong to their peace: from Mr. Adley's communications we extract some notices and reflections relative to the Feast held in the autumn of last year.

On the third evening, previous to the conclusion of the ceremonies, my horse-keeper, one of the servants who is a Communicant, and another servant with Six Youths who are all Candidates for Baptism, came, requesting me to allow them to go among the people, and speak to them, and distribute some Tracts: I have, for some time past, regularly sent out the Youths, two and two, on Sunday Afternoons, to visit the people, from house to house, through the village: I now gave them permission to go for an hour or two, with a charge to return before dark. In the evening, while passing through the crowd, I was highly gratified to see our Servants and Youths scattered about, as rays of light in this more than Egyptian Darkness: afterward, they assembled together; and, forming a circle, sat down and conversed with one and another on the Christian Religion, while great numbers around them listened with attention: they then prayed together, surrounded by multitudes of the Heathen, witnessing and attending to their proceedings without any molestation, and even close to the Temple of their great deity, Candeswamy—"Master, or King, of the Gods," as another of his names implies. Shall not the voice of prayer, presented under such circumstances, be heard? Shall *NINE* agree together on earth, as touching the spiritual and eternal good of thousands, and their prayers not be heard and answered by our Father which is in heaven? No! Their supplications, I trust, will be heard; and, like the prayer of our Blessed Lord offered for His persecutors and murderers, be an-

swered in mercies on the heads of many who are now vain and contemptuous idolaters.

The next morning, being the concluding morning of the ceremonies, their most-idolized car, which is annually drawn once round the Temple as a grand conclusion to all the preceding vanities, was exhibited for this purpose. Many thousands were assembled, and about five or six hundred were rolling after the vehicle. On this occasion, a few drops of water are given by a Brahmin, from the car, to those who are so fortunate as to be able to get sufficiently near to obtain it: this is said to descend from the great Candeswamy himself; and is, of course, a sovereign antidote to many evils.

However painful such scenes are to us, we must frequently be present at them, in order to watch for souls; and, as it were from the very gates of hell to endeavour to pluck some miserable captives like brands from the everlasting burnings. If, indeed, to see a few of our fellow-beings in imminent peril as to their bodies, clinging to a wreck, exposed to the pitiless storm without hope of being saved, or with that wreck enveloped in flames sinking into the mighty deep, would harrow up the tenderest feelings of our hearts—what must be the feeling of that heart, which, sensibly alive to the imminent peril in which the souls of the wicked are placed, is surrounded by many thousands of human beings, all hastening to that place where the worm dieth not and the fire is not quenched; and who have no other hope of salvation than a cocoa-nut, or some other trifle, offered to their God; or a sight of the gaudy and tattered shreds that adorn his car; or an extraordinary work of merit, such as rolling in the dirt in the track of the carriage which contains the gilded representation of their idol!

Could I place this Temple, with all its symbols of cruelty and wickedness, before an Assembly congregated to hold a Bible or Missionary Meeting in London—could I shew them the filthy deities of the Heathen, and their mountebank-cars, held in the highest adoration by thousands of miserable and deluded devotees with uplifted hands and prostrate bodies—or could they see immense multitudes, with their bodies disfigured, by being daubed over with a composition of cow-dung and the ashes of sandal and

other wood, prepared and given to them by the Brahmins, as coming immediately from the gods, and with the pretence that the smearing of this on the body is a certain security for good here and a passport to a happy transmigration hereafter—I am persuaded, that the spirit of one and all would be stirred up within them a thousand fold, on beholding myriads thus *wholly given to idolatry*.

Our friends at home may imagine a wretched pilgrim (of which there are hundreds on occasions like this) destitute of the Lively Oracles of God—worne out with fastings, and toil, and age; having travelled many times to Ramisseram, or Benares, or some famed spot on the banks of the Ganges—still burthened in his conscience—still a stranger to that peace which passeth all understanding, and ignorant of the only true way of salvation through the Lord Jesus Christ. But they may also carry their imagination a little further: by some means a Scriptural Tract, or a copy of a Holy Gospel or of the Sacred Scriptures, reaches him: at first, unconscious of the precious treasure which he possesses, he turns over its life-giving pages; and, by an impulse unseen, he is directed to such a passage as this—*The blood of Jesus Christ cleanseeth from all sin*—his mind becomes enlightened—the finger of God is acknowledged; and he lives, to tell the wonders which Jehovah hath done for his soul. Such instances there are, though rare: may our Heavenly Father multiply and greatly increase them!

Baptism of Four Native Youths at Nellore.

In the midst of the scenes of delusion and wickedness which have just been described, a Christian Church is rising up from among the Heathen. On Sunday, the 3d of September of last year, Mr. Adley admitted to Baptism and the Lord's Supper Four of the Native Youths under his care: his account of this Service will be read with much pleasure.

On Sunday last, Major Antill, the Commandant, and his Lady, breakfasted with us, in order to be present and unite with us in the Divine Services of the morning. Having read prayers in Tamil, I preached from Luke xiv. 33; and afterward baptized four of the School Youths, and admitted one into the Church who had received baptism pre-

viously from a Roman-Catholic Priest. The Commandant and his Lady then joined us in commemorating the dying love of our Redeemer; making the number at the Lord's Table fifteen—the Major, his Lady, Mrs. Adley, myself, and Eleven Natives; one of the Communicants being absent on account of illness.

I baptized the Boys in the names of Edward Bickersteth, William Marsh, Josiah Pratt, and John Raban; and afterward described to them the characters of the persons whose names they bore, with a solemn exhortation that they would follow them as they followed Christ; that they might soon be prepared to be united with them, and with Abraham and Isaac and Jacob, around the throne of God in heaven.

It is a singular fact, but not I think an unhappy or ungracious omen, that, from the commencement of the administration of the Lord's Supper at Nellore, there has been an increase to the number of Communicants on each returning season of commemorating our Lord's death. Oh that we could hope that it would be always so!—no interruption to an increase of living Members of the Church Militant at Nellore, till all shall be prepared to join the Church Triumphant above!

I considered it proper, previous to baptizing these Youths, to converse with their parents or friends; and requested as many as were so disposed, to come to Nellore for that purpose. Some of them came; among whom was the mother of the eldest Youth, his father being dead. I stated to her the desire of her son to be baptized; and the change which had taken place, not only in his views and feelings, but, as I trusted, in his heart also, and which had produced this desire. I was surprised to find, that she had herself been baptized in the time of the Dutch, and was married agreeably to the Dutch Ritual; yet still had continued to live in Heathenism. I very solemnly warned her of her great sin and danger: she promised to attend to the instructions of her son—to pray to God, in Christ's name, for His Spirit—and to come to Church and hear the Gospel. Here was, however, almost a solitary instance of consent; for the friends of nearly all the Youths are very bitterly opposed to any change in their religion.

I consider the present month as a

month and season long to be remembered. Two years since, on the 10th of this month, we landed at Trincomalee; and, without any previous consideration (for it did not occur to my mind till after the event), I have had the singular happiness, on the same day, two years after, of baptizing four Heathens; and of receiving one into the Church, who, though baptized, had no concern for his soul previous to his coming to Nellore; besides my horse-keeper, who, since his receiving a Christian Name, has in all things walked worthy of his high vocation. On Sunday, the 26th of the month on which we landed, I first proclaimed to the Heathen, at Point Pedro on my way from Trincomalee to Jaffna, the Way of Salvation through the Lord Jesus Christ: and I acknowledge, with unfeigned gratitude to our Heavenly Father, that, excepting while at Colombo and journeying thither and back, I have not once been deprived of the privilege, besides generally once or twice in the week, of preaching on the Sabbath Day to the Heathen the unsearchable riches of Christ.

Characters and Letters of Native Communicants at Nellore.

Mr. Adley, in closing his communications for last year, describes 13 individuals who had been admitted to Baptism and the Lord's Supper; one having been added to the Twelve Communicants noticed under the preceding head. They are here denoted by numbers, rather than by names; as we are frequently advised by the Labourers abroad, that the mentioning of the names of promising Natives should be as much as possible avoided, particularly in the early stages of their progress as Christians, for the benefit of the individuals themselves. Of the Letters subjoined to the characters of the Four Youths Mr. Adley states—

I gave permission to the Youths who have been admitted into the Church to write, if they desired it, to the persons by whose names they have been called in baptism. Each of them soon brought to me his Letter, written in Tamul: they have been literally translated, and I annex copies for your perusal. I feel it necessary to apologise for the fre-

quent mention of my name in them; but I considered it better to send them exactly as they were written, in order that you may judge the more correctly of the real state of the writers.

1. *Interpreter and English Writer*—I have every reason to be satisfied of his integrity and conscientiousness. He is naturally mild and amiable; and, to this, may be attributed a deficiency at times in energy and zeal. I have long had no cause to doubt his being truly converted to God. He has been employed in the Mission nearly from its commencement. Aware that documents from Natives are valuable to you, I enclose a Note sent by him to me while I was at Colombo, attending the Annual Meeting: during part of my absence, the Supreme Court being held at Jaffna, he was subpoenaed to attend as a juror: he writes—

I feel very much concerned to say, that, in consequence of my being necessitated to attend the Supreme Court, I have very little to intimate to you of the circumstances of the Station during the short period of your absence. However, it would, I hope, be no less than gratifying to your heart when I say, that the boys continue to walk worthy of their Christian Profession; and they always feel a delight, either for speaking to the people on the important truths of Scripture, or for distributing Tracts; and more so in our Weekly Meetings, they have their free mind and self-desire to speak, and tell out the great wonders which our Saviour has done to them; which leads me to believe that they are exerting their ability for the furtherance of the Word of Life in this part of the world. When contrasting the present state of the Missionary Field at Nellore with that of the few months or few years past, I cannot but say that God is evidently blessing your labours, and they are prospering. Yes, it is not more to be wished than reasonably to be expected, that, in the course of a few months or few years, not only the scholars but that the people throughout Jaffna, males and females, shall cast away their idols, and come to the illuminating truths of Christianity, and cleave to the only Saviour.

I have translated one of your Sermons, lately preached from Matt. iii. 12. and read it to the people: during the whole time of the Service, the people were attentive. I am now translating another Sermon, preached from 1 Cor. vi. 30. for next Sunday. On Sunday Morning, one of the boys, lately baptized by you after the name of John Raban, was taken sick; and the symptoms of it were such as to excite fears that it might be the cholera: Mrs. Adley gave him some medicine; and, through the great mercy of God, he received immediate recovery. Notwithstanding this, when we look round the place here, we are lamenting indeed that you are removed from us (though for a short time) at the very season

when one after another, and sometimes three or four together, are uniting to the Church of Christ; and, in the mean time, the enemies of Christ are likewise pressing forward to destroy His people. However, we rest assured that He, who sleeps not but guards all His people against all and every kind of dangers, will not only keep us safe, but will be with you, and hasten you to your little flock at Nellore, which is left like sheep without a shepherd.

2. *Reader and Catechist*—He possesses considerable talent as a speaker; and is calculated to be a useful man. He is subject to seasons of coldness: and, during these, there is sometimes an apparent want of conscientiousness in the discharge of his duties; but, when aroused, he is full of earnestness and zeal. He has, for some months past, been alive and active in the duties of his post. Though liable to change, he is, I doubt not, through Divine Grace, a subject of that kingdom which shall know no change.

3. *Overseer of the Boys and Visitor of Day Schools*—Is a valuable Young Man; and, from the time nearly of my first being at Nellore, has manifested perhaps more of the "Christian indeed," than any other whom I have met with on Heathen ground. He requires to be kept in his proper place, and is naturally of a hasty temperament; but, in attention to his duties, consistency of walk, and steady and earnest concern for the welfare of the boys' souls, as also of the souls of others, he has no equal at the Station. He has considerable talent as a speaker, and a correct and good knowledge of Scripture; and is a faithful and useful Visitor of the Out-Schools. In seconding my efforts for the spiritual instruction of the Boys, I look upon him as the man of my right-hand.

4. *Printer*—He is our chief stay in the Printing House; and is extremely mild and diffident—of very good attainments in common Tamul learning—and of sterling piety.

5. A Young Man, from Christian David's Congregation; but a Communicant at Nellore—possessing abilities of considerable promise.

6. A man of determination and energy of character—by nature, certainly, of a disposition resembling the lion; but subdued by grace, and transformed into the mildness of the lamb. From the time of his baptism, and indeed for some months before, his habitual appearance of devotion and cheerfulness have borne

a greater resemblance to a lively and devoted Christian in humble life in England, than any other whom I have seen in this country. As it respects his character, I know of nothing which can be laid to his charge: he may be *known and read of all men, as an Epistle of Christ*. He writes after me, when preaching, on his ollah; and is able to read tolerably well. I usually supply him, weekly, with a number of Tracts; of which I am satisfied that he aims to make the best use.

7. The Father of the preceding; who, though his Son was a rigid Heathen up to the time of his coming to Nellore, was himself a member of Christian David's Congregation. He has long been a regular attendant on Divine Worship at Nellore. He expressed his desire of becoming a Communicant: after examination, and, from the statements of his Son, having reason to hope well of his piety, he was admitted to the Communion. He is of a mild and peaceable disposition, and a very attentive hearer of the Word.

8. Br. Knight's chief servant—baptized by our American Brethren—naturally disposed to attend more to the business of others than his own; but, I trust, a member of the Church of the First-born, and one who at length will be removed to that place where the affairs of others will be entirely lost in the love and service of Jehovah.

9. One of the Youths admitted on the 3d of September to Baptism and the Lord's Supper. He is free, open, and zealous; yet vigilant, and possesses good judgment—has considerable talent in speaking, and is very warm and affectionate in exhortation and prayer for his countrymen. He is of good caste and connections; many of his relations being Headmen. He has been much opposed: but has stemmed the torrent with great vigilance and Christian feeling; and is, I have no doubt, endowed with that Spirit, which would enable him literally to leave all and follow his Saviour. His Letter to the Friend whose name he bears here follows—

I beg to express my gratitude to you, and to all by whom all the benefits which we enjoy come. Though I was born in a Heathen Family, not knowing God our Maker, worshipping wooden gods, venerating Brahmins, and attending foolish and vain ceremonies; still it was His most condescending grace to look upon me a sinful creature, and bring me to a place of light and truth; where the knowledge of Himself and the Holy Spirit

and the Saviour, who became a Substitute to die for such a vile sinner as I am, may be easily attained.

During my stay in the Boarding School at Nellore, I neglected part of my time, in ignorance and impenitence; but God, in His abundant mercy, brought me under a sense of my depravity and unworthiness; and shewed me, moreover, the worthiness of Jesus Christ, whose merits are sufficient to fetch me to heaven: and, blessed be God, who has taught me to seek all possible means to become His true disciple and a member of His Church! and I hope I am now led to enjoy such a happy state, as all true Christians are in. We have abundance of reasons to praise our great and merciful God, for sending His Ministers with the Gospel of His Son Jesus Christ, to this part of the Heathen World, to teach us the true way to heaven.

I would humbly acquaint you, Sir, that the Rev. Mr. Adley, who baptized me after your name, is daily communicating instruction of the Holy Scriptures; which I consider as delightful food for my soul, and without which I shall surely perish. Oh may God give him health and strength, so to continue his Ministry, that all may be fitted subjects for the sacred feast of the Lamb!

Mr. Knight, who was away from us for many months, has now returned to us, and was present at our Wednesday Meeting. Indeed I feel thankful to God, for having brought back our Spiritual Guide safe.

10. Another of the Youths. He is tall, not robust, of light complexion—his acquirements good—excels as a Tamul Writer—and is, I hope, of genuine piety. He writes—

As I am permitted by the Rev. Mr. Adley, I take the opportunity of writing to you; in order to inform you, that, from my youth up to a great period of time, I was brought up under the teaching of my Heathen Parents; and lived, practising all the vain and foolish ceremonies of their religion—such as, rubbing ashes upon my body and prostrating myself before their idol gods; and when they sent me to your Mission School, which was made at Nellore, it was their great care that I should outwardly make a favourable spirit to the religious instruction of the Missionaries, without letting go any of my Heathen Principles. In this way, for a long time I very foolishly did. But it has pleased the Lord, who changes men's hearts, to turn their view, on the contrary, to my great good; and to make me sensible of my sins, and of the misery and danger which then awaited me. The Rev. Mr. Adley, who is labouring for our eternal good with the greatest seriousness, has been very particular in bringing me to a knowledge of the Scriptures, and making me a fit object to become one of the members of your great Church.

Moreover, Reverend Sir, I acknowledge my gratitude to you and all others who are devoted to the good Cause of Jesus Christ, for all the benefits which come to my soul. May God, who has sent His Missionaries in good time, do greater miracles than have

been done for the advance of the Redeemer's kingdom! I am now, Reverend Sir, named after your name; and think it is my duty to pray for you, that Jesus Christ may bless you; and beg you will be pleased to do the same for me also.

11. The Third of the Baptized Youths. The least in stature, but not in intellect. He is equal to any in his Tamul Studies, and I think exceeds any of his standing in English—has sound judgment, a retentive memory, and quickness of apprehension. He repeats the Tamul Scriptures, chapter after chapter, with great ease. He writes—

Having been brought up a Heathen for many years, worshipping Devils and abstaining from God, I have, a few years past, through His great mercy, entered the Boarding School at Nellore; and, though many there have brought persuasions to me on the truth, and shewed many proofs of the real worth of the Christian's joy which no other religion can give, I have very much despised and disregarded these things: but the Lord, who hears prayer, heard my prayers; and has been pleased to give me grace and strength to believe and study His Holy Word. Now, it is my happiness, that Christ is my Saviour, and that He pleads for me. I am baptized and received into the Church of Jesus Christ, by the Rev. Mr. Adley; and he loves me, and gives me instruction from the Scriptures, and teaches me English. It is my resolution to seek God more earnestly than ever I did, and to please Him in all things. That I may be able to do this, I beg your prayers for me. Praying God to be with us all, and to give an uninterrupted enjoyment of His divine presence.

12. The Fourth of the Youths—steady and sedate—in appearance and manner much resembling my friend after whom he is named—of good attainments in Tamul—and of considerable experience as a Christian. Many efforts have been made to prevail upon him to leave his profession and the School, which attempts he has generally been enabled to turn with advantage against his opponents. Many of his remarks, in conversation and in our Meetings, I have found valuable as exhortations to others. I will give you one as an example—"There are many countries," he said, "and they have different coins: if we were travelling to a foreign country, we should endeavour to procure the coin of that country; and should be careful that the coin was good, that when we arrived there it might pass: so, as travellers to heaven, we should procure the coin of heaven; and be careful that our coin is genuine, and has the King's stamp: that when we appear there, we may not

be disappointed, but safe." His Letter follows—

While I am permitted by the Rev. W. Adley, I take the opportunity of writing to you, that I may shew you the way I have been born from parents very strictly observing Heathenism; and, after having passed many years in their heathenish and devilish practices, I was sent to be taught in the Boarding School at Nellore; where I manifested great desire to learn English, but cared not for my soul: but the continued instruction and warnings of the Missionaries, together with their many prayers to God, did bring me to take thought and to pray for the salvation of my soul. Yes, the effect of it on my mind was greater than I can describe, when I felt the necessity of making an open profession of the religion of my blessed Saviour: the fear of my parents and friends was greatest in my mind: however, upon great consideration, I determined, through the help of Jesus Christ, not to fear them that can kill the body only, but to fear Him who can kill both body and soul, and send them to hell. I then became a Candidate for Baptism, and was baptized and received into the Church; and God has been so pleased to change the hearts of my parents, that their opposition to me has been greatly removed. I pray, Reverend Sir, for you, that God may bless you in your difficult work in preaching the Gospel to the Heathen; and ask you to pray for me and my countrymen.

13. The Youth admitted to the Communion, having previously received Baptism from the Roman Catholics. He is of a pleasant disposition—of talents calculated for usefulness—and much alive to the concerns of his own soul, and the souls of those around. He has, in these last few days, been much pressed and tempted by his friends, who are Roman Catholics, to accompany them to the Christmas Festival; but has withstood every temptation, and has reasoned with his persuaders on the vanity and sin of those ceremonies, equal to if not exceeding the idolatries of the Heathen. This Young Man thus writes to a friend whose Christian Name he bears—

Invoking the blessing of Almighty God, the Father of all creatures, and the grace of the Lord Jesus Christ, the Saviour of the world, on you and on me, and on all my Fellow-Christians, who love the Saviour and are ruled by the sceptre of grace, and wishing the good and happiness of all my fellow-creatures; as I am permitted, I take the opportunity to write this humble Letter for your kind perusal. It has been my sincere desire, for some time, to shew you my gratitude for all the benefits derived from you for our improvement, and for the real concern which you exercise for our eternal salvation through the merits of the Lord Jesus Christ. I am now happy to say, that, from the time I was put in the Boarding School under the

Rev. Mr. Adley, to this time, he has been indefatigably exerting himself to teach me, in common with others, the great truths of the Christian Religion, by way of warning, often both in private and public; and so God has blessed his labours for my conversion, as also that of others. I now enjoy such happiness, as neither the world, nor my parents, nor my friends, can give; and I expect to go to heaven, through the merits of the Lord Jesus Christ. Before I came to Mr. Adley, I, being brought up in the Roman-Catholic Religion, worshipped Images, and put my confidence in Saints, and was in darkness and ignorance: particularly when the cholera came, the disease that took from life my father, mother, sister, together with her husband, and also many people in my country, it was my earnest prayer to the Virgin Mary and to Saints, to take care of me, lest I be also snatched away by death. But this I now know was all sin, and I mourn over it; and look to the Lord Jesus Christ, who alone can help and save.

Mr. Adley remarks—

I have thus given you a hasty account of the Members of our little Church. When first formed in February of this year, we were six in number—four Natives, Mrs. Adley and myself: now, through the mercy and favour of our God, we amount to fifteen; the Native Members being increased from four to thirteen—of all of whom I have good hope, that they will partake of the Marriage Feast with our Lord above.

The work of grace still proceeds. Mr. Adley writes at the end of December—

A few weeks since, another of the servants was strongly impressed by a Sermon on the destruction of Sodom and Gomorrah: his mind was excited and alarmed by the remarks made on the sin and punishment of Lot's Wife. He thought much of his father and mother who were dead; and for whom, in order that their souls might be released from punishment and obtain a good transmigration, he and an elder brother had been fasting and performing the accustom'd Heathen Ceremonies: his parents were now constantly presented to his mind; and, for himself, continuing in his present course, he saw no way of escape. He has since very diligently attended the means of grace. I have had frequent conversation with him, as have also some of our American Friends when staying with me. He appears increasingly alive to the concerns of his soul.

In the latter part of February Mr. Adley adds—

Though we have not been favoured with any addition to our numbers on the commencement of another year; yet I am grateful and happy in being able to say, that there is no appearance of declension on the part of the Communicants, and that others afford encouraging hopes of sincerity. Thus far, therefore, the Lord hath not only led us on in peace, but hath granted to us showers of blessings; and we look in faith and hope for the continuance and increase of those showers till the whole earth shall be watered and become the Garden of the Lord.

These communications are the more interesting, because it is to the point on which they chiefly bear—the raising of Native Converts as Christian Teachers—that the labours of Missionaries and the prayers of the Church must be assiduously directed, in order to the extensive and permanent establishment of the Kingdom of our Lord. When to this end He in any measure blesses the labours of His servants and answers their prayers, a great step is made in advance toward wresting some portion of that land from the Enemy, very much of which yet remaineth to be possessed by Him whose the right is.

Indian Archipelago.

Sumatra.

BAPTIST MISSIONARY SOCIETY.

FROM the last Quarterly Paper of the Society we extract the following account of the

Practical Superstition of Mahomedanism.

Mr. N. M. Ward has lately sent home from Sumatra a curious document, which throws some light on the nature of Practical Mahomedanism, as it exists in those countries. This document consists of a translation of various inscriptions on a roll of charms, worn as a protection by a native ruffian who lately attempted to murder the Fiscal or Dutch Magistrate at Padang. In introducing the account of this outrage, Mr. Ward observes—

The Unity of God is the rallying point of the Mahomedans—their strong-hold, and the weapon with which they combat all their

enemies: yet we find their system, and that of Heathen Idolatry, in practice substantially the same. The Idolatrous Polytheist makes an image of some imaginary supernatural power, performs his devotions before it, propitiates it with offerings, and looks to it for deliverance from his troubles and calamities: the Mahomedan Unitarian entertains the utmost abhorrence of all images, and will not approach one without discovering his detestation by a visible sign; yet he makes a representation of a mark on the body of his Prophet, inscribes it with the sacred name Mahomed, and invests it with the power of accomplishing all his desires, of pardoning all his sins, and of finally conducting him to heaven without account. It will be seen from the present communication that these are not harmless play-things—mere notions, too absurd to be seriously credited by those who make the Unity of God the basis of their creed: on the contrary, they have a perpetual influence over the conduct; and become the source of numerous actions, equally incompatible with the welfare of society and the personal happiness of their deluded votaries.

He then proceeds to relate the circumstance to which we have already referred:—

On the 23d of December last, a Malay, called Malim Dubalong, was accused before the Fiscal of having robbed his guest, a native of the Madras Coast, to the amount of 1000 rupees. The party accused could not clear himself, and was directed to find bail or to be sent to prison: he was, however, suffered to return home, chiefly to seek a person to bail him. In the evening, the plaintiff informed the Fiscal, that the man had packed up his moveables and was about to abscond: the Fiscal sent for him, and told him that he must give bail: he named a man, who, on being applied to, refused; and no alternative remained but to send him to prison. On his way down stairs, he suddenly attacked the plaintiff with a kris, or dagger—stabbed him as he thought, mortally—and ran up stairs and attacked the Fiscal: after a severe struggle, in which they rolled down stairs, locked in each other's grasp, the man was killed by the Fiscal's servants, and the Fiscal himself escaped with six or eight superficial wounds. The assassin, Malim Dubalong, was a merchant of Padang, well known to the Europeans: he had received the title of Malim, for his strict attention to his devotional exercises. It appeared, on inquiry, that he had armed himself purposely for the occasion: he had covered his naked kris with a handkerchief, and had secreted his kurambi (a semicircular knife, a most dangerous instrument, used chiefly by assassins and murderers) under his head-dress: he had been to the river to wash and pray and recite his incantations, and had tied his roll of charms upon his arm. Thus prepared and equipped, he had appeared before the Fiscal; and, no doubt, fully expected the deliverance promised by his Formulary.

This Formulary consists of eighteen

different articles or paragraphs, of which the following may be taken as specimens :

—Whoever looks at this impression of the Panaw* of the Prophet's superiority on SUNDAY, verily God will preserve him from the fire of hell, and make him honourable in the sight of all his creatures : God Almighty will also release him from all the calamities of the world and of a future state ; but he must read this : †“ There is no Lord but God, whose is the visible truth, who has no resemblance, and who hears and sees all things—O Lord, whoever thou art.”

—Whoever looks at this impression of the Panaw of the Prophet's superiority on MONDAY, verily God will preserve him from the effects of all weapons, even if numerous as drops of rain, and will preserve him from the fire of hell ; but he must read, “ There is no Lord but God who is glorious and omniscient —O thou who art glorious and great.”

—Whoever looks at this impression of the Panaw of the Prophet's superiority on THURSDAY, God will release him from all the calamities of the Last Day, and from all the evils of time and eternity, and he will live for ever ; but he must read, “ There is no Lord but God, who made all things together with his servants. Who are his servants ? Those who are placed in his stead over all. O Lord, whoever thou art.”

—This impression is of the most eminent rank, and possesses numerous virtues. Whoever looks at this impression on SATURDAY, God will facilitate to him the passage of the bridge of trial, and he will be happy day and night for ever ; but he must read, “ There is no Lord but thou. Most holy art thou. Let me not be numbered with the oppressors !”

—This is a Panaw of the superiority of the Apostle of God : Peace be upon him ! Whoever looks at this Panaw of his superiority morning and evening, verily he will be beloved by all men both high and low, and will be for ever happy, and his enemies will not be suffered to injure him, and God will finally take him to heaven without account. God is omniscient.

In conclusion, Mr. Ward remarks—

Such charms and incantations are extremely common among the Natives. They enter into most of the prescriptions and medicines of their Doctors, and the Priests are in the habit of making them a lucrative article of sale ; such as that from which the above is taken, are sold for eight to ten dollars : they are, however, of all prices, from one to twenty dollars. Like the Pope's Indulgences, they extend to every crime and every calamity to which human-nature is subject ; and they finally transport their votaries to heaven, in that most agreeable manner, WITHOUT ACCOUNT !

passed the Missions in New Zealand were noticed at p. 302, and more fully detailed at pp. 337—342. A variety of communications up to a late date have arrived : reserving the particular account of each Station for the Survey, we shall here collect from the different communications such parts as will afford a view of the state and prospects of the Mission.

State of the Natives before the late Disturbances.

The Natives are in a distressing state, both in body and soul. I hope their state may be daily more sensibly felt by us all, that we may be more fervent in our supplications to the Great Head of the Church, that He may enlighten their eyes and quicken their souls.

—Some months since we made a visit, in the Herald, to Tauranga, 200 miles to the southward ; and procured a cargo of potatoes for the Schools, as deep as she could swim : the Natives solicited us much for Missionaries to reside with them ; but we told them that none could live with them while there were constant wars : they behaved remarkably well : we did not remain a week with them, and it was raining nearly the whole time. Three days before our arrival there, they had been attacked by a party from the Thames ; when two of the assailants were killed, and others wounded. Turn which way you will, there is nothing but mourning, lamentation, and woe : so effectually has the Wicked One turned every man's hand against his brother ! The Natives at Tauranga are very numerous. We addressed a considerable body at one time, on eternal things, and on the evils of war. It was painful to see such numbers of people, and particularly children, without one person to declare to them the Gospel of Peace.

—At the end of November, I again sailed in the Herald, accompanied by Mr. R. Davis, for Tauranga, in quest of provisions for the Schools and Working Natives. When close off Tauranga, about 16 large canoes, full of men, came off to us ; but they behaved remarkably well, and did not attempt to come on board : they conducted us in safety to the anchorage. The following day, Sunday, at noon, some of us visited the Natives at the Settlements : the remainder staid on board, owing to the number of canoes alongside. Those on shore appeared glad to see us ; but it was manifest that they did not particularly want our message : they shewed considerable indifference, till toward the conclusion, when a few put some questions. During our stay among them, we had several opportunities of speaking to them on the state of their souls. Several solicited much for some of us to remain among them ; stating that their enemies would not molest us, and perhaps they might not come near the place. We all felt highly delighted with our visit ; but it was distressing to see the numbers of Natives without any one to give them instruction.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE troubles which have lately ha-

* Light-coloured blotches on the skin of Orientals.
† The sentences to be read are in Arabic.

—A few weeks since, Messrs. R. Davis and Hamlin, with myself, went over land to Shukeangha, to visit those tribes, and to procure potatoes for our Schools, to be conveyed in the Herald; but the entrance being frightful for strangers, the vessel returned to the Bay of Islands without accomplishing her object. We had the satisfaction to speak to numbers on the state of their souls; but they generally replied, that they did not understand our religion, but should if the Missionaries were to reside among them. There are multitudes belonging to that river. They behaved with great kindness, and there was the greatest appearance of civilization there that I have yet seen: their farms were well marked out, and well fenced—good houses—and people well clad. They spoke of the frequent mention of Missionaries which had been made to them, but none has yet gone to them. It is an extensive Missionary Field, and Labourers would be safe there.

—The Natives are very unsettled: war occupies all their thoughts, and the obtaining of muskets and powder all their efforts. It is a rare thing to purchase a basket of potatoes from them. Much slaughter has taken place during the last year; and even through the winter, parties have gone out. While we were at Tauranga, we received the news that Pomare and Taul, two powerful Chiefs from the Bay of Islands, were killed, and their party cut to pieces, by the party on whom they had made the attack. This created considerable sensation among the tribes on this Bay; who are looking forward to the summer, to go in a body to revenge their deaths. I fear dreadful work will take place then. We have not failed to speak on these subjects to the Natives, and I hope not in vain: I think many will be held back: some appear impressed with the evil of their proceedings, and say that they will not go; while, on the other hand, as though Satan were fearful lest he should lose some of his children, others appear urging every one on as eagerly as possible. May these wicked devices be brought to nought! Several canoes have this day returned from slaughtering numbers in the neighbourhood of the Thames, nominally as a satisfaction for Pomare: his death will serve as an excuse for war for a considerable time to come.

—The tribes in the Bay have been in some consternation, for a few days past, on account of the expected death of Shunghee: he was taken suddenly ill about ten days since, and it is ascribed to witchcraft: his priest tells him that a particular people, lately from the Thames, have bewitched him. Should he die now, numbers will be killed; and it is also said that his enemies will prove the strongest party. It is important to observe, that, amidst these continued conflicts, we are enabled to possess that peace which we enjoy. These movements affect our proceedings but little: that is, immediately at home; though, of course, the Native Mind is inflamed. Muskets and powder are in as great demand as ever, and vast quantities continually arrive among them. I tell the Captains of the Whalers that they will certainly stand

charged with murder, among other charges, in the Great Day of Account: some of them say that they would gladly abstain from selling them; but were they to do this while others continue the practice, they should not obtain supplies. [Rev. H. Williams.

Thanks be to our Heavenly Father, we are all well; and enjoy an almost uninterrupted state of peace among the Heathen! Indeed, I often feel astonished, when I compare the present peaceful conduct of the Natives toward us with that most turbulent state which I witnessed during the first two or three years of my residence in New Zealand. The Missionaries were, at that time, in almost continual alarm: the worst language from the Natives seemed then too good for us: but now, they seldom come to our houses, unless they have business; and when we go among them, they are usually kind, affable, and obliging. Indeed a very visible change for the better has taken place in their general conduct; and though we cannot rejoice in many having been turned from darkness to light, we have some grounds of hope that our labours have not been altogether in this respect in vain. The language is now assiduously attended to: children are daily taught, many of whom can read, spell, and write their own language with ease and precision: the Natives are addressed, several times during the week, on the most important subjects. Not more than two years ago, it was found almost impracticable to call the attention of the Natives to spiritual things: now, thanks be to God! we can assemble from 20 to 40, most of whom pay attention and some hear with all their ears. Are not these beginnings of good times? [Mr. J. Shepherd.

We have spent the last seven months far more peaceably among the Natives, than any preceding seven months for the last three years. The great body of Natives manifest as strong a thirst for war as ever; and indeed nothing but the Grace of God will ever subdue that feeling: for the advantages, in a New Zealander's estimation, which a war holds out, are too great to be overcome by any thing short of that influence. During the time of war, for example, every New Zealand Soldier lives on plunder; which not only spares his own food, but gratifies an unhappy craving of rapacity which the Natives possess: a New Zealander does not think for a moment on the advantages of remaining at home and cultivating his land: like children, they must have their good to-day; for they think nothing of losing a week or a fortnight to procure by plunder two or three baskets of potatoes; whereas, if as much time was spent in cultivating their land, it would produce ten times the quantity. Another advantage which war holds out to them is the procuring of Slaves: you will not be surprised when I tell you, that the New Zealander finds it cheaper, in his estimation, to procure fresh Slaves, than to take care of those which he already possesses; because the same unhappy estimate appears to be made even by our own countrymen: it is most afflicting, to see hundreds of Slaves, male and female, who probably in twenty years

will have dragged out their miserable existence without leaving any issue. I have been astonished to see 40 or 50 Slaves, male and female, living together without any progeny: this not only points out the moral state of the Heathen, but stamps with an awful curse every species of slavery.

—Shunghee is very unwell, and has been so for the last month. The Natives tell us, that if he dies, we are to be stripped or plundered; but we do not regard their reports. There is no doubt but, should he die, a very great change of a political nature will take place: it may seriously affect us; but I trust that we shall have grace given us to bear all, and I feel thankful that I am under no distressing apprehension.

[*Mr. G. Clarke.*]

On our first coming hither, it was with great difficulty that we were able to live among the Natives; who, at one time, hardly ever came to our Settlement without molesting us in some way or other, in climbing our fences, stealing our fowls, and pilfering every thing that they could lay their hands upon, as well as abusing us if we attempted to prevent them. But it is not so now: it is very seldom that they molest us, except when fighting-parties assemble together: then they are troublesome to us, but nothing so bad as they used to be. Viewing them thus, I cannot but see a considerable improvement in their outward conduct: they are become better acquainted with us, and we with them. There is a very great difference in the minds and dispositions of the Natives: some are much more friendly disposed towards us than others, and I think would, as far as they could, do every thing to please us; but we find some who are quite of a contrary disposition, who would do all the mischief that they could: so that when we suffer, it is from such characters as these; who will not, themselves, listen to what we say, nor let others if they can prevent them.

—It is the general opinion of the Natives that Shunghee will die: many of them believe he is bewitched by some Natives toward the westward, in order to prevent him going to kill them. Should he die, the party which is believed to have bewitched him will suffer, if unable to stand against this tribe; and, no doubt, a very great change would take place. It is reported by the Natives, that if he die, we are to be plundered as a payment for his death. I have lately been to see him, and had some conversation with him on the subject: he said that this had been talked of by Natives living at a distance, but he did not think that they would attempt to do us any harm. He told us not to be afraid: "You will not be hurt," he said, "unless other Natives overcome this tribe, and they be all killed." I told him that we were not afraid, for that God would protect us if He pleased; but if He permitted them to destroy our bodies, then our souls would go to heaven, where we should be happy for ever. Shunghee again said, "If I die, my children will live with you, and the Natives will not molest you." He had two Priests with him; who waited on him, and performed all the usual Native Ceremonies: his food must all pass through

the hands of one of the Priests; and Shunghee believes, that, if he get well, it will be through the prayers of the Priests: he is very much rooted in all their superstition. I conversed a little with the Priests on the vanity and folly of their customs; and told them that it was the Great God alone who could help Shunghee, and that their prayers could not do him any good; but they are so hardened in their own superstition, that what was said did not appear to have any effect upon their minds.

[*Mr. James Kemp.*]

I have not yet been able to succeed in getting any of the Native Chiefs to cultivate land for wheat; Taiwanga, who lives with me, excepted. Some of those Chiefs who promised to sow wheat for themselves, after I left Kiddeekiddee were supplied with seed by Mr. Kemp: this they sowed, but never reaped. In endeavouring to enforce the cultivation of wheat on these people, they argue in this way: "We cannot cultivate wheat, nor do we wish to cultivate it; because it is attended with so much labour, and has to go through so many processes before it can be eaten as bread. If we clear a piece of land and plant it with sweet-potatoes, we get a good crop of food which we like, and which we can eat immediately out of the ground." While the New Zealanders are in their present state, and living in native villages, I am fully convinced that they will not attend to cultivation. The plan which I would strongly recommend, and which I have put in practice and we are intending to pursue, is, to build houses and enclose lands, for all those Natives who wish to attach themselves to us, on the Mission Ground; and to do this at the expence of the Society, that, in case a man may not turn out well, we may have the power of ejecting him. Natives, thus attached to us and broken off from their old connections, will, like Taiwanga, have a desire to cultivate their little paddocks of wheat &c., exclusive of their garden. By adopting this, or a similar plan, we shall be enabled, I believe, by the Divine Blessing, to relieve both the temporal and spiritual wants of the Natives.

—I have not been able to succeed, according to my expectations, in cultivating land at Kauakaua. I cannot get the Natives to work; and great part of what is done has been done by my own exertion. I have now growing about five or six acres of wheat on very good land, which was two years ago heavily timbered: but the season has been wet; and the land being sour, it is looking but badly. At present there is but little probability of my being able to do any thing in cultivation to any extent; not only on account of my not being able to get hands to work, but also on account of the unwillingness of the Natives to part with their lands. When I first purchased land at Kauakaua, they promised me a large tract adjoining: about three months ago, I applied to them to sell me about an acre of land, in order to form the Society's land into a square; but they refused in the most peremptory manner. I then reminded them of their former promise of the larger tract of land; but the answer

which they made was—"When that land will not produce us potatoes larger than the top of our little fingers, you shall have it." They also told me, that it would be well for me to live at Marsden's Vale, and not to go to their place; as the cattle, which I should bring with me, would damage their plantations of sweet-potatoes.

—At present, the wants of the New Zealander are but few. He can bring a few potatoes to us, for which he gets tools: he then selects a piece of good land in a wood, fells the timber, burns it off, plants the land with potatoes, takes his produce to the shipping, and sells it for muskets and powder; and these make him a great man. As those potatoes are what is termed by them a winter crop, as soon as he returns from the ship with his muskets and powder he begins to prepare his land for a second crop; generally sweet-potatoes: as soon as these are planted, he turns his attention to war, that he may have the opportunity of trying his musket, and raising his name among his countrymen. The Natives about us have not brought us any potatoes or pork for sale during the last six months, although they have had them in abundance; and had it not been for the Herald, we should not have had a potatoe to eat ourselves, and our promising Schools must have been altogether broken up: they do not bring us timber for sale as usual, so that we are obliged to go into the woods and cut our own: the reason is obvious: the Whalers frequent the Bay regularly, to purchase pigs and potatoes from the Natives; and the Traders to the Islands frequently come in here, to purchase timber or any other article on which they can lay their hands, which they think they can get for a musket: all those articles are generally purchased with muskets and powder. When a Chief has two or three tools of a sort, he is contented: he wants no more of those articles for some time, unless it is to make presents to his friends; but it is not so with muskets: he is not satisfied till every man in his party has a musket: in short, I do not know what quantity of those articles it would take to satisfy a New Zealander. They have at this time many thousand stand of arms among them, both in the Bay and at the River Thames. The people of the Thames have lately got a complete victory over a party of Natives from the Bay, and are at this time flushed with their success. Shunghee is dangerously ill, and if he dies we know not what effect it may have among the Natives; as it is not unlikely but many may contend for the mastery: the poor Natives at Kaukaia, and at many other places, are in a state of suspense, fearing what may happen to them if he should die: I have heard that they have agreed together to sell nothing but for muskets and powder, that they may be prepared for the worst; as they expect to be fighting one among another at Shunghee's death. How it may fare with us, we know not; but may the Lord make us faithful unto death! Oh pray for us, that we may have our loins girt and our lights burning, that whatever may befall us we may be ready!

[Mr. Richard Davis.

Encouragements in the Mission at the Time of the late Disturbances.

Many are our encouragements. Though darkness covers the land, still we think that we see the dawning of that glorious day, when the Lord shall lift up the light of His countenance upon these people, and deliver them from the yoke of Satan. Our Monthly Prayer-Meetings continue, and strengthen that bond of Christian Union which is so needful for us; but daily do we require self-examination and circumspection, that we wander not from the fold. To the Lord we commit ourselves and our work. We rejoice in your prayers and best wishes for us. We feel that you look toward us with interest; and hope something effectual may soon be wrought, to the overthrowing of the Tyrant's dominion. Weak indeed we are, but in the Lord we put our trust.

—The Schools make considerable progress, and the children are anxious to be taught. We have many men and women under instruction; indeed, all who are in our employ. We could enlarge the Schools considerably; but we want the means to instruct and feed the scholars.

[Rev. H. Williams.

We are now much straitened at Pyhea for want of a room sufficiently large for our Natives to assemble in for prayers; and are about to build a Church, 40 feet by 20, which will serve also as a School. It cheers us to be obliged to enlarge the place of our tent, to stretch forth the curtains of our habitation, to lengthen our cords and strengthen our stakes; and we feel assured that the Gospel will here break forth on the right-hand and on the left, and that this barren desert will become a fruitful field. We entreat you to continue to stir up our friends in England to pray for us: we are beginning to feel the benefit of the prayers which have been offered, and this will encourage them to persevere.

—We continue happy among ourselves, and a brightening prospect opens upon us among the Natives; and though we have nothing of a decisive nature to mention at this time, yet we can look forward to the period when Christ shall reign triumphantly in this land. From my Journal you will see what are our trials, hopes, and encouragements: our trials we have been, and shall be, enabled to bear and to overcome—our hopes will gain strength daily, from the Word of God, and from those openings which break upon us from time to time.

—In our conversations with the Natives they listen with much attention: at one place especially, Tepuke, seven miles from Pyhea, visited by Mr. Richard Davis, I have been at times highly gratified; and trust that it will not be long ere some of the people embrace the Gospel. Mr. Davis had not met the people of Tepuke for some time: two Sundays he was prevented by tempestuous weather: the third Sunday he went, and found all the men absent on an expedition, inland; and, as they had neglected to give them notice, though they might have done it when at Pyhea a few days before, we thought it better to leave them last Sunday

to themselves: this temporary desertion had a good effect; and this morning some of the people came over, to see if we were coming: they were fearful lest we should leave them altogether; and when we reached the people, a few among them seemed to receive the Word with more eagerness than before.

[*Rev. W. Williams.*]

I have continued to visit my Natives at Tepuke on Sundays: and have been much encouraged in so doing; while, occasionally, much cast down, in beholding their great indifference. My people have now for nearly two years never been to fight: this is a great blessing. May the Lord make me thankful for the influence of the blessed Gospel! On a late visit, they were very attentive, and appeared thoughtful: but they did not say much to me; and, being a little unwell, I did not stay so long with them as I sometimes do; but my friend Peter, a very hopeful Native who lives with me, staid behind, and had some conversation with the people after I left them. When Peter overtook me, I asked him what the Natives had been saying to him: he told me that he had been talking to them on the subject on which I had been speaking, which was on the greatness of the Love of Christ in shedding even His blood for the sake of fallen man, and the truth of the Word of God from which I had been speaking to them. I had also spoken rather feelingly to a woman who was ill, and who feared she should die, and go to the New-Zealander's place of departed Spirits. Peter informed me that they told him, that they firmly believed what I had been telling them; and that their hearts were very bad, because they had not a person to visit them oftener than once on Sundays to teach them the nature of the good things; because, they said, it was nothing to be ill for a few days while they were in the world, but to remain in the fire for ever was a thing they were alarmed at. Those Natives, from the time that I first visited them, have generally paid great attention to what has been said; nor, as I said before, have they been to war: they are at times thoughtful, and I believe have begun to pray in their own way, for themselves. I should be glad to visit them oftener, but circumstances will not admit of it: they seem much attached to me, and I can truly say that I am no less attached to them; and I hope, through Christ, to meet some of them in our Father's house.

Peter has been living with me upward of two years. A change took place in him about five months ago; and ever since that period the man has been, in many respects, an altered character. He goes with me, on Sundays, and at all other times, when I visit the Natives; and very often helps me out when speaking to them: in fact, he explains spiritual things to the Natives in a way which I am not capable of doing, and often speaks in a very feeling manner. He is a petty Chief, of about thirty years of age, and has a wife; and, as they have no family, they both live with us.

[*Mr. Richard Davis.*]

Having regularly attended to the instruction of the Natives at this Station (Pyhea) on

Dec. 1827.

Sundays, and also assisted in the same on the other days of the week, it affords me much satisfaction in being enabled to inform you that their general conduct on those occasions continues to be encouraging: some of them will frequently say, when spoken to of those things which concern the welfare of their immortal souls, that they believe them to be true; acknowledging also that they consider their native practices to be wrong, and that their hearts are very dark. Such acknowledgments, we humbly trust that we shall find to be the earnest of greater things.

[*Mr. C. Davis.*]

Our Schools and the Natives living in our families, at Kiddeekiddee, hold out very considerable encouragement to us. The general conduct and improvement of the children continue very pleasing: we have had since last March from 30 to 36 Native Boys and Girls, with a few Adults who are living with us as domestics, under regular instruction in reading, writing, and arithmetic: 20 of that number are reading and writing; three are in Multiplication; and five are working sums in Addition. Our School now begins to put on the appearance of a Country Day-School in England.

[*Mr. G. Clarke.*]

It will afford you great pleasure to hear that we have considerable encouragement from the rising generation to persevere in the work of the Lord. The Native Adults who live with us are very regular in their attendance on the Means of Grace: some of them, I hope, begin to feel some concern for their souls: their conduct in general is pleasing.

[*Mr. James Kemp.*]

Critical Situation of the Missionaries.

It has been hitherto understood by the great body of Natives around us, that we are in New Zealand solely for Shunghee's purposes, and under his entire protection: while, on the one hand, such a supposition on the part of Natives kept them in awe and afforded us a measure of peace; on the other, the body of Natives could take but little interest in us, for fear of exciting the jealousy of Shunghee, and were only anxious to know how far they might proceed in annoying us without provoking him and exposing themselves; for they could not see any advantages which they enjoyed, while under restraint. This supposition of the Natives affected us in another way: if any change took place in Shunghee's affairs, and he became less respected by his countrymen, we also must suffer loss and bear reproach with him, according to the custom of New Zealand: and it is from this circumstance that our recent trials have sprung. Shunghee has, of late, been severely afflicted, in his person, family, and circumstances; and has, in some measure, lost his influence among his countrymen: so that he had determined to leave this part of the Island for a time; and it being expected that we should go also, the general conduct of the Natives, for a season, became very trying: they talked of nothing else but plundering us of every thing; and, on two occasions, were exceedingly rude in breaking down our fences and menacing us, but went no farther. Since, however, it has been

better understood by the Chiefs about us, that our object in living among them is their general benefit, they seem very desirous that we should continue; and will, we hope, more than ever, feel it their interest to protect us from the insults of the ill-disposed.

Another circumstance, which has for the moment operated against us, is, the arrival of the Settlers of the New-Zealand Company. Many of the Natives think that the Settlers would have fixed themselves among them, had not we been here; and it is evident, that very disrespectful remarks respecting us have issued from some of that body to the Natives. The expectations of the Natives were raised very high, by the arrival of the Settlers; and if they imagine, that we have, in any way, directly or indirectly, prevented the realizing of those expectations, we cannot be surprised at their late conduct.

But, amidst all our little trials, we cannot only say, but evidently perceive, that the Lord of Hosts *was*, and *is*, with us—the God of Jacob *was*, and *is* still, our refuge. We can look further than these apparent causes of trouble; and can see, in them all, the working of the Prince of Darkness, who, we trust not without good reasons, begins to tremble for his empire in this dark corner of the earth. Nor can we doubt, but that the Lord will produce much good from these painful occurrences, both in and through us; by leading us more simply to look to Him, and by encouraging others to look for similar deliverances in every time of need. Truly we may every day say, that *if the Lord had not been on our side when men rose up against us, we had been quickly swallowed up*; but, the Lord being our helper, we need not fear.

We feel also thankful, that, among the many changes which are daily taking place, no very material alteration has occurred in the School. Three of Shunghee's children have left; but we have still upward of 40 boys, girls, and adults living in our families. Many of them manifest a thorough hatred to the customs of their fathers; and we are daily led to see, that, through the medium of Schools, the great and glorious work of evangelizing the Heathen will be accomplished.

[*Mr. G. Clarke.*]

The destruction of the Wesleyan Settlement at Whangaroa was unexpected, and without any provocation: many tribes had been there assembled, in consequence of the war which Shunghee was carrying on in that neighbourhood: their loss of property has been very great, nearly 2000*l.*; independently of being driven from an extensive field. It is beyond a doubt, that, according to the present feeling and opinion of the Natives, as soon as Shunghee, who is considered as their Chief, dies, our Brethren at Kid-deekiddee will be plundered: this is according to the law of the land, and very agreeable to the disposition of the New Zealanders. We ourselves have been told, in as direct language as it is possible to use, that when our Chief, Tekoke, dies, we must expect the same: that is, our property will then become that of the Natives; and they will be further at liberty to destroy any building, according

to their pleasure. These are serious points: at present, we cannot determine any thing, beyond that of keeping possession till driven out by superior strength.

The Natives have been, for some time, in a very unsettled state: they are jealous one of another. But still, though every thing is very gloomy at present, no one is much cast down; believing this state of things to presage a deliverance to these people. The minds of many of the Natives are bent on mischief, and we may be required to leave them for a season. It is pleasing to observe the Natives in the Settlement: they tell us, that if we go, they will go also. While we remain, our buildings must be but of a temporary nature, and the supply of stores more limited. The Natives buoy themselves up, under the expectation, that, should we leave the island, our places will be supplied by men from the shipping. I am unable to give an opinion how matters may terminate: every thing is as uncertain as it can be. If they strip us, it will be with difficulty that we shall retain a blanket to cover our nakedness: it appears therefore needful to secure a retreat.

Mrs. King, Mrs. Clarke, and Mrs. Williams are on the eve of confinement: they possess great peace of mind. The mind of each of us is, I believe, stayed on the Lord; believing, that, whatever may be the result, it shall tend to His Glory. Should we stand, we have learned an important lesson: should we go, I trust it will be but for a season. The Natives are intoxicated with the possession of muskets and powder, an unusual quantity having been imported within these few months. But, to the Lord we look, and to the fulfilment of His promises. This may be the approaching deliverance of this people.

[*Rev. H. Williams.*]

Whatever may befall our Mission, we are now prepared to depart or stay, according to the behaviour of the Natives; but it is, I believe, our united determination to remain until we are absolutely driven away: when the Natives are in our houses, carrying away our property, it will then be time for us to take refuge in our boats. There seems to be great indifference on the part of the Chiefs whether we go or stay; and many of those, of whom we have had a very good opinion, have been most forward to join in the late scenes of depredation. It may be the will of God that our work should be interrupted for a season, that it may be carried on with greater vigour hereafter. Of this we have no doubt, that a change will soon take place; and a proof of this is, the great opposition stirred up by the Wicked One. I would observe, at the same time, that there is no apprehension for our personal safety, according to the statements of the Natives: besides, we know that we are concealed in the hollow of the hand of the Lord, who will not suffer the enemy to do more than shall tend to the good of His people and the prosperity of His cause.

[*Rev. W. Williams.*]

Improved Prospects of the Mission.

Our prospects are somewhat brighter. I think, from the measures which we have

taken, that we may remain; but we must act on an entirely new system. Provisions we shall require of course, both for ourselves and the Natives in the School. In our expenditure of trade, we must be very much more moderate. This shaking up, I doubt not, will prove a permanent benefit to us all.

[Rev. H. Williams.

Shunghee is recovering: he has entirely destroyed two of the Whangaroa Tribes, and is about to return to the Bay very shortly: he sent a message to our friends at Kiddeekiddee, desiring them to "sit still;" for that if he recovered, no body would venture to injure them; but if he died, they must go and do the best for themselves. At present we have a prospect of remaining quiet; and it is for us to improve the interval, by preaching to them the Word of God, in order, that, by God's blessing, they may be raised from the horrible state of misery and degradation in which they now lie. It is remarkable, that the people whom Shunghee has now cut off, were those most active in the destruction of the Boyd and in the stripping of the Mercury: so sure is it, that vengeance will overtake the wicked! And, perhaps, the same lot may, ere long, fall to the Napius, and Shunghee at their head, for the unnumbered cruelties which they have shewn to the other tribes. But we are in the hands of God, who will not suffer us to be tried above that we are able to bear. However the Enemy of Souls may devise plans against the work which is carrying on here, the Gospel will prevail to the utter subversion of his devices; and the opposition, which he may now raise, will only tend to make the glory of Christ more resplendent.

[Rev. W. Williams.

Our last communications were such as could not but be painful to you. I do, therefore, most gladly embrace the present opportunity to inform you, that circumstances are changed for the better. Our prospect of continuing here is now much the same as it has been from the commencement of the Mission. Shunghee's recovery has removed, in a measure, those painful apprehensions under which, for a time, we had to labour; and his disapprobation of the proceedings of those Natives who plundered our Wesleyan Friends has been shewn in the strongest light, by his depriving them of their plunder, and obliging them to flee for their lives.

Shunghee disavows ever having had any intention of disturbing the Wesleyans. It appears very evident, that, while he was lying in Whangaroa Harbour, our Wesleyan Brethren were in peace; and it was not till he had left, in pursuit of the enemy, that any depredations were committed on them. He declares he was altogether ignorant of it, till he was brought back to the harbour, wounded, and saw the canoes loaded with the property of the Settlement; which he no sooner observed, than he ordered the parties to be plundered, and the greater part fled for their lives. He further states, that those who had the principal hand in the matter were stragglers; who followed him, uninvited, to put him in possession of Whangaroa, which place he claims as his own; and that the ring-

leader of the plundering party was the Head Wife of Tepui, the principal Chief under whom the Wesleyans were living; and that she acted in obedience to Tepui's orders, who left Whangaroa a few days before the event took place. From various Natives we have heard the same report, which inclines us to believe the statement of Shunghee to be true; and from the well-known character of Tepui, who was one of the chief actors in the destruction of the Boyd, we think it most probable that he was the principal agent in the whole matter of the Wesleyans: expecting that all the advantages which he derived from their residence in his neighbourhood were drawing to a close, he determined on making one general plunder, in order to possess himself of their property and to prevent those advantages from passing to others. We cannot pretend to justify, in any way, Shunghee's proceedings with the Natives of Whangaroa; but, we wish to shew that he is as favourably disposed toward Europeans as ever, although his late proceedings have indirectly, and we think unintentionally, been partly the cause of the destruction of the Mission at Whangaroa; for, had he not gone there, Tepui might not have come to the determination of plundering the Wesleyans.

Our prospects among the Natives are still pleasing. Numbers continue to live with us. Three have married, who are building themselves comfortable houses at Kiddeekiddee, that they may settle among us. If we are permitted to remain with them, we expect to see others settle also; and hope that a blessing may attend our labours among them. We continue to visit the villages about us; but it is painful to witness the unconcern of many of the Heathen, and often leave them with wounded feelings: they charge us as the authors of their evils; as having introduced among them many diseases: till we came among them, they say, young people did not die, but all lived to be so old as to be obliged to creep on their hands and knees! Our God, they say, is cruel; therefore they do not want to know Him. We know that this arises from the desperate enmity of the human heart: they are becoming sensible that their ways are displeasing to God; and, at present, this only makes them more desperate: but when it shall please God to reveal His Son unto them through the working of the Holy Spirit, then shall we see them clothed and in their right mind. We have been greatly supported in our late trying circumstances. The Lord has indeed been with us: the God of Jacob was our refuge!

[Mr. G. Clarke: March, 1827.

N. W. American Indians.

Red-River Colony.

CHURCH MISSIONARY SOCIETY.

THE Missionaries have transmitted the following satisfactory

REPORT OF THE STATE AND PROSPECTS OF THE MISSION.

This Report was drawn up by the

Rev. David Jones, and carries the concerns of the Mission up to July.

Happy Effects of the Ministry of the Word.

We have, as you are already aware, two Churches; and there are two Services in each. Our Congregations are not numerically great: I should average the attendance at each Church at from 250 to 300 people. Considering the circumstances of the place, the different opinions and persuasions of the European residents, the scattered state of the inhabitants, the diversity of character composing the population, and that there will always be some who want the inclination, I am disposed to consider the attendance respectable and satisfactory. And when we consider further, that, without the exertions of the Society on their behalf, this people would have been destitute of the privileges of the Gospel, we cannot for a moment conceive, that either time, labour, or money is thrown away. I am happy to say that we have an additional ground of encouragement in the general attention and the anxiety to understand prevalent among the people.

Four years ago, the number of Communicants was only six: they have been gradually increasing since that time; and, at Whitsuntide, amounted to SEVENTY-THREE, as follows: Scotch Highlanders, 24—Orkney Islanders, 14—Englishmen, 5—Half-breed Natives, 27—Indian Women, 3. So far as human judgment can penetrate, we are convinced that these are subjects of that saving conviction of truth, which alone can enlighten and change the heart. At their examinations previous to admission, they appear to us to possess, in an exemplary degree, the requirements of our Church at the close of her Catechism; and I may, indeed, add, the requirements of the Word of God. The Half-breeds, in particular, walk in *simplicity and godly sincerity*: it is a fact, not less interesting than encouraging, that since I came here, ONLY ONE HALF-BREED has drawn back, and I hope this one not finally.

It appears to me but reasonable to expect, that the progress of true religion should be slow. The natural stubbornness and sterility of the soil on which Missionaries, as Christ's husbandmen, have to labour—the nature and power of the enemies, who continually lift up a standard in opposition to their progress and advancement—the numerous frailties and imperfections which cleave to the

best of men—these, and many other considerations, call upon us to wait with patience and perseverance; and to leave, in the discharge of our duties, the unfolding of God's purposes to His own infinite wisdom.

By the ship in 1826, Mr. Harrison wrote to me, signifying that the Hudson's-Bay Company were disposed to attend to the repairs of the buildings on our establishment, and to defray the expenses of the same. On my return from the Bay, I lost no time in communicating with the Company's Factor at Fort Garry on the subject. He expressed a preference to the matter being left until the Governor's arrival in the Spring; but offered kindly to assist, in any particular, in the mean time. When the Governor came, I laid before him a detailed statement of such expenses as were unavoidably incurred in re-establishing our Mission after the deluge, and which had been defrayed by cash charged in the Company's Book to the Society's account: he immediately ordered the Society to be credited with the amount, being 50*l*. 2*s*.; and added, to Mr. Mackenzie, (the Company's Officer, and the Superintendent of the Colony,) that he wished it to be considered a "standing order," that every attention should be paid to this particular, wherever either public utility or our personal comfort might require. I consider, in discharge of duty, that I ought here to express my gratitude to Governor Simpson for his invariable kindness and attention: he repeatedly and pressingly inquired if there were any way in which he might be of service to us, and urged us on all occasions to apply without hesitation to himself or his representative. I am happy to add that a perfectly good understanding exists between the Parsonage House and Fort Garry.

Native-Indian School.

There are, at present, on our establishment, fifteen Indian Boys, four Indian Girls, and two Native Women; there would be no difficulty in increasing their number to any extent; but the prospect of provisions being almost always very precarious, we cannot, with prudence, assemble more than we can, with a tolerable degree of certainty, provide for. The buffaloes have almost failed for the last three years: this, in connection with the failure of crops last year, has occasioned all articles of subsistence to run very high; and, in fact,

little is to be had for any money. We have better hopes this year, but the object is yet only to be seen in perspective: our strong-hold is in the promise of God, never to leave nor forsake us. Indeed I cannot but mention here, with gratitude, that our establishment has not yet wanted for a meal; though the scarcity has been generally and pressingly felt, and must continue to be so until we reap our harvest. No one, who is a stranger to our circumstances, can picture the anxiety which is generally felt among us in regard to the crops: they are our only resource—the only **VISIBLE OBJECT** between us and a state of the most appalling destitution.

Ten Indian Boys were baptized last June; their knowledge of Christianity being deemed sufficient for their admission to this ordinance. They are the objects of our constant prayers, as well as of Mr. Garrioch's most assiduous attention: but a strict regard to truth and fidelity of representation compels us to say, that we cannot assert that any of them are partakers of that spirit, which alone could satisfy our desires in regard to them: their apathy is astonishing, if any thing may be thought so in a depraved and unrenewed nature. Most of them are endued with good natural powers, and general quickness of perception; but, no sooner are they left to themselves in any measure, than their Indian habits and dispositions pervade all their actions: and I must add, with pain, that, according to their way of thinking, their present situation is not a privilege but a confinement: they look with envy at the free and idle condition of their wretched and erratic countrymen. May this teach us more duly to appreciate the energetic influence of the Holy Spirit, by whose aid alone *dry bones* can be made alive!

One thing under this head remains to be considered—the future disposal of these boys. In the absence of any advice or instruction on this point, I have often wished to be able to make such proposals respecting them, as would meet the wishes and satisfy the desires of the supporters of the Mission, and at the same time forward the work of the evangelization of the Indians.

The way of prosecuting this object in a direct manner would be, to send them to their friends to communicate to them the knowledge which they are now acquiring; and thus, by the co-operating

grace of God, dispel in a measure the darkness by which they are surrounded: but the question is, Will it be right to send them in their present state? or must we wait the blessing of God to be communicated to them in such a way, as to lead them to appreciate the privilege of being emancipated from Heathen Darkness themselves? It appears to us, that, sending them to their parents in their present state would be exposing them to the strength of a current of temptations, which nothing but Divine Grace could withstand, while they are yet destitute of that principle so far as we are able to judge.

Should the Society be of the same mind with us, that sending them to the wilderness at present, under the idea of propagating the Gospel, would be indulging too sanguine an expectation, we would beg to suggest the policy of teaching them some useful trade; by which they might be able to gain a livelihood should they remain within the boundary of civilization, and which would likewise be useful in case they should have the door open for returning to their respective districts. They are growing up very fast; and I may indeed add, that the necessity of some step being taken will soon be pressing: in two or three years, they will be in a state of adolescence; when, if still uninfluenced by Divine Grace, the habits and dispositions of the Indian will soon burst over the feeble barrier of the School-Boy's restraint. We should consider, therefore, that this establishment ought to be enabled to teach the boys agriculture, rough carpentering, and the use and practice of the loom.

Sunday Schools.

The attendance at the Mission Church, every Sunday, continues much as usual; the number on the class-book being, as under: Scottish Children, 30—Half-breed, 47—Indian, 20; total, 97: during the year ending June 1, 1827, the average attendance was 67. These are very regular in their attendance, and an unabated interest is felt in their welfare: sometimes we fondly cherish the hope, that a lasting impression is made on their minds; but these hopes hitherto have been raised, and again blighted as soon as excited: but we are confident, that, by and bye, the seed now sown will be raised to His glory, whose the work is, and who will have the praise of its accomplishment.

Last Christmas, we established a Sunday School at the Lower Church, which has been very encouragingly attended. The number on the boards is: Half-breed Natives, 70—Scotch and English, 7: total, 77. There are five Half-breed Communicants usefully employed here as Teachers; two males and three females. We cannot but feel often gratified at this sight, and we think ourselves authorised in considering it a promising prognostic: the time may come when we shall see greater things than these: we know that we, and they, serve a Master who will *not despise the day of small things*. We consider our Sunday Schools to be as important as any part of the vineyard under our care: we have great encouragement to proceed: we are, of course, often tried by the carelessness and apathy of the children, and others; but, in due time it will be seen, that our Lord has purposes of mercy toward them. I trust I can add without boasting, that our maxim is—*In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

Day Schools.

Mr. William Garrioch has, besides his Indian Charge, about 28 Day Scholars, Scottish and Half-breeds. The charge specified at their admission is 15s. or 20s. per annum, according to the circumstances of the parents: during the last two seasons, few or no payments have been made: a bushel of grain or potatoes, now and then, is all that comes to hand; which is always deposited in the school store. I lament to say that there is an unchristian-like selfishness and narrowness of mind in our Scottish Population; while they are the most comfortable in their circumstances of any class in our little community. Two years ago, I established a Day School at the Lower Church: I went from house to house, and soon got the names of upward of 50 children, and the people readily and cheerfully agreed to pay 20s. for each per annum: in consequence, I engaged a Young Man, pious and of good education, to take charge of the School, at 50s. a year: he attended and discharged his duty with fidelity; but I soon saw, to my grief, what I did not expect: they kept their children at home some days in every week, in order to lessen the charge: others sent their children, but openly

pleaded, though without necessity, that they were not able to pay: the consequence of all this to me was, that I had to pay, by bill on the Hudson's-Bay House, 100*l.*, of which sum I shall never recover a tenth part. The Orkney Islanders are a far more promising and pleasing body of men: there is among them an identity of feeling and disposition; and the energy of their character is, in general, directed in a proper channel. We endeavour, indeed, to *become all things to all men*, if by any means we can bring them to Christ; for, in his school alone, can the perverse habits of the human heart be changed: until the soul has received the Gospel as its guide and counsellor and friend, we must expect to see blemishes and obliquities in the conduct.

I shall endeavour to establish a School at the Lower Church during the season on a different plan from that just mentioned. During winter, there was a School further down the Settlement still, which was kept by a pious Orkneyman of our Congregation, and was well attended: this will be resumed, when the busy season is over: this School is attended chiefly by adult Half-breeds: the desire after instruction shewn by this class is very encouraging, and I hope I can say that no pains are spared to meet their wishes.

Female School.

Arrangements are now making for the reception of a certain number of Girls, daughters of Gentlemen in the Hudson's-Bay Service. We cannot say how many may come, as the proposal was only made during the winter, and we have not yet had any answers to the Letters then sent. We do not wish to begin on a large scale; a gradual increase being the method most suited to the circumstances of the country: the bearing, however, which Female Education has on the moral and spiritual improvement of a country, will urge us to prosecute this object with unremitting attention. Governor Simpson recommended Mr. Cockran to prepare the necessary accommodations; and to make such a charge on each child, above board and lodging, as would eventually reimburse the money. I scarcely need observe, that this object will fall under Mr. and Mrs. Cockran's management, and will be entirely distinct from the Indian Establishment.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

The following notice occurs in the Plymouth Papers: such incidental testimony to the benefit of the West-African-Missions is highly encouraging.

Came in the ship *Lloyds*, from Sierra Leone, with timber for this Dock-Yard: she sailed on Sept. 7, when the *Eden*, North Star, Redwing, African Steamer, and Diadem Transport were lying ashore. The *Sybil*, Commodore Collier, was on the leeward coast. The *Eden*, Captain Fitzwilliam Owen, and Diadem, were to depart to form the New Establishment at Fernando Po. The *Lloyds* lost her Master and eleven of the crew, by fever, at Sierra Leone. Mr. Weeks, the Mate, engaged six free Negroes to assist in working the ship: every Sunday, during the voyage, these Negroes, if they had any leisure time, were earnestly engaged, in reading the Bible, in which they had been instructed by the Missionaries, and to which practice they seemed much attached. Some of them have expressed a wish, now they are come to "white man's country," to receive further instruction, and to learn some useful trade. Two or three of them have learned to write very neatly.

Church Miss. Soc.—Messrs. Armstrong and Carter (see p. 503) sailed from Gravesend on the 26th of November—Mr. W. Manning, who will probably succeed the late Mr. Jones (see p. 503) as Catechist at Papine near Kingston, sailed from Deal, on the 9th of December, on board the *John Shand*, Captain Innes, for Jamaica.—The Secretaries of the Society have had an interview with the Rt. Hon. Lord William Bentinck, in view of his Lordship's proceeding as Governor-General to India; in order to lay before him the proceedings of the Society in the East, and to commend its Missionaries and Stations within the three Presidencies to his care. They were received with much kindness by His Lordship; who assured them of his full purpose to protect the Missions of the Society under his Government.—On Sunday, the 23d of December, the Bishop of London Ordained the following Students of the Society: Rev. Ralph Eteson and Rev. Charles Friend, as Priests; and Mr. John Dickson, Mr. C. Pinhorn Farrar, and Mr. Joseph Marsh, as Deacons.—The Address to the Associations on the State of the Society's Funds, printed in our last Number, is beginning to operate strongly in its behalf. A friend at Newcastle-on-Tyne writes: "We have had a delightful Sermon, at our principal Church, from the Rev. John Bird Sumner, Prebendary of Durham, when the Collection amounted to 52l. 7s. 9d. You will welcome this intelligence in reply to your Circular. We shall be alive, I trust, to the call, and be blessed in meeting it. May the Spirit of the Lord quicken us all, to secure permanent and increasing prosperity to His Work! For which let us all be united in fervent prayer; and have no reference to human agency, but in this simple dependence on the promises." Another friend says: "I read your Circular at our last Meeting, and urged on each person present the duty of endeavouring to procure each one an additional Subscriber to the funds of our Association: were this suggestion universally adopted, I need not shew to what point it would carry you." The Congregation of Bridewell Chapel subscribed the sum of 40l.; and, through their Minister, the Rev. Henry

Budd, expressed their "sincere hope, that other more numerous Congregations, in connection with the Society, will adopt the same measure (of a special subscription) for its assistance in the present emergency." At Brighton, the sum of 106l. 0s. 5d. was collected after Sermons by the Rev. H. Venn Elliott and the Rev. J. W. Cunningham, and at the Ninth Annual Meeting of the East-Sussex Association. At Oxford, after Sermons at St. Ebb's Church, by the Senior Secretary, the sum of 55l. 4s. was collected. The Derbyshire Association has made special contributions to the amount of about 120l.: at a Meeting held on the occasion in Derby, the following Resolutions were passed—

1.—That this Meeting hears with deep regret the depressed state of the funds of the Church Missionary Society; and, while it cannot but acknowledge the hand of the Lord in this dispensation, it at the same time feels the duty and necessity of special and increased exertion, in dependence upon Divine aid, toward meeting the wants of the Society in this emergency.

2.—That this Meeting cordially approves of the Resolution unanimously adopted by the Members of the Committee of this Association on the 15th of November, to increase their individual subscriptions for the current year; and expresses its earnest hope that their example will be generally followed by the friends of the Missionary Cause.

3.—That, in pursuance of the preceding Resolution, this Meeting recommends that a Paper be laid on the table for the Donations of those who may be pleased to put down their names; and that plates be held at the door, for the contributions of those who may prefer that mode of shewing their good will to the Society.

4.—That this Meeting regards the present situation of the Church Missionary Society as a season, not only of special exertions but of special Prayer; and is deeply convinced of the importance of earnest entreaty for the pouring out of the Holy Spirit on the Society's Friends at home and its Labourers abroad.

German Miss. Soc.—Mr. Hegele (see p. 567) was sufficiently recovered to return to London from Plymouth on the 1st of December, to join Messrs. Kising and Wulff previous to their embarkation; which took place at Gravesend on the 22d, on board the *Maria*, Captain Lawler, for Sierra Leone, from whence they will proceed to Liberia. Mr. Hegele had quite recovered before their embarkation.

Wesleyan Miss. Soc.—Mr. and Mrs. Pugh have lately sailed for the Bahamas, and Mr. and Mrs. Hornabrook for St. Vincent's.

WESTERN AFRICA.

The arrival of Mr. and Mrs. Davey at Sierra Leone was stated at p. 568. The Committee of the Society wish to acknowledge the high sense which they entertain of the very great kindness and attention shewn to them by Capt. W. F. W. Owen, of H. M. S. *Eden*, during the voyage. Captain Owen not only afforded them a gratuitous passage to the scene of their labours; but furnished to Mr. Davey every facility in his power in performing the Clerical Duties of the ship, and in attending to the spiritual wants of the crew, 154 in number, and sought in every way to promote his comfort and convenience: Captain Owen has borne decided testimony of his satisfaction with Mr. Davey's services and conduct. The Committee would likewise express their thanks to the British Con-

sul at St. Jago, J. P. Clarke, Esq.; who treated Mr. and Mrs. Davey with the greatest kindness and hospitality during the stay of the Eden at that place, and also when they touched there on their way to England about fourteen months before—Letters have been received from Sierra Leone up to the 13th of October, from which it appears that the Rev. C. L. F. Haensel (p. 568) had recovered from his indisposition; that Mrs. Weeks's health was in so delicate a state as to render her return to England probable; and that Mr. Davey had resumed his former Station now called Bathurst, having also the Ministerial Duties of the other Mountain Villages under his charge.

MEDITERRANEAN.

The exertions of Dr. and Mrs. Kennedy in behalf of the Greeks are known to our Readers, from Mrs. Kennedy's highly interesting Letter to the Rev. John Hartley, printed at pp. 323—326 of our last Volume: they will learn with regret, from the following extract of a Letter from Mrs. Kennedy, now in England, the death of Dr. Kennedy at the moment when they were again turning their faces toward the former scene of their benevolent labours—

He, who was the guide, the husband of my youth, to whom I looked for every earthly pleasure, is taken from me. When I think on his virtues, and

the excellent example of life and conduct which he exhibited, and this too united with superior talents which were consecrated to holy purposes, I cannot but feel that the ways of God are mysterious. He died in Jamaica, on the 18th of September, of Yellow fever, after an illness of only three days. The Officers and all who knew him felt as great sorrow as though they had known him for years. We were going out to Corfu. Dr. Kennedy had been ordered home for that purpose, and we had hoped to be able to do much for the poor Greeks. But God has ordained otherwise.

Church Miss. Soc.—Dr. Korck (p. 568) states, on the 19th of September, that he continues to enjoy improved health and strength, and that Mr. Hartley left Smyrna on the preceding day on a visit to the Islands—Mr. Jowett writes on the 7th of November, "It is believed that our friends in Smyrna and Egypt may be considered to be in safety"—A friend at Constantinople writes, on the 10th of November—

A few days ago, our poor Jews were, a third time, put in heavy irons; but, I thank God, they are firm in their Confession of Christ under all trials.

WEST INDIES.

Wesleyan Miss. Soc.—Mr. Thomas Wilkin-son, who has been employed between two and three years, with great zeal and success, at Belize, in Honduras Bay, closed a short but exemplary career of Missionary Exertion, on the 20th of August; leaving behind him a character of the highest order for industry, integrity, and piety.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21, to December 15, 1827.

ASSOCIATIONS.	Present.	Total.	Present.	Total.			
L. s. d.	L. s. d.	L. s. d.	L. s. d.				
All Cannings, <i>Wiltshire</i>	8 0 0	49 16 10	Oxford and its Vicinity	130 0 0 - 1789 18 7			
Berkshire	5 0 0	587 12 8	Penryn	9 0 0 - 460 11 4			
Bewdley	110 4 6	1317 11 5	Plymouth and Stonehouse	50 0 0 - 1681 15 6			
Blythe and Bilby, <i>Notts.</i>	10 0 0	414 8 0	Saxby, <i>Lincolnshire</i>	3 5 1 - 70 16 8			
Bridewell Chapel	40 0 0	395 1 3	St. Antholin's Watling Street,	4 6 6 - 498 13 1			
Cambridge, Town, County, & } University	100 0 0	8041 0 11	Suffolk	100 0 0 - 7971 9 6			
Chelmsford and West-Essex	53 15 9 - 455 0 10	Sussex, East	160 0 0 - 569 9 17				
Chichester and West-Sussex	55 0 0	1701 4 6	Swanage, <i>Dorsetshire</i>	12 3 3 - 88 10 1			
Church Lawford	41 4 10 - 805 15 6	Tamworth	80 0 0 - 2041 6 3				
Colchester and East-Essex	93 15 6 - 5744 7 7	Wareham	10 0 0 - 41 4 9				
Derbyshire	300 0 0	10743 9 8	York	90 0 0 - 9660 15 11			
Dewsbury (Mirfield &c.)	24 14 3 - 1048 18 9	COLLECTIONS.					
Durham	15 0 0	804 3 6	Sleigh, Mr. James, Rugely	6 6 6 - 32 1 7			
Falmouth	36 19 10 - 760 14 10	Williams, Miss, Abergavenny, . 2 10 0 - 105 11 3					
Fleet, <i>Lincolnshire</i>	6 8 6 - 69 0 8	BENEFACTIONS.					
Glentworth, <i>ditto</i>	11 17 1 - 141 8 9	Anonymous				5 0 0	
Gloucestershire (North-East } Forest of Dean)	100 0 0	2416 16 11	Brandram, Rev. A., Blackheath				10 0 0
Halifax	45 0 10 - 9613 18 0	Brown, John, Esq., Fleet Street				10 10 0	
Hampshire, North	50 0 0	1651 0 0	Hewitt, Hon. James, Edinburgh				5 0 0
Hereford, Town and County, 47 s. 0.	47 3 0 - 4493 1 1	Hudson, W. B. Esq., Haymarket				5 5 0	
Kent (Kingstone &c. 6. 10)	45 8 6 - 7029 17 3	Labouchere, John, Esq., Hamilton Place, 41 s. 0.				41 0 0	
Launceston, <i>Cornwall</i>	10 0 0 - 10 0 0	Paine, Cornelius, Esq., Highbury Place, 10 s. 0.				10 10 0	
Leeds	100 0 0	7528 19 6	Thornton, John, Esq., Clapham				10 0 0
Leicestershire	80 0 0	9800 1 0	Walker, Henry, Esq., Blythe Hall				10 0 0
Liddington-cum-Caldecot	24 16 10 - 464 3 0	Wilson, Henry, Esq., Stowlangtoft . . .				10 0 0	
Lympham	91 0 0	975 9 1	INDIA-FEMALE EDUCATION FUND.				
Manton, <i>Rutlandshire</i>	6 10 7 - 35 16 11	Brought from page 568				2310 16 8	
Norfolk &c. (Thetford)	38 3 4 - 10759 0 1	Falmouth Association				2 8 6	
North-East London (Coll. } at Ram's Chapel, Homerton, } Rev J. Penn & Rev H. Budd)	53 0 9 - 3504 14 8	Fox, C. Esq., Perran Well, Cornwall . .				2 0 0	
		Hereford Association				1 1 6	
		York Association				14 7 2	

* * * The Committee of the Church Missionary Society thankfully acknowledge the receipt of one Parcel of Fancy Articles from Mrs. Nunn, Manchester, and another from "Ladies at Exeter," for Native-Female Schools at Calcutta.

P. 56, col. 2, l. 21 from the bottom, for *Coinadoo*, read *Cornadoo*—p. 567, col. 1, the African Institution Anniversary should be the *Twenty-first*, not the *Twentieth*—p. 466, col. 2, the Religious-Tract Society's Report should be the *Twenty-eighth*, not the *Twenty-fourth*.

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